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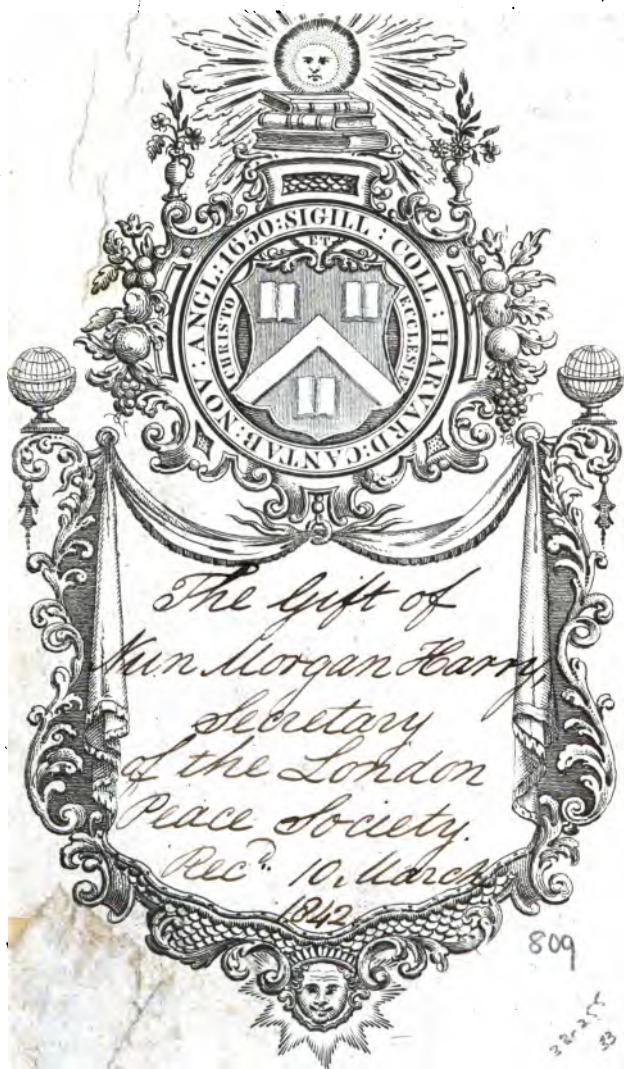
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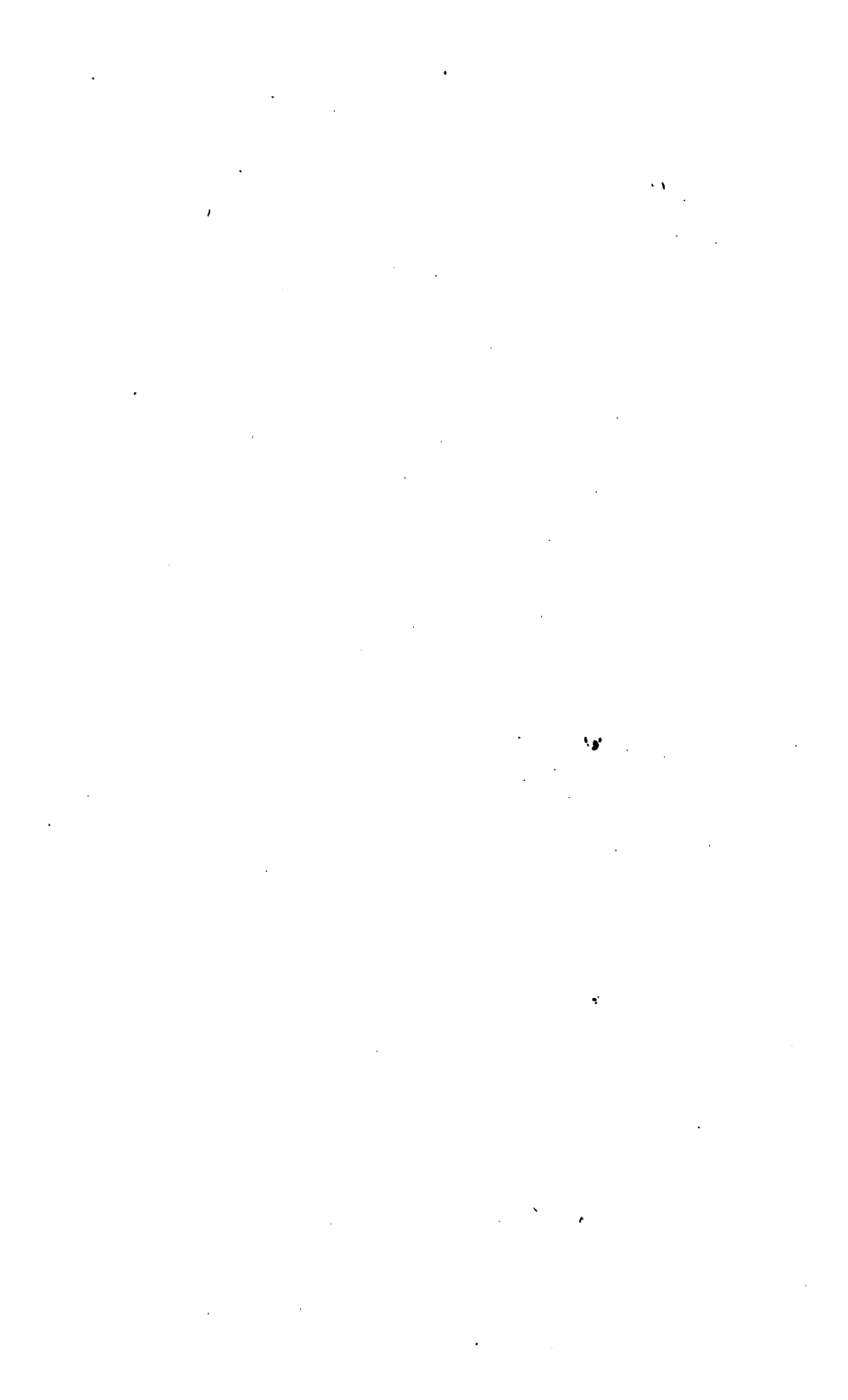
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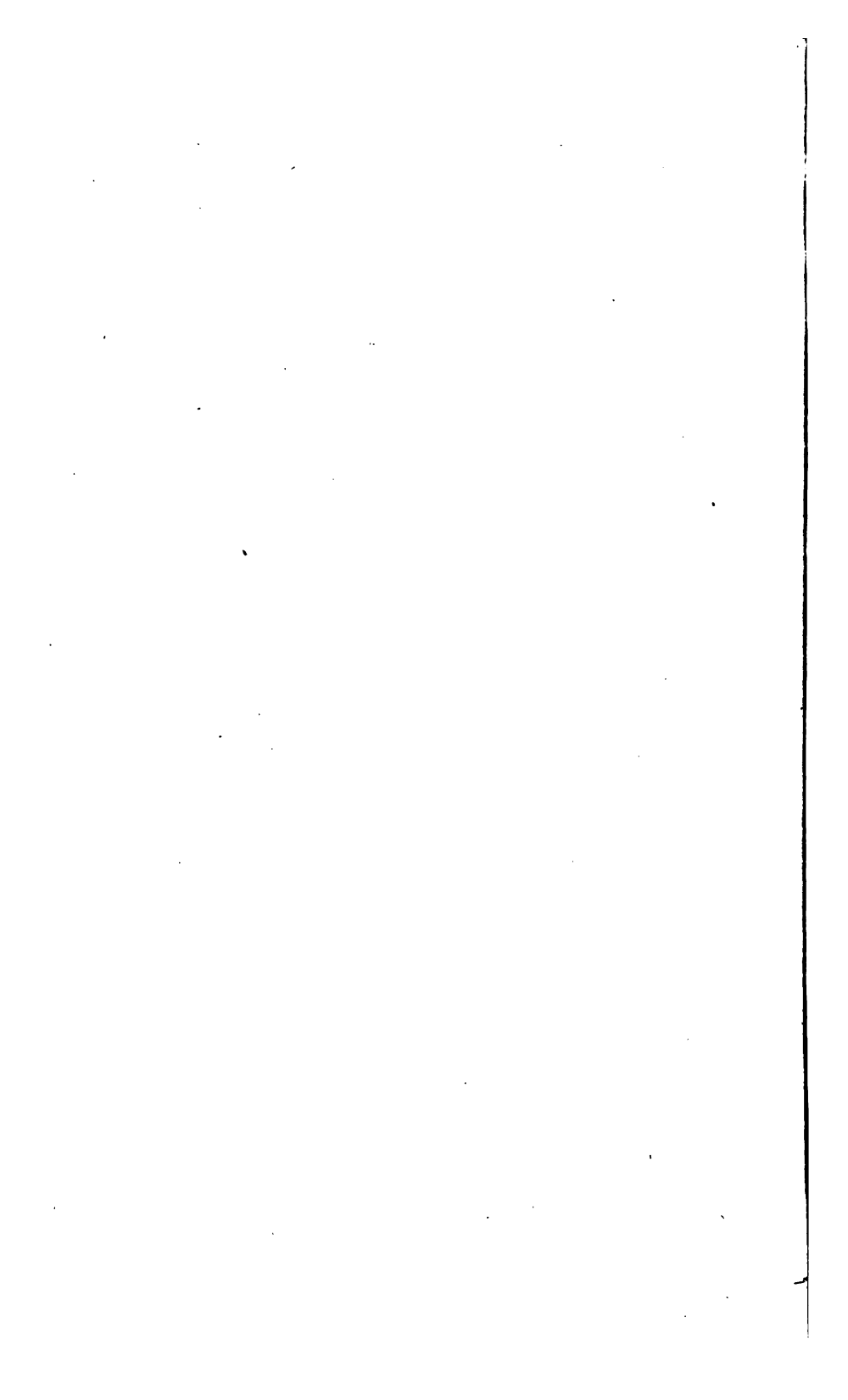
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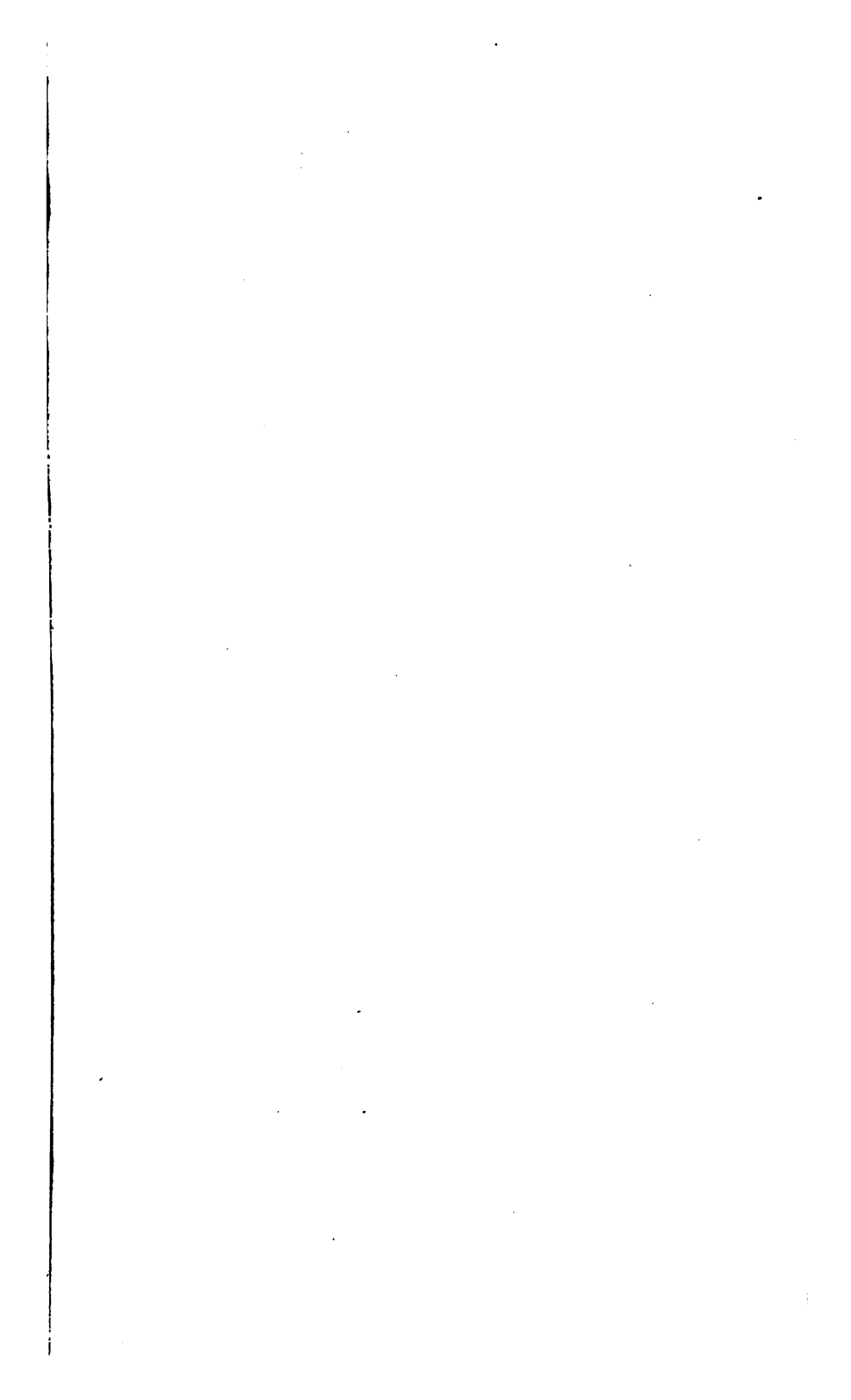
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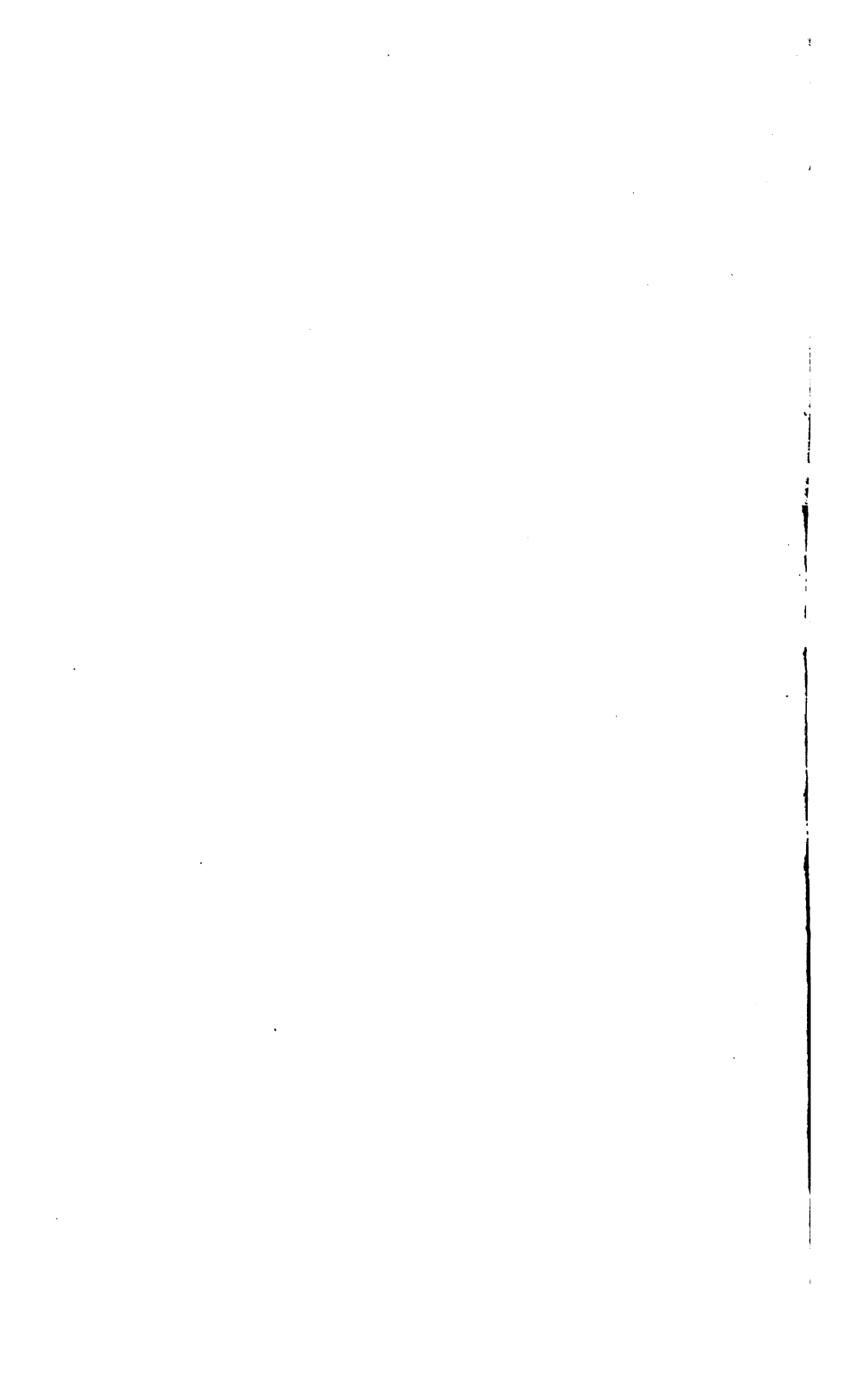
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THE

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p. 281-288 wanting

HERALD OF PEACE,

FOR THE YEAR

1821.

"How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth PEACE." Isaiah lii. 7.

"When the spirit of Christianity shall exert its proper influence over the minds of individuals, and especially over the minds of public men in their public capacities, War will cease throughout the Christian World."
Bishop Watson.

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THE
HERALD OF PEACE.

JANUARY 1821.

TO THE FRIENDS OF PEACE.

TWO years have now elapsed since the first publication of *The Herald of Peace*. Its name was intended to designate the momentous design of its establishment; and we think we may confidently appeal to our past labours for satisfactory proofs that we have acted consistently with our professed purpose, and have strenuously endeavoured to promote the reign of Peace upon the earth.

In the pursuit of an object thus benevolent and divine, we have desired to write at all times in the spirit of Christian charity; and to avoid every theological or political question, which was not closely connected with the subject. The Herald of Peace announces its message to Christians of all nations, sects and parties. It recognises no shades of distinction in the sincere and affectionate disciples of Christ; for it avows the important principle of union contained in the declaration, "One is your master, even Christ, and all ye are brethren."

The chief inquiry which we have been (and still are) anxious to resolve, is this, By what means may mankind be *entirely* delivered from the dreadful practice of War, and live under the habitual influence of the godlike spirit of Peace?

In answer to this inquiry, we are aware that so great a good is not to be accomplished merely by an exhibition, under various views, of the sacred and scriptural obligations to peace; nor by exposing the glaring evils and direful consequences of mortal strife. These attacks upon War, necessary and useful as they are, can be compared only to the distant cannonadings against some strong fortress, and, of themselves, will be insufficient for the overthrow of the foe. Other and less obvious methods of attack must be resorted to. We must open the trenches, and commence gradual approaches on every side, until the deep-laid foundations of this strong hold of Satan be completely undermined, and its total demolition secured.

It is to be recollected, that millions upon millions of our fellow-men are not Christians! the weapons of our warfare, therefore, which are not carnal, will, when levelled against them, fall innocuous to the ground. Thousands and tens of thousands of those who are nominally Christians, are deplorably ignorant, superstitious and depraved! What can such beings know of the humble, self-denying, pacific character of the religion of the Cross?

From such considerations as these,

we cannot but rejoice in every effort that is made to instruct the ignorant, —to distribute the volume of divine truth, and to evangelize the world, wherever, or by whomsoever those efforts are made. We stop not to ask, whether these Christian Philanthropists have received their commissions from Episcopal, Dissenting, or Methodist associations. We dare not withhold from them our sympathy, our interest, and our prayers, until we have ascertained whether they are Calvinists or Arminians, Presbyterians or Independents. To enlighten mankind,—to spread far and wide the sacred blessings of the gospel of peace, are they gone forth, and “herein we do rejoice, yea and will rejoice.” Where is the man, possessing the least claim to the character of a Christian, who does not glory in the extensive establishment of Schools, and in the noble institutions for the circulation of the Scriptures? And the Friends of Peace have peculiar cause to rejoice in all these benevolent labours; for they know that the New Testament, in its progress among the nations, must promote the great object which they have in view. Its universal diffusion cannot fail effectually, and absolutely, to exterminate the War monster from the face of the earth.

These too are subjects in the advancement of which Christians of every name may, and do, cordially and affectionately unite, in a manner truly honourable to the religion of Jesus. Actuated by sincere feelings of respect, esteem, and love to his faithful disciples, however distinguished from each other by slight differences of doctrine, or discipline, or modes of worship, we venture to affirm,

that as it has been, so it will continue to be our fixed purpose, to cultivate a spirit of union.

Let nothing we have said, however, lead any of our readers to imagine that we purpose, in the slightest degree, to depart from our original object. If we deem it right to recommend the excellent institutions which have been established for instructing youth and enlightening the nations, it is avowedly with a regard to the ultimate and universal prevalence of Peace throughout the world, which those institutions are calculated to promote. Indeed nothing can be more remote from our intention than to recede from continued and open attacks upon War, or to shrink from the defence of the peculiar principle of the ENGLISH and AMERICAN Peace Societies, which we have hitherto uniformly maintained, and which presses upon us with increasing force. On the contrary, *this* will continue the chief characteristic of *the Herald*, and we hope that the Friends of Peace will perceive, in its succeeding Numbers, that we not only remain principled against *all War*, but that in supporting this position, we neither relax in activity nor zeal.

On the powerful, extensive, and beneficial effects which might be expected to result from a union of Christian Societies, for the purpose of eradicating a passion for War, and establishing, universally, a spirit of Peace.

SIR,

ALL great and good objects are indebted, for the success with which they are attended, to the strong bond of union by which the various individuals pursuing those objects are connected. This assertion holds good also in regard to purposes which we

most pronounce iniquitous and base. A reference to the pages of history will yield numerous facts illustrative of these assertions. What but union carried the wandering Israelites through all the difficulties which threatened to overwhelm them? And what but union enabled the adherents of Mahomet successfully to contend with the formidable obstacles which opposed the propagation of their tenets, and the triumph of their arms? If we may slightly notice modern times, I would ask what enabled undisciplined, unorganized America to establish her independence? or revolutionary France to resist effectually so many formidable combinations? The answer is obvious—A decided and resolute union of the mass of the population! To these examples we may add, the progress with which different Christian Societies have made their way in the world, notwithstanding the opposition and persecution, civil, military, and ecclesiastical, with which they have had to contend.

The strength with which individuals in some societies have been linked together, has been remarkably great; and no force, but that of the dismembering sword, has appeared capable of dividing the social tie. But where is the principle of union, whether civil or religious, which ought to exceed in force that by which Christians should be united to each other? If they be the sincere professors of Christianity, are they not "all one in Christ Jesus?" If they be properly entitled to bear that holy name by which they are called, shall any subdividing appellation sever their sacred bond of brotherhood? Most solemnly, most imperatively are they enjoined by their common faith to love each other with fervour and with constancy; and he that loveth not thus "his brother whom he hath seen," is judged to be incapable of "loving God whom he hath not seen." It is greatly to be lamented that this union of Christians,

as such, in all its extent and absolute obligation, is still imperfectly felt. Much indeed has been done, but more, I feel persuaded, remains to be accomplished.

Nor would I confine this spirit of union to *individuals* of different religious sects. It should prevail between *churches* of various denominations. Though they may differ on some few points of doctrine, discipline, or forms of worship, they should habitually feel and *demonstrate* that, as Christian Churches, they are still "one in Christ Jesus."

On some points it would not be possible, nor is it desirable that different religious societies should unite their efforts. If they maintain carefully the Christian character and temper, greater good may be perhaps effected by their separate labours. But there are many subjects upon which they can combine their influence and their talents. All those should be engaged with affectionate zeal, with the spirit of charity, and with resolute constancy.

The chief object of this address is to direct the attention of *Christians* and *Churches*, of every denomination, to the important subject which is advocated in the *Herald of Peace*; and I wish them seriously to consider whether it is not their absolute duty (now that determined and strenuous efforts are making to remove the reproach of War from Christian nations, and to "publish Peace,") to associate themselves together, and to lend their aid for the accomplishment of purposes so noble and divine! All may not perhaps go to the same extent of view upon this subject, but as the followers of the meek and lowly Saviour, as believers in the truths and obligations of the Gospel, they must join in wishing the *universal* prevalency of pacific principles. The interested and prejudiced advocates for War, among the men of the world, are numerous and powerful; and will any sincere Christian, will any Christian Church, feel justified

in declining to come to "the help of the Lord against the mighty!" The work of Peace is going on triumphantly; and we know, from the never-failing prophecies of Scripture, that it will continue to go on, and will eventually prevail; and can the Churches of Christ, as such, be satisfied that it should do so without any aid being afforded by *them* towards the blessed work?

Let it not be objected, that they could do little good in the cause, and that they fear to commit themselves to a party. By associating for the purposes of Peace, they will not be involved in any Theological or Political question, for with these the Friends of Peace neither have, nor will have, any thing to do. And with regard to the *efficiency* of their exertions, we have already seen the benefits which ever flow from a union of influence and intelligence. If each individual sect can look back with satisfaction upon the success with which it has become established, attributing it, under the divine blessing, to the union which has subsisted among its members, who can calculate the vast and happy consequences which would arise from a union of Christian Churches, for the express purpose of establishing Peace? In an engagement so peculiarly characteristic of the mind that was in Christ Jesus, may we not anticipate the rich and abundant blessing of God? Such a union would at its very outset make the War-spirit tremble. Shaking his black and portentous wings, he will begin to prepare for his flight from Christian nations, and will seek for a retreat among the barbarous tribes of Africa and Asia. But thither will the messengers of the everlasting Gospel pursue him, until he be compelled to return to the arch fiend, whose grand agent he has so long been in subjugating and oppressing mankind!

If the universal association of Christians to preserve and establish Peace, would at the very commencement be

thus powerful, what may we not anticipate from the purity and excellence of the principles they would then more particularly vindicate,—the lovely examples they would display,—the powerful influence in society which they would employ,—and the fervent and effectual prayers they would offer to the God of love and peace? Nothing less, I am persuaded, than that War would be speedily and for ever banished from Europe, and that, with the co-operation of pacific America, the gracious influence and benign effects of the spirit of Christian Peace would be rapidly extended over the face of the globe.

Let me not be charged with enthusiasm in these expectations. What great effects resulted from the efforts of a few individuals when the reformation of Popery took place; and what hath God already wrought by the Society for the circulation of the Scriptures! Only let *Christians* of every denomination cordially unite for the overthrow of *War*, and by the blessing of God its destruction is certain. H.

To the Editor of the Herald of Peace.

ESTEEMED FRIEND,

I AM obliged by the ready insertion my late communication obtained in the *Herald of Peace*; and having observed an extract given by "Moderator" from the tour of my friend E. Howitt through the United States of America, I have great pleasure in forwarding two others from the same publication.

The author was travelling in the stage on his way to Orange County: the conversation had turned upon the national distress, on the existence of which all were unanimous, but at variance as to its origin: each individual had his peculiar opinion; attributing it to causes which, if not wholly unconnected with it, were possessed only of that agency which his interest or particular mode of

reasoning could give. The true cause was, however, one of general influence, that which has stagnated commerce, and given a prevalence to misery through every country that has been cursed with its introduction. "They did not think (says the author) of *that* which has exhausted Italy, Switzerland, Germany, and in short all Europe. A philanthropist however, a citizen of the world, a brother in the great human family, unbiassed by national interest, unblinded by national pride, recognizes the cause in a moment, and weeps at the prospect. He knows that it is *War*; deadly, insatiate, demoralizing, destructive *war*,—carrying fire, famine, and crime, from nation to nation,—blasting the bosom of creation, disorganizing society, and leaving behind, not merely the wounds of the infatuated warrior, the scattered relics of fathers, husbands, and brothers, the tears of the widow, and the cry of orphan infancy, but a gangrene in society, a palsy in commerce, which henceforth diffuse, for years, wherever their operations extend, nothing but pollution, poverty, and suffering."

The second extract is taken from the 8th letter, addressed from Tunisassah, one of the settlements of the Friends among the Indians.

"This injured and interesting people, who have been stigmatized by their ferocious conquerors as perfidious barbarians, who have been represented as possessing no principles of faith or honour, and no desires but those of rapine and plunder, have been found, by their affectionate and peaceable civilizers, to possess excellent dispositions, firm faith, and, but for the caution which the crimes of their enlightened conquerors have taught them, generous hospitality. The barbarism of war has shewn us them through a perverted medium. We make them our enemies, we give birth to the most direful propensities of human nature among them, and then declare them to the world

as the monsters our own crimes have made them! We shudder with horror at the very name of an Indian tomahawk; we pity and execrate ~~that~~ dreadful barbarism that gratifies its revenge with the mangled scalps of its enemies; but we forget that we too are warriors, with no barbarian blindness to palliate our outrage! We are philosophers, philanthropists, and Christians, yet we advocate war, and practise its atrocities! What better are we, then, than an Indian savage? but that, as we possess more ingenuity, more arts and arms than they, we are become the more expert, the more cunning, the more savage warriors! The Indian however is not blind to conviction, and we may reasonably hope, from the following conversation, that as the work of civilization proceeds, their proneness to war may vanish with the other features of the savage.

"Among the most inveterate attachments of the Indians, is that of war. Jonathan Thomas (a Friend who has spent the last 28 years in civilizing these children of the forest;) is considered their friend, and honoured as their father. They enter his house when they please, and sit down without asking. He is their adviser in difficulties, and the result of their councils is often submitted to him. He can frequently prevail upon them to alter their plans and abandon their prejudices. He has often discussed this subject with Tekianda (an Indian chief from whom the author received several civilities) but he always replied, that war was pleasing to the Great Spirit; for he had commanded their ancestors to fight and destroy their enemies. J. Thomas could never silence him, but on one occasion. His long residence here has enabled him not only to acquire a full knowledge of their language, but likewise of the signification of their hieroglyphics. One alone he found inscribed upon a tree, which he could never decipher. This Tekianda explained to him, shewing

him that it commemorated the return of a celebrated chief from a war, bringing so many scalps, and having acquired uncommon glory. From this explanation they again fell upon the subject, in a gradual and almost insensible manner, as they walked along. At length J. T. said 'Well, Tekianda, thou thinkest war is pleasing to the Great Spirit?' 'Yes, he is the father of the Indians, he made them.' 'He made the white people too, and he gave them all things best for them?' 'Yes, certainly, he finds them all, and makes the ground fruitful for them.' 'He watches over them and takes care of them, for he loves them?' 'Yes.'—'Well, thou hast several children. Thou bringest them up hardily. Thou teachest them to hunt, and to use every sport and exercise that may make them strong, and capable of living honourably, and of destroying their enemies; thou wouldest like to see them like thyself, great warriors?' 'Yes.'—'Well, when they are grown up, and are strong, and warlike and famous, and all thy hopes are fulfilled, thou wouldest like to see them strike one another, and kill one another, and shew great bravery?' 'What! strike! kill one another! No, I should be ready to kill them! Indians must love one another, they must kill only their enemies.' 'Well, thou sayest the Great Spirit is the father of all the Indians, and the white people and the black people. That he loves them all, and especially his real children. Dost thou think he likes to see his children fight and kill one another? Is he not very angry at this?' Tekianda was silent."

I am, with very sincere wishes for the success of the cause,

Your advocate truly, &c.

M. BOTHAM.

Uttorster, 12th Mo. 12, 1820.

I beg leave to observe a small error of the press in the signature to my last, which should have been *M.* instead of *It.*

The following Translation from an enlightened Foreigner, on the subject of War, is presented to The Herald of Peace, for whose use it was made.

AFTER having glanced at the constitution of civil society, and the arrangements necessary for their policy, we must cast our eyes on the causes, foreign or domestic, which may disturb their tranquillity.

War is the grand disturber. It is of three kinds; offensive, which is waged against the territories of an enemy; defensive, which is maintained upon our own soil; and civil, when the members of the same society are armed against each other.

The first is the least severe, for it screens the property of the citizens from being ravaged, or burnt, and their families from insult. The second, more tormenting, exposes us to all these evils; and the third is most bitter, for it breaks the bonds of society, even among the nearest kindred; and renders men barbarous.

If a society is happy in proportion as the prince is conformed to the laws of justice, and the state; as the magistrate obeys the laws of the prince; the citizen the commands of the magistrate; the son the father; and the servant the master; while concord binds all the subjects together;—we must say, that War, which is destructive of all this order, is in its very essence the scourge of man, and the bane of bliss.

That overthrow of all subordination, of which I have spoken, is more particularly the effect of civil war; but we may say that the spirit of war, taken in general, includes the germe of all disorder.

In fact, what is so perfect a contrast to a philosopher, as a warrior; what is so opposed to economy, as a destroyer; who is so opposite to a labourer, as a soldier; and who are so unlike sages, as madmen! and what madness is equal to that of war!

If war is an evil so pernicious,

ought not to undertake it, but in order to avoid an evil as great, or greater. This way of estimating things, governments ought ever to have before their eyes.

Those who love war, resemble those insects which cannot walk on a smooth surface, but seek something rough, in which their forked feet may stick. Ever restless, ever agitated, ever changing, with the idea of seeking a situation more suited to their genius, they set no bounds to their desire of being better off. Such is the heart of man.

The chained slave thinks he only desires to be rid of the weight of his fetters; if he gets rid of them, he wishes for complete liberty; when free, he demands the privileges of a citizen; become a citizen, he aims at being a magistrate; he is not yet content, he aspires after the first dignities; if he arrives at them, he must be then made a sovereign prince, whose will is law. Pompey said to the king of the Parthians, that "The boundary of a wise republic is justice;" Agesilaus replied, "It is the point of the spear." The one uttered the sentiment which ought to animate men, the other that which actually does influence them. According to this last, Politics supposes that it must always be upon the lookout, to guard against those who would attack us. It is said, that we must always be in a condition to repel the foreigner, who would seize our frontiers; and sometimes under the name of self-defence, we attack those whom we fear.

This cause of war is placed among the most legitimate; the usefulness of its effects is so striking: thus we take care that the war shall be of the first kind we mentioned: we transport the war into our enemy's territories.

But what a field for abuse and perversion is opened by this political maxim! What a varnish is this to cover all that is vile! For cupidity, ambition, or perhaps the mere *ennui* of a long peace, are the agitating

causes that make men pretend they are afraid another may attack them. It is a deceitful veil, that may cover truth or lies. Was it necessary, to attack our neighbour, who by the very supposition had not yet attacked us? Were we really afraid he would? Who should pluck the veil from these secrets? Yet under such prettexts, Europe is kept in flames.

Speculative philosophers have asked, whether, when the power that threatens only seeks to rule over a part of the territory, which he says belongs to him, if he does not wish to injure the inhabitants, to change their laws, nor deteriorate their condition; whether this were a legitimate reason for making two nations drink all the bitters of the cup of War? or whether, even the one that is in the right, ought not to give way, rather than expose myriads to such horror?

The condition of both nations would be the same. It is very much a matter of indifference to the people, what prince rules, if the ordinary laws remain the same; and if some injury should be done, it would be far less than that created by a bloody war.

These are questions that sovereigns only have to answer; and they think little of the interests of the people in such cases, which in fact could never arise if princes had not thought that the welfare of the people was distinct from and inferior to their own.

A nation is sometimes astonished to learn that it is become the enemy of another people, which has taken away nothing from them, and which claims nothing belonging to them; they do not understand that a match is intended for one of the family of the prince, and that war must be made, in order that this alliance may be one of the articles of the peace. They are not aware that one of the governments has been inspired with jealousy or vengeance towards the other; that a court favourite wishes

to get into some office, or aims at a change of ministry, or that the minister wants to embroil the country, in order to make himself of importance, or to fix himself in his seat, and that every member of the body politic must shed its blood, and exhaust its fortune, for these frivolous causes; as if they were considerations essential to their safety and bliss.

One would think that the limits of two countries, once settled, would never after create occasions of war between them. This supposition would be true, if the boundaries of countries could limit pride and cupidity. Man, insatiable in his desire of property and rule, will search after pretexts for war, in the sea, or beyond it, if the land will not supply them. Nothing contributes more to give existence and influence to the trifling causes which, in defiance of humanity, cause millions of men to perish and make the rest wretched, than the distinct profession of the military art. Those who follow this trade say, that they are the noblest portion of the state; and who will dare to enter the lists, to dispute with armed men? and the gallantry on which they pique themselves has procured for them the suffrages of the fair sex.

This point decided, they have formed the court of kings; they have filled the imagination of kings with notions of glory and of the point of honour, such as suit their interest or their idleness. It is not to be wondered at, that the nobility and gentry, at once proud and idle, should turn the mind of the king, whom they surround, from the thought of the frightful evils of war, and of his obligation to study the happiness of his people. It is easy to fascinate the eye, when the charm is conferred of all that flatters the strongest passions. How strange is the power of prejudice and self-love! A great king, who has seen all the infamy of duelling, could not perceive that war

is only a mass of duels in all their madness. A declaration of war is nothing but a challenge. If we consider that man, when left to himself, is a being who submits to nothing but his passions, we shall cease to wonder that wars are so frequent. Good plain people, who see the differences among individuals terminated by justice, think that justice ought to terminate the quarrels of states.

But man only obeys justice when he is forced. Free those who reason thus from all obedience to a superior power, and they will rarely submit to a sentence given against themselves. Sovereign states, and those who preside over them, recognise neither law nor superior, except when force makes them feel: this is the state of barbarous nature, and this is the state of war.

False glory, which has caused many breaches of peace, still prolongs their continuance. I make no difference between false glory and false shame, they are the same feeling. It sets itself in opposition to the steps which reason would induce us to take, in order to propose peace. They seek a third party, they temporise, they wait till their subjects are in a ferment before they will submit.

Pope Julian, reduced to this extremity, was forced to ask peace of Henry II., King of France, but still, deceived by the self-love which forbids us to admit that we are wrong, he wrote to the King, that he cited him before God, to answer for the injustice that he had done him. Henry granted him peace, and answered, "that he should appear before God, but he doubted whether he should find the Pope there."

From the same Foreign Writer.

Can any good arise from War?

Let a people or a prince extend its frontiers, let the capture of a strong place screen them from the incursions of their neighbours; let a victory make the nation respected or feared; these are the blessings that war is

said to procure, but they are not the advantages of war considered in itself.

This people, or this prince, might be happy in a territory less extended; this fortress, or this victory, only serve to avert war. It is that which crushes the cockatrice in the egg; it would be better not to have the egg laid.

Some will have it, that war, even intestine war, may be a blessing. This is the opinion of those who follow the trade of war, and those who love paradoxes may make such assertions. They have affirmed, that, however good the laws may be, they cannot hinder vicious characters from infecting society; War purges it from this corruption. Intestine commotions manifest turbulent spirits, and for the most part they perish in these troubles. But wars, and above all, civil wars, make no distinction between good and bad citizens; they are fatal to both. A pestilence may do this kind of good;—but who calls the plague a blessing?

Charles V. sent the Constable de Gregolin to the assistance of the Bastard of Castile, more for the sake of clearing France of disturbers than to dethrone Peter the Cruel. But if we seek after the cause of this number of bad subjects, who in these times create intestine broils, we shall find scarcely any other than War. We see that War accustoms men to licentiousness, to rapine, to blood, and that the licentiousness of the troops is the the source of the plundering that infests towns and roads. War is then a terrible evil, if it requires a sword to cure the evils that a former war has left behind.

But it is added, that two hostile powers are kept by emulation in the practice of virtue. Scipio the younger opposed the ruin of Carthage; he foresaw that Rome, having no rival, would destroy herself, and he was not deceived.

The example of Rome has also established the maxim, that a foreign war was often necessary, above all

to popular republics, to save them from internal troubles, and that war without produced tranquillity at home. But these men forget that it is war which introduces the spirit of sedition, and that it is the origin of all the evil. The Roman people began by being warlike, before they were seditious. Their first sentiment was Ambition. They took arms to make conquests; they accustomed themselves to movement, to tumult; this taste followed them within their walls.

Have we reflected, that they found within their city no occupation, neither arts, nor commerce, nor pleasures? Something was necessary to feed the spirits made lofty by success. The senators, who were warriors as well as the people, found no relief, but in that which was the very cause of the evil.

But war is only necessary, because we have already been at war. Milder means of relief would not suit the taste of a people spoiled by war. The immoderate desire of conquering which the Romans caught from their Sibylline books, rendered all other means unfit to be proposed to them. A very common source of error is, to make a general maxim out of a practice which has succeeded in a particular case. War, it is true, sometimes saved Rome from its own fury; but war is the last means we should employ to save a falling state.

The Republic of Venice has not followed the example of the Romans. When Venice made war with her own troops, seditions did not cease to trouble her, and divisions to rend her in pieces. In these extremities, they resolved to use mercenary troops and a foreign general; but the evils of this conduct are tremendous.

But these wise republicans have found out the way of sheltering themselves from both evils. They reflected that the glory of arms does not render a republic happy; that it may become so rather by renouncing the spirit of

conquest and the barren honour of influencing the affairs of Europe. With these maxims, and a capital whose situation alone would render it impregnable, this republic enjoyed the greatest tranquillity, while violent troubles have agitated Italy for a century. That government so detests war, that it will not suffer its nobility to learn the trade among foreigners. Kindle this spirit in the rest of the powers of Europe, and we are at peace for ever.

If it could truly be affirmed, that wars, seditions, and public plagues of this kind, ever were blessings, it would be in tyrannical monarchies. Troubles might snatch from a tyrant some reforms, they would inspire his soul with fear, and his government would become more moderate. If the property of tyranny is to be cruel and inexorable, if it inflicts on the people the same calamities as a civil war, by arming spies against their own citizens, they will prefer shedding their blood to recover their liberty, to dying by the hand and for the advantage of the tyrant. It is better that the republic should be exhausted, to deliver itself from oppression, than to satisfy the cruelty and avarice of the oppressor.

I am delighted to think that our great grandsons will not be afflicted with wars, as we and our fathers have been. The balance of Europe, the chimera that has kept Europe in flames, begins to be treated with the contempt which it always deserved.

To the Editor of the Herald of Peace.

HEREWITH I forward a beautiful extract from one of *Sherlock's* Discourses, so applicable to the subject which the *Herald* professes to advocate, and coming with such force directly to the heart, that, should it meet with approbation, I trust it will be inserted.

Pleading with Infidels, he says:—

“Go to your natural religion; lay before her Mahomet and his disciples, arrayed in armour and in blood,

riding in triumph over the spoils of thousands and tens of thousands who fell by his victorious sword; show her the cities which he set in flames, the countries which he ravaged and destroyed, and the miserable distress of all the inhabitants of the earth.”

—When she is tired with this prospect, then show her the blessed Jesus; humble and meek, doing good to all the sons of men, *patiently* instructing both the ignorant and the perverse; let her see him injured, but not provoked; let her attend him to the tribunal, and consider the patience with which he endured the scoffs and reproaches of his enemies; lead her to his cross, and let her view him in the agony of death, and hear his last prayer for his persecutors—“Father, forgive them, for they know not what they do!”

Let us now examine both pictures with seriousness and attention, and consider that if the meek and pacific disposition of the blessed Redeemer be the criterion by which to discern, that he is the true prophet, even the Son of God; surely Christians can expect no other than that infidels should abound, when the principles and practices of the professed followers of the Messiah are so egregiously inconsistent, I had almost said, so diametrically opposed to each other

W. P. T.

Peace and War—a Vision.

THE bells were ringing so merrily, and the town was in such a blaze of light and such a ferment of joy, for the battle of Waterloo, that, though I was weary with the labours of the day, and disgusted at the thoughtless gladness of the world; I could not enjoy the luxury of sound sleep. But, while I lay fluctuating between the regions of dreams and of waking realities; now conscious of what was going on around me, and now absorbed in airy scenes, my attention, at length, became fixed on two personages in high debate. The one, whose louder voice attracted my eye,

by the help of my ear, was a male in gorgeous attire, with a haughty step, and a look that spake defiance. His head was covered with a brazen helmet, on which nodded the fiery plume of the Ortolan. Around his temples were entwined what I suppose were intended for laurel wreaths; but it was difficult to discover the lovely hue of vegetation, for they seemed to drop with blood, which the warrior every now and then wiped hastily off, as if ashamed of the gore, while proud of the wreath. His breast was covered with a steel cuirass, composed of plates which opened and shut, as if the heart that beat within had swollen too big for the chest, or was every moment throbbing with passions which gave the warrior a ghastly air that filled me with terror. Around his body was an enormous belt, on which hung a scimitar, like the old two-handed sword, fit to cleave a man in two at one stroke, from head to foot. Looking down at this immensely ponderous unwieldy thing, my eye was caught by the shoes which the rude soldier wore, that were any thing but beautiful; for they seemed as if he had been treading upon all that was foul and horrid, upon wounded flesh and scattered brim, and upon ground soaked with blood. I perceived that he did not like to move his feet, on account of the noise they made, and the blood that spirted up from them, every step he took. He appeared as if he were leaning upon a lance, which cleaved to his hand, and, with a boisterous voice, determined to conquer by sound if not by sense, he thus addressed the other personage, which came into my view.

‘What, then, would you have us sneak and fawn, to every scoundrel that chokes to insult us? For my part, I admire the spirit of the ancient moralist, who said, that “Revenge is sweet to the gods:” and if you say these were heathen moralists, and heathen gods, I can tell you of a Christian family, that bears for the motto of its arms, *Nemo me impune la-*

cesset. By this spirit a man maintains his right, and without it, we should be trampled upon. Besides, it is to this noble heroism, that the world owes its Hectors, its Alexanders, and its Cæsars and Nelsons. But for these actions, we should have had no Iliad, that finest effort of poetic genius, which has so powerfully stimulated the human intellect.’

The vaunting hero, having paused to gain breath, gave the other personage an opportunity to reply. ‘It was a Female, in simple attire, with nothing remarkable in her person, except the lovely innocence of her air; and nothing peculiar in her dress, except that a sky-blue cord of silk fastened her white robe round her waist, and a wreath of olive served for a bandean to her hair. As she stretched out her hand, to address the other speaker, I perceived with delight, a most refreshing odour; for her hands dropped balm, which she had just been pouring into the wounds of a poor soldier, who had been carried off from the field of battle; where her antagonist had been displaying his warlike feats. With an eloquence that stole into the mind like flakes of falling snow, she replied—‘I would not have you fawn or sneak to any one; but I would wish you to reason and persuade; for what, I ask you, is the usual result of war? Is it not that ambassadors pass between the belligerent powers, and by argumentation and mutual concession settle the dispute? Why, then, might not this be done as well at first as at last? You have anticipated my reply concerning the heathen moralists and gods, to whom revenge is sweet, and you may remember, that a Christian apostle calls these gods demons.’

‘As to the motto of a Christian family, which you have quoted and adopted for your own, you must admit, that such a motto was never taken from the Christian scriptures; and that the thistle, which accompanies the motto in that family shield,

is a fit emblem of the man that bears it. The rose or the lily, however, would be a fitter representative of the disciple of Jesus Christ. The scriptures, speaking of these thistles and briars, say, "the song of Belial shall be as thorns thrust away, because they cannot be taken by the hand; but the man that shall take them must be fenced with iron, and the staff of a spear, and they shall be utterly burnt with fire on the spot."

'You say, that by this spirit a man maintains his rights; but I appeal to all history, whether war has not more frequently done wrong than right. A fierce temper destroys a man's self-possession, and makes him mistake wrong for right, kindles the same spirit in others, who become as obstinate as himself, and leads them to go to war: neither of them knows which is in the right, while both, perhaps, are in the wrong.

But even when he who goes to war is in the right, he is not sure that he shall gain the victory, which does not always decide in favour of justice; and when it does, the battle is hard fought, and the object of contention is torn to pieces in the struggle.

'You seem to be alarmed at the thought of being insulted, and, to avoid this, you would maintain the fierce, haughty spirit of defiance that war assumes. But this spirit tempts and attracts more insults than it repels, for I, whom you think more exposed to these insults than you can be, am far less afraid of them. The thistle, with all its prickly points, is more frequently trampled upon than the defenceless lily.

'But it seems, from your statement, that we owe our heroes to war. These, however, are beings that we could well spare; for how much worse should we have been, if there never had been such creatures in the world as Alexander, or Cæsar, or Nelson? With all my admiration for the genius of the Iliad, I cannot but think it has been a curse to the earth; for its Achilles raised up an Alexander,

who again produced a Cæsar, and this last, in his turn, has created a Buonaparte, who gives to Wellington all his worth. But such a genius as Homer would have created another subject, if he had not been furnished by history with an Achilles and a Troy; and if he had turned his attention to a more peaceable and profitable theme, what a charm might he have thrown over some benevolent project, to plant a desert, or to cure a plague! For all the glory that you hope to acquire by feats of arms, I would not give a rush. It is glory only in the eyes of a savage; for when that period shall arrive, for which the wise and good confidently look, the glory of war will be exchanged for infamy and scorn. Robin Hood, and little John, will then be as glorious heroes as Achilles, or Alexander, Cæsar, or Buonaparte.'

At these words, the countenance of the fierce personage so changed, and assumed such forms of horror, that I began to fear lest his mortified pride should burst into a storm of vengeance, and, the agitation of my mind dispelling my reverie, I awoke.

London, Dec. 26th, 1820.

"As the tree falls, so it lies."

DEATH, being the gate through which we must all pass to life, has occupied the consideration of the wise and the good of all ages; and how much soever the terror which its contemplation naturally produces on humanity may be diminished by real and vital religion—yet, still, where is the man who can look with calm indifference on a process which must pass over him—the operation and end of which, if viewed only by the eye of reason, is involved in such inextricable mystery? If this then be the view ordinarily taken of so momentous a subject by those who for themselves have nothing to dread—what would one suppose to be the feelings of others, who, having neglected the things that make

for their everlasting peace, are miserably ignorant about their latter end? Surely it may be thought that such would maintain a perpetual fear of exchanging a certainty for a "dread uncertainty"—would hesitate at placing themselves in a situation more than ordinarily exposed to those calamities which have a tendency to induce the last catastrophe—for a catastrophe DEATH must appear to a mind susceptible of no other conception respecting it than the mere chance of some worse state of existence. Such undoubtedly would be the prevailing feeling on this subject, had not man, instead of seeking after God, become the willing slave of Satan, whose province it is to blind the eyes, to place objects in a false light before the sons of men—to put bitter for sweet and sweet for bitter—to call darkness light and light darkness. What but Satanic influence could induce thousands upon thousands to array themselves against each other, filled with the most deadly and murderous motives? And wherefore? why, truly, because the prince of the one party has offended or been offended with the prince of the other! Man, one would think, left to the simple bias of reason, would naturally ask, Why should I venture my life in this struggle, which, being founded in pride, can end in no good to mankind—can terminate in no real advantage to me? And so man would argue but for the influence of Satan, whose throne would be shaken to the very foundation if the sublime and heavenly motto which ushered in the Saviour of a lost world, "Peace on earth and goodwill among men," were the basis of human conduct, instead of a miserable and mistaken expediency. What are the fruits, we may ask, of the late awful struggle of 80 years? What benefit accrues to us as a nation, or to mankind generally? Are we wiser, better, happier? Is the possession of our increased privileges, which have exalted us above all the nations of the earth, to be at-

tributed to the terrible convulsions which have shaken empires to their very centre? Surely not.—He who "rides in the whirlwind" has been pleased, in some cases, to "make the wrath of man to praise him," but, are we more humble—more convinced of the iniquity of shedding human blood—or prepared to assume any cause as a sufficient justification for plunging myriads of our fellow creatures into the horrors, the awful and indescribable horrors, of war? Let us not deceive ourselves—we have had our share in the commission of those atrocities which characterize this era as a scene of blood—we have now, (and what other can be expected?) our share in the fruits of this policy. Aye, but had ever nation the *glory* which we enjoy?

"——— what is glory but the blaze of fame,
The people's praise, if always praise unmixed?
And what the people but a herd confused,
A miscellaneous rabble, who extol
Things vulgar, and, well weighed, scarce worth
the praise?"

They praise, and they admire, they know not what,
And know not whom, but as one leads the other;
And what delight to be by such extoll'd,
To live upon their tongues, and be their talk,
Of whom to be dispraised were no small praise?

* * * * *

This is *true glory* and renown, when God
Looking on the earth, with approbation marks
The just man, and divulges him through Heav'n
To all his Angels, who with true applause
Recount his praises: thus he did to Job,
When, to extend his fame through Heaven and earth,
(As thou to thy reproach may'st well remember,)
He asked thee, 'Hast thou seen my servant Job?'
Famous he was in Heav'n, on earth less known;
Where glory is false glory, attributed
To things not glorious, men not worthy of fame.

* * * * *

But if there be in glory aught of good,
It may by means far different be attained,
Without ambition, war, or violence;
By deeds of peace, by wisdom eminent,
By patience, temperance ———."

The intelligent reader will at once recognize this transcript from the Saviour's answer to Satan as given in *Paradise Regained*. After this, to

enlarge on the subject of glory would be impertinent.

How miserable then must be that infatuation which can pervert the common feelings of our nature, and cause us to treat Death itself with unconcern! And how securely must Satan have inveigled man in the meshes of his net, ere he could be induced to rush into scenes where Death is not merely probable, but where hurtless escape is scarcely possible! Cæsar felt the moment of life, if not for himself, for his army—and deplored the apparent necessity which plunged his countrymen in desolating war—and this sentiment was experienced by Xerxes, who, viewing his prodigious army from an eminence, wept on the reflection that in a few years not one of that vast multitude would be existing! The value of life ought to be considered by all. "The dread of death, notwithstanding the violent and criminal measures too frequently adopted to hasten its approach, is a sensation far more natural and common than weariness of life. Even when a fit of impatience, or of despondency, induces any one to solicit the interference of 'the king of terrors,' it is, in most cases, very questionable whether his actual arrival and offer of service would be acceptable. This horror of the last and great change, so strongly and generally felt among mankind, is with great propriety and wisdom permitted by the Author of our being. Without it, death would not appear to be a punishment inflicted on man in consequence of sin, agreeably to the representation of Scripture; and there would be the greatest danger of its becoming the ordinary and universal resort of melancholy, peevishness, and impatience, where any disaster, real or imaginary, happened to occur." Shall death then appear clad in terrors, so appear with the permission of Almighty God,—and shall vain and presumptuous man tempt that fate which was intended to be a punishment inflicted on man

in return for his iniquities? And what but a tempting of it is the taking part in any battle? We may succeed in deceiving ourselves as well as others, but God we cannot deceive. The close of every battle has witnessed multitudes sent "unhoused and unshrived" into the presence of the God of heaven and earth, and though it is true their own ignorance and infatuation have been auxiliary to their premature death, yet a question naturally arises, Who sent them? Their rulers. Oh! that statesmen would consider these things—countless multitudes have already appeared at the bar of heaven to explain this. Would to God that their footsteps may not be followed!

Pax.

WE make no apology for the insertion of the following quotations from the very useful works of MARIA HACK, because it is of the highest importance that the minds of Youth should be impressed with a love of Peace, and an abhorrence of War; and because we have too much reason to lament a paucity of children's books of this description.

To the Editor of the Herald of Peace.

CONSERVING as I do, that great advantage will result from impressing on the susceptible minds of the rising generation, principles of a pacific tendency, I take the liberty of forwarding, for insertion in the *Herald*, a few extracts of that nature, from a publication entitled "English Stories, illustrating some of the most interesting events, and characters, between the accession of Alfred and the death of John; by Maria Hack." It is a series of dialogues between a mother and her two children of twelve or thirteen years of age, and is one of those few works which exhibit War in its true colours, divested of all its captivating, but evanescent glory. The following conversation is represented as having taken place, after Mrs. B. has given a most melancholy account of the destruction of the Abbey of Croyland, by those

daring Pirates, called Sea Kings, about the latter end of the ninth century.

"*Harry.* Mamma, I think these Danish Pirates were the most cruel and wicked people that ever lived. I could not have supposed it was possible for men to be so barbarous.

Mrs. B. Indeed it is shocking to reflect, that of all the calamities to which this life is subject, the most dreadful are those which men suffer from the furious passions of their fellow men. The pages of history afford many illustrations of this truth. When you are better acquainted with them, you will see how little the progress of civilization, of knowledge, and of Christianity, have yet accomplished towards allaying the spirit of ambition, or subduing the love of military glory. The peasants of Russia and Germany can, even now, tell tales as dreadful as those recorded by the historian of Croyland; and could you hear them, you would cease to wonder at the excesses committed by the untaught pagans of the Baltic.

Lucy. I am afraid, Mamma, that you do not think the world is much improved.

Mrs. B. The view of that beautiful and fertile plain before us might reproach me if I said so, Lucy; for it was once a dreary wilderness, incapable of supporting its famishing inhabitants. Oh, no! the world is very much improved; and it seems to us as if we had no feelings in common with these dreadful men, whose ravages I have been describing. Their character was formed by habits of piracy, which rendered them from childhood familiar with scenes of blood and cruelty. But we shall deceive ourselves, if we suppose that even polished and civilized nations can indulge the love of military glory without at the same time declining in humanity and virtue. However it may disguise itself, the spirit of war is the spirit of tyrannical selfishness, and the greatest enemy to the improvement and happiness of man.

Lucy. I believe that is very true, for it makes one nation rejoice in the distresses of another; and then it must be owned that they bear some resemblance to the Sea Kings. I wish they would find a better way of settling their differences.

Mrs. B. You cannot wish a greater benefit to the world, my dear child; and remember, that every person who cultivates the spirit of justice and benevolence, does something towards bringing society into that state which will render war unnecessary."—Page 21.

Page 76, Lucy reads an account of the termination of a war between Alfred and Hastings the Danish pirate, and then proceeds. "Another calamity attended or immediately succeeded its conclusion: this was a pestilence, which continued its devastations for three years, carrying off vast numbers of every rank.

Lucy. I do not quite understand this, Mamma. It seems as if the war was the cause of the pestilence; but how could that be?

Mrs. B. Our accounts of that remote period are so imperfect, that I cannot answer your question exactly. It is very probable that the ravages of war might occasion that calamity, because we know that now they frequently do produce it.

Harry. Will you explain that, Mamma! I have no notion how it can be.

Mrs. B. One reason is, the waste, and what is worse the wilful destruction, of the products of the earth, which is occasioned by war. Now, the want of a sufficient quantity of wholesome food is a frequent cause of contagious diseases. There is still another reason. Frequently after a battle, hundreds of wounded men are crowded together in close hospitals, where, deprived of the blessings of fresh air and cleanliness, their disorders become infectious, and they perish miserably, victims to the rashness and ambition of powerful men. From the hospital, contagion often

spreads to the peaceful inhabitants of the city, who, having already suffered from the scarcity of provisions, are rendered more liable to disease.* Now I think you must understand why there is a natural connexion between war, famine, and pestilence." W. P. T.

MR. EDITOR,

As the object for which you and your worthy coadjutors are contending is attainable only by slow degrees, by progressive steps in the overthrow of opinions and prejudices deeply rooted and rendered the more obstinate by time, I cannot consider the subject as perfectly handled, without reference to EDUCATION. Permit me therefore to suggest the expediency of devoting a portion of each number of *The Herald* to a selection of short extracts or pithy sentences illustrative of this important duty.—One of the excellencies of the periodical press is its brevity. Amid a variety of subjects treated concisely and piquantly the eye quickly chooses, and the mind fastens more intently and with a greater zest on the simple essay or pointed apophthegm than on the long and laboured disquisition. For one reader of the latter, the former has its thousands, with perhaps the superadded advantage of more perfect recollection and better practical effect.—As an imperfect example of what is here recommended, I beg to submit the following quotations from the writings of the excellent Bishop Watson; and whether you adopt or reject them, be assured of my remaining a stanch friend of the holy cause in which you are engaged.

F. B.

EDUCATION:

As it regards—1. Parents.—2. The Clergy.—3. Magistrates.—4. The Government.

1. "If any amendment of the world is ever to be made, it must be

* As an illustration we may refer to the situation of Leipzig in 1813.

made by amending the Education of Youth. Surely it behoves Parents of every degree to weigh this matter with great seriousness: their neglect in this point may not only introduce much sin and misery into the world at large, but it may render that posterity, for whose short-lived temporal advantage they often venture to incur the risk of their own damnation, unprotected of God in this world, and objects of his indignation in another. It behoves them to consider that they, under God, have been the cause of giving existence to an innocent and helpless Being, by their instrumentality it has had a beginning of existence, but it is not in their power to say when it will have an end of it; it will have no end of existence, it will live for ever and ever. But though the *duration* of the existence which they have given to the child of their love, does in nowise depend upon them, the *quality* of it does. Though they will not be able some millions of years hence to blot this poor Being out of existence, if it should then chance to move their compassion by its misery, yet they may even now guard it against being in misery in that or in any more distant period: they may even now build up the clay which is put into their hands, into a vessel which God's mercy may see fit to preserve in everlasting honour. Let them not neglect this blessed opportunity, let them fashion it with care; if not for the love they bear it, let them do it for the love they bear themselves, for their own personal interest, for their everlasting happiness or misery is closely connected with their diligence or with their neglect in forming the religious character of their offspring."

2. "The possibility of amending men's manners at any age should not be despaired of, and the fittest opportunities of attempting the reformation should be attended to and improved; yet the most enlarged prospect of doing good, consists in seasoning with wholesome instruction

the susceptible minds of Young Persons."

3. "The office of the civil magistrate extends not merely to the *punishment*, but primarily and principally to the *prevention* of crimes. Now crimes are best prevented, and the foundations of good government are most securely laid, when *piety towards God, a reverence for the laws, and a regard for virtue, are instilled into the minds of the people.*"

4. "An incessant contention for mastery subsists in every Civil State, and especially in every overgrown Metropolis, between the laws on the one hand, and the manners of the people on the other. This warfare commences with the very commencement of Government, and it ends only with its dissolution. It is carried on during the existence of the State, with variable success, according to the varying talents of the governors exerted in the enactment of laws more or less salutary, and the varying dispositions of the people to resist or to submit to the laws enacted; and it is not finally extinguished, till the general prevalence of profligate morals puts an end to the Government itself.—There is no instance in sacred or profane history, of a rich, luxurious, immoral State, ever reforming itself; it proceeds from bad to worse, till, in the course of God's providence, its fall is accomplished by the sword, by famine, or by pestilence. *Notwithstanding this, the fall of every State may certainly be retarded by whatever retards the progress of Vice.*"

REVIEW.

Studies in History; containing the History of England: Vol. II. By Thos. Morell. Black, Tavistock Street, Covent Garden. 1820.

THE history of nations, and the lives of individuals, constitute a most important as well as a most interesting subject of contemplation and reflection. These, when compiled with

fidelity, exhibit man as he really is; distinguished, for the most part, by inconsistency, ignorance, superstition, and vice; and only occasionally discovering, to the friend of virtue and humanity, the cheering gleams of moral excellence, intellectual attainment, and benevolent feeling. Painful as is this view of the facts, which the historian and biographer are compelled to record, yet might they be rendered, by correct representation, accompanied with suitable remarks, subservient to the best interests of mankind. We have lamented, and we shall continue to lament, that this has rarely been done, until the cause for our concern shall be removed. In the mean time, we hail with sincere pleasure every effort which is made to delineate, with the pen of a Christian, the incidents of individual life, and the more important transactions of nations.

The work to which our attention is now directed; is intended chiefly for the use of young persons, and is on that account furnished with questions at the end of the volume, for the purpose of examination. This is a very useful mode of ascertaining that the pupil has made himself thoroughly acquainted with the subject to which he has attended. But the questions are too few to assist the recollection of the pupil, and to draw out of him the facts or reflections to which his notice has been directed. In reply to one question, in the historical part of the *Studies of History*, he is expected frequently to give the contents of nearly a whole page; and a single interrogation is applied to an entire section of reflections, though that usually occupies two, and sometimes three pages in extent.

At different periods, Mr. Morell has published *Studies in the History of Greece*, in the *History of Rome*, and a first part of *Studies in the History of England*. The second part extends from James the First to the death of George the Third, and we think it is not inferior to either of his former productions, in clearness

of description, energy of language, or purity of Christian feeling. In these respects we are happy to recommend it to the perusal of our readers; and though, perhaps, some may think the reflections too long, or that they might have been better interwoven with the history, yet the work comprises, in a comparatively small space, much valuable information, and many very excellent observations. But we proceed to give, as specimens of the work, a few of such quotations as comport with the express design of the *Herald of Peace*; and we are happy to say that there are many of this description.

In his review of the character of James the First, Mr. Morell takes occasion to remark as follows:—

"Among the commendable qualities of this prince, must be mentioned—his love of peace—his clemency to state criminals—and his generosity to those who shared his confidence and friendship. Whether the pacific character of this reign is to be attributed (as his enemies affirm) to the constitutional timidity and native indolence of the sovereign, or, whether it arose from other feelings and better principles, the quality itself is of so rare occurrence in the history of princes and empires, that we cannot forbear to advert to it with feelings of satisfaction and delight."

In the reflections upon the state of Literature during this reign, we meet with the following argument in favour of Peace:—

"From the rapid sketch which has now been taken of the state of Literature, at the commencement of the seventeenth century, it may be inferred (and it would not be difficult to support the inference by innumerable proofs,) that a time of national Peace is most favourable to the development of mind, and the advancement of general knowledge. There may have been some men of genius, who were nurtured amidst the storms of civil contentions, or foreign warfare; there may be some plants of science that are found to thrive most in a soil saturated with human blood; but for the most part, the reverse is found to be the case. The reign of James I. was a time of almost universal peace; and to what period can we refer, in

which so great a number of men of genius flourished, in which so many important discoveries were made, or in which such intellectual *chefs d'œuvres* were produced?"

Adverting to the dreadful massacre of the Protestants in Ireland, during the reign of Charles the First, where forty thousand fell in one day! the following remarks occur:—

"It is most deeply to be regretted, that Religion was blinded with the political dissensions of this most unhappy period; and still more, that those who perpetrated the most atrocious crimes, professed to fight beneath her sacred banner. A zeal for God was the pretext, not only for enkindling the torch of civil War, and placing subjects in hostile array against their sovereign, but even for the horrible carnage of the Irish massacre itself. It cannot be denied, that persons professing to be actuated by religious motives, have broken asunder the bonds of legitimate authority, and committed deeds of cruelty and blood, at which humanity shudders, and stands aghast; but utterly ignorant must they be of the genius of our Holy Religion, who imagine that she affords any sanction to such proceedings. The inscription, traced by the hand of Omnipotence on her standard, is, 'Peace on earth, good-will toward men.' The spirit she breathes, is that of pure, fervent, unfeigned, universal benevolence. The duty she enjoins on rulers is, to act 'as becomes the ministers of God, who must ere long give an account to him that is ready to judge the quick and dead.' And to subjects, her command is, 'to submit themselves with a willing mind to constituted authorities, and to every ordinance of man, for the Lord's sake,' unless when their mandates are at variance with the supreme administration of him who is 'King of kings, and Lord of lords.' The instructions addressed to all her disciples, whether of low or high degree, are, 'Avenge not yourselves, but rather give place unto wrath: if it be possible, as much as in you lieth, live peaceably with all men; for it is better, if the will of God be so, that ye suffer for well-doing, than for evil-doing.' Happy were it for society, if men, in every age, who profess submission to these maxims, were actuated by them continually, not only in their letter, but in their spirit."

We conclude our quotations for the present, from this useful work, by an anecdote of Lord Falkland, Secretary of State to Charles the First, who fell on the field of battle at Newbury.

"From the commencement of the civil war, he became increasingly melancholy, and was heard frequently to exclaim, with much emotion, '*Peace! Peace!* this cruel war will break my heart.' On the morning of the day in which he fell, he expressed to a friend his anguish of mind at the scenes he had lately witnessed; adding emphatically, '*I am weary of the times, I expect to be out of it before night.*' On the following morning, his body was found among a heap of the slain. He had just attained his thirty-fourth year, and was accounted the most accomplished scholar, and the most elegant writer of his day."

"In the removal by death, of the most amiable and virtuous men of that age, at the very commencement of this contest, was to them a merciful dispensation; but to the nation it was a grievous calamity. It was as if the pilot, who sat at the helm of the vessel of state, and in whom the mariners chiefly confided, had fallen overboard in the midst of a tremendous storm. Yet the memory of these illustrious statesmen would have been more truly honourable, though less celebrated in the records of fame, if, instead of falling in the embattled plain, they had refused to take an active part in the murderous contest; and if, instead of wielding the homicidal sword, they had resolved alone to bear the olive branch of Peace. There were, we would fain hope, a goodly number of Christian patriots in that day, who, like the amiable and accomplished Falkland, earnestly sighed for Peace and union, who wept in secret places, on account of the calamities of their country, and who vented their sorrows in language like that of the Israelitish prophet: '*O, that my head were waters, and mine eyes a fountain of tears, that I might weep day and night for the slain of the daughter of my people.*' But, alas! amidst the tumult of infuriate passions, amidst the horrid din of arms, their tears flowed unobserved—their sighs and groans escaped unnoticed—the storm of War still raged with unabated, with augmented violence."

From Mr. Clarkson's Portraiture of Quakerism.

(Continued from p. 358.)

SECTION V.

I HAVE NOW stated the principal arguments, by which the Quakers are induced to believe it to be a doctrine of Christianity, that men should abstain from war; and I intended to have closed the subject in the last section. But when I consider the frequency of modern wars,—when I consider that they are scarcely over, before others spring up in their place;—when I consider, again, that they come like the common diseases which belong to our infirm nature, and they are considered by men nearly in a similar light,—I should feel myself criminal, if I were not to avail myself of the privilege of an author, to add a few observations of my own on this subject.

Living as we do in an almost inaccessible island, and having therefore more than ordinary means of security to our property and our persons from hostile invasion, we do not seem to be sufficiently grateful to the Divine Being for the blessings we enjoy. We do not seem to make a right use of our benefits, by contemplating the situation, and by feeling a tender anxiety for the happiness of others. We seem to make no proper estimates of the miseries of war. The latter we feel principally in abridgments of a pecuniary nature. But if we were to feel them in the conflagration of our towns and villages, or in personal wounds, or in the personal sufferings of fugitive misery and want, we should be apt to put a greater value than we do upon the blessings of peace. And we should be apt to consider the connexion between war and misery, and between war and moral evil, in a light so much stronger than we do at present, that we might even suppose the precepts of Jesus Christ to be deficient, unless they were

made to extend to wars as well as private injuries.

I wonder what a superior Being, living in the nearest planet to our earth, and seeing us of the size of ants, would say, if he were enabled to get any insight into the nature of modern wars.

It must certainly strike him, if he were to see a number of such diminutive persons chasing one another in bodies over different parts of the hills and valleys of the earth, and following each other in little nutshells as it were upon the ocean, as a very extraordinary sight, and as mysterious, and hard to be explained. He might at first consider them as occupied in a game of play, or as migrating for more food, or for a better climate. But when he saw them stop and fight, and destroy one another, and was assured that they were actually engaged in the solemn game of death, and this at such a distance from their own homes, he would wonder at the causes of these movements, and the reason of this destruction; and knowing that they possessed rational faculties, he would probably consider them as animals destined by nature to live upon one another.

I think the first question he would ask would be, And from whence do these fightings come? It would be replied, of course, that they came from their lusts;—that these beings, though diminutive in their appearance, were men;—that they had pride and ambition;—that they had envy and jealousy;—that they indulged also hatred and malice, and avarice, and anger;—and that on account of some or other of these causes, they quarrelled and fought with one another.

Well—but the superior Being would say, Is there no one on the earth, which I see below me, to advise them to conduct themselves better; or are the passions you speak of eternally predominant and never to be subdued? The reply would of

course be, that in these little beings, called men, there had been implanted the faculty of reason, by the use of which they must know that their conduct was exceptional, but that in these cases they seldom minded it. It would also be added in reply, that they had a religion, which was not only designed by a Spirit from heaven, who had once lived amongst them, but had been pronounced by him, as efficacious to the end proposed; that one of the great objects of this religion, was a due subjugation of their passions; and this was so much insisted upon, that no one of them was considered to have received this religion truly unless his passions were subdued. But here the superior Being would inquire, whether they acknowledged the religion spoken of, and the authority from whence it came. To which it would, of course, be replied, that they were so tenacious of it, notwithstanding their indulgence of their passions, and their destruction of one another, that you could not offend them more grievously than by telling them they did not belong to the religion they professed.

It is not difficult to foresee what other questions this superior Being would ask; and probably the first of these would be, the duration of the lives of these little beings, and the length and frequency of their wars. It would be replied to these, that their lives were but as a vapour, which appeareth for a little time and then vanisheth away, and that a quarter and sometimes half of their time on earth was spent in these destructive pursuits. Their superior Being would unquestionably be grieved at this account, because he would feel that they really frustrated their own happiness, or that they lost, by their own faults, a considerable portion of the enjoyment of their lives.

In this impatience and anxiety for their future comfort, he would probably ask, again, if they had any notion of any generous end for which they were born; for it is impossible

they could suppose that they came into the world to destroy one another. It would be replied, that they could not be ignorant of the true object or end; for the same religion in which they believed, and which was said before to have been given them by a Spirit sent from heaven, inculcated, that they were sent there on a life of trial, and that in a future existence they were to give an account of their conduct, and were to be rewarded or punished accordingly. The same religion, it would be replied also, inculcated, notwithstanding their fightings, the utmost benevolence from one towards another. It wished so much every one of them to live peaceably, that it enjoined it as a duty rather to put up with an injury than to resent it; and it carried its benevolence so far, that it made no distinction between others of the same species, who spoke a different language, or lived in other districts or parts of the same world.

But here the superior Being would interrupt. What! he would say, Are they not to resent injuries, and yet do they go to war? And are they not afraid of fighting in this manner, when they are to give an account of their conduct in a future state? It would be replied, No. They have their philosophers among them; and most of these have determined, that in this particular case responsibility lies at the door of those who employ them. But notwithstanding this, there are others living amongst them who think otherwise. These are of opinion, that they who employ them, cannot take the responsibility upon themselves without taking it from those who they thus employ. But the religion of the Great Spirit no where says, that any constituted authorities among them can take away the responsibility of individual creatures; but, on the other hand, in the most positive terms, that every individual creature is responsible wholly for himself. And this religion does not give any creature an exemption

on account of any force which may be used against him; because no one, according to its precepts, is to do evil, not even that good may come. But, if he be persecuted, he is to adhere to that which is right, and to expect his reward in the other state. The impossibility, therefore, of breaking or dissolving individual responsibility, in the case of immoral action, is an argument, to many, of the unlawfulness of these wars. And they who reason in this manner think they have reasoned right, when they consider, besides, that if any of the beings in question were to kill one of his usually reputed enemies in a time of peace, he would suffer death for it, and be considered as accountable also for his crime in a future state. They cannot see, therefore, how any constituted authorities among them can alter the nature of things, or how these beings can kill others in time of war without the imputation of a crime, whom they could not kill without such an imputation in time of peace. They see in the book of the Great Spirit no dispensation given to societies to alter the nature of actions which it has pronounced to be crimes.

But the superior Being would say, Is it really defined, and is it defined clearly in the Great Book of the Spirit, that if one of them should kill another, he is guilty of a crime? It would be replied—not only of a crime, but of the greatest of all crimes; and that no dispensation is given to any of them to commit it in any case. And it would be observed, further, that there are other crimes, which these fightings generally include, which are equally specified and forbidden in the Great Book, but which they think it proper to sanction in the present case. Thus all kinds of treachery and deceit are considered to be allowable; for a very ancient philosopher among them has left a maxim upon record, and it has not yet been beaten out of their heads, notwithstanding the precepts in the Great

Book, in nearly the following words: "Who thinks of requiring open courage of an enemy, or that treachery is not equally allowable in war?"

Strange! the superior Being would reply. They seem to me to be reversing the order of their nature, and the end of their existence. But how do they justify themselves on these occasions? It would be answered, they not only justify themselves, but they even go so far as to call these fightings honourable. The greater the treachery, if it succeed, and the greater the number of these beings killed, the more glorious is the action esteemed.

Still more strange! the superior Being would reply. And is it possible, he would add, that they enter into this profession with a belief that they are entering into an honourable employ? Some of them, it would be replied, consider it as a genteel employ; and hence they engage in it. Others, of a lazy disposition, prefer it to any other. Others are decoyed into it by treachery, in various ways. There are also strong drinks, which they are fond of; and if they are prevailed upon to take these to excess they lose their reason, and then they are obliged to submit to the engagements which they had made in a state of intoxication. It must be owned too, that when these wars begin, the trades of many of these little beings are stopped; so that, to get a temporary livelihood, they go out and fight. Nor must it be concealed that many are forced to go, both against their judgment and against their will.

The superior Being, hurt at these various accounts, would probably ask, And what then does the community get by these wars, as the counter-balance for the loss of so much happiness, and the production of so much evil? It would be replied, Nothing. The community is generally worse off at the end of these wars than when it began to contend. But here the superior Being would wish to hear

no more of the system. He would suddenly turn away his face, and retire into one of the deep valleys of his planet, either with exclamations against the folly, or with emotions of pity for the situation, or with expressions of disgust at the wickedness, of these little creatures.

"O for a lodge in some vast wilderness,
Some boundless contiguity of shade,
Where rumour of oppression and deceit,
Of unsuccessful, or successful war,
Might never reach me more! My ear is pained,
My soul is sick with every day's report
Of wrong and outrage with which earth is fill'd.
Lands, intersected by a narrow frith,
Abhor each other. Mountains interposed
Make enemies of nations, who had else,
Like kindred drops, been mingled into one.—
Thus man devotes his brother, and destroys.—
Then what is man? And what man seeing this,
And having human feelings, does not blush,
And hang his head, to think himself a man."

The Sentiments of the Ancients respecting War.

[From Pictures of War, by Irenicus.]

THE HEATHENS.

It is a matter of some difficulty to collect the sentiments of the ancients on this great subject: some of them have treated it historically, as Cæsar—others scientifically, as Polyænus—others again poetically, as Tyrtæus—while not a few make it the ground-work and principal theme of epic composition, as Homer, Virgil, Lucan, and the like. A very small number treat it morally, and these not in the form of set dissertation, but in the way of occasional remark.

Heracitus.—A. C. 509.—Iron, a metal more proper for ploughs and tillage, is fitted for slaughter and death—men raising armies of men, covet to kill one another, and punish them that quit the field, for not staying to murder men: They honour as valiant, such as are drunk with blood. No irrational creature useth a sword, but keeps itself within the laws of its creation, except man that doeth not so, which brings the heavier blame,

because he hath the greatest understanding.

Cicero.—43 B. C.—Most men believe that greater reputation is to be derived from the affairs of War than of peace. This mistaken preference ought to be reduced to its proper level, for many, from a desire of glory, have often sought occasions for war. This opinion becomes the more dangerous, when we consider that it generally accompanies great minds, and great talents, and is proportioned to the passion of the one, and the fitness of the other, for a military life.—If we would form our judgment in this case according to truth, we shall find that many transactions of peace are of greater importance, and followed by higher reputation, than those of war. Though Themistocles received just praise, and though his name be more illustrious than that of Solon; though Salamis be cited in testimony of a very celebrated victory, and preferred to the council of the Areopagus, which Solon first instituted; yet, we must pronounce the latter no less distinguished than the former. The former served the state once, the latter serves it for ever. By the council of the Areopagus, the Athenians preserve their laws, and the institutions of their ancestors. Themistocles could name no service of his to the Areopagus, but must have acknowledged the assistance of Solon; for the war was conducted by the advice of that assembly.—The same may be said of Pausanias and Lysander, whose achievements, though supposed to have extended the dominion of the Spartans, are not in the least to be compared to the laws and discipline established by Lycurgus, which inspired with obedience and bravery the troops whom these generals led.—War should be made with no other view than the attainment of peace.

Seneca.—A. D. 65.—Wilt thou know what things wisdom hath found out, what she hath made? Not

weapons, wars, or fortifications. She endeavoureth profitable things; she favours peace, and calls all mankind to agreement; she leadeth to a blessed estate; she openeth the way to it, and she sheweth what is evil from what is good, and chaseth vanity out of the mind.

Plutarch.—A. D. 119.—Some go to war as if to hunt and catch men; not out of necessity, and in order to peace, which is the true end of war.—There is no war among men, but what arises from some vice; either from inordinate lust, or from covetousness, or from ambition, or inordinate love of glory.—War is a cruel thing, and draws with it a long train of injuries and insolence.

Marcus Aurelius Antoninus.—A. D. 161.—I prayed to my country gods; but when I was neglected by them, and observed myself pressed by the enemy, considering the fewness of my forces, I called to one, and intreated those who with us are called *Christians*, and I found a great number of them; and I forced them with threats, which ought not to have been, because afterwards I knew their strength and force; *therefore they betook themselves neither to the use of darts nor trumpets, for they use not so to do, for the cause and name of their God, which they bear in their consciences.*

Maximus Tyrius.—A. D. 193.—Even if you take away from war any character of injustice, yet the necessity of it appears a matter much to be lamented.

Porphyry.—A. D. 270.—That which is easily acquired, and at small charge, conduces to the general piety. Whereas tyrants, and such as devastate kingdoms, do not raise wars either civil or foreign, to feed coarsely on herbs, roots, or apples; but to pamper themselves with flesh, fowl, and delicious fare.

Aristaus.—We wage war, that we may gain peace.

Taxiles the Scythian said to Alexander, "What necessity is there,

that we, O Alexander, should make war one upon another, seeing that thou comest not to abridge us of our water, or of our necessary sustenance; in the defence of which things only men endued with reason make war.

Sentiments of the Christian Fathers, or other Ancient Christians, respecting War.

Justin.—A. D. 137.—We (Christians) fight not against enemies.—Justin elsewhere makes Satan “the author of all war.”

Tatian, who was the disciple of Justin, in his oration to the Greeks, speaks precisely in the same terms on the same subject.

Irenæus.—A. D. 180.—The Christians have changed their swords and their lances into instruments of peace; and they know not how to fight.

Tertullian.—A. D. 197.—It is much questioned, whether Christians may take arms, or whether soldiers may be admitted to Christianity.—How many great offences may be seen in military duties, which cannot be otherwise interpreted than as breaches of our Christian laws!—Shall it be lawful to use the sword, when the Lord saith, “He that useth the sword, shall perish by the sword.” Can one who professes the peaceable doctrine of the Gospel, be a soldier, when it is his duty not so much as to go to law? And shall he, who is not to revenge his own wrongs, be instrumental in bringing others into chains, imprisonment, torment, death?—In his dissertation on the worship of idols, he says, “Though the soldiers came to John, and received a certain form to be observed; and though the centurion believed; yet Jesus Christ, by disarming Peter, disarmed every soldier afterwards, for custom never sanctions an illicit act.”—In his discourse to Scapula, he says, “That no Christians were to be found in the Roman armies.”—He tells us also, that the Christians in his day were sufficiently numerous to have defended themselves, if their religion

had permitted them to have recourse to the sword.

Clemens Alexandrinus—A. D. 206.—Observes in his time, that Christians were so far from wars, that they had no marks or signs of violence among them; “Neither sword nor bow to them that follow peace.”

Origen.—A. D. 254.—On Luke xxii. 36, thus remarks, “If any one looking to the letter, and not understanding the spirit of the words, shall sell his bodily garment, and buy a sword, taking the words of Christ contrary to his will, he shall perish.”

Cyprian.—A. D. 258.—In his epistle to Donatus, says, “Suppose thyself with me on the top of some very exalted eminence, and from thence look down upon the appearances of things beneath thee. The things thou wilt principally observe will be, the highways beset with robbers; the seas with pirates; encampments, marches, and all the terrible forms of war and bloodshed. When a single murder is committed, it shall be deemed perhaps a crime; but that crime shall commence a virtue, when committed under the shelter of public authority; so that punishment is not rated by the measure of guilt, but the more enormous the size of the wickedness is, so much the greater is the chance for impunity.”

Lactantius.—A. D. 311.—In his treatise concerning the true worship of God, says, “It can never be lawful for a righteous man to go to war, whose warfare is in righteousness itself.” And again, “It can never be lawful to kill a man, whose person the Divine Being designed to be sacred, as to violence.”

Ambrose.—A. D. 393.—On Luke xxii. 36.—“O Lord, why commandest thou me to buy a sword, who forbiddest me to smite with it? Why commandest thou me to have it, whom thou prohibitest to draw it? Unless perhaps a defence be prepared, not a necessary revenge, and that I may seem to have been able to revenge, but that I would not. For the law

forbids me to smite again, and therefore perhaps he said to Peter, who offered two swords, "It is enough," as if it had been lawful until the Gospel times; that in the law there might be a learning of equity, but in the Gospel a perfection of goodness."

Chrysostom.—A. D. 407.—Speaking of opulent men, says, "Do not seditions, wars, combats, slavery, murders, and innumerable other such mischiefs and inconveniences, commonly arise from these men?"—Under the law, God did not bind us to so great a measure of virtue, as he now doth under the Gospel. Then it was permitted to take some revenge for injuries done, as to revile them that reviled us, to exact an eye for an eye, &c. But since the coming of Christ, the way to heaven is made much straiter and narrower than before, both by the addition of many new precepts, not given in the old law, and also by straining those that were given to a much higher key.

St. Augustin.—A. D. 430.—The most just war is odious and detestable; and a prince does very ill, and acts imprudently, when he engages in it, without extremely urgent necessity.

Isidore.—A. D. 430.—The great King of Heaven came down from above to deliver to the world the laws of a heavenly conversation; which he has proposed in a way of conflict and striving, quite contrary to that of the Olympic games. There he that fights and gets the better, receives the crown; here he that is stricken and bears it meekly, has the honour and applause; there he that returns blow for blow; here he that turns the other cheek, is celebrated in the theatre of angels; for the victory is measured not by revenge, but by a wise and generous patience. This is the new law of crowns; this is the new way of conflicts and contentions.

The names of Archelaus, Jerome, and Cyril, may be added to those already mentioned, as the names of

persons who gave their decided opinion, that it was unlawful for Christians to go to war.

Philo Judæus, who lived in the year 89 of the Christian æra, testifies of the Essenes, "That there was none found among them that would make instruments of war."

Athenagoras and other early writers remark, that the Christians in their time abstained when they were struck, from striking again, and even refused to go to law with those who injured them. They also kept away from the shows of the Gladiators, giving it as a reason, "Lest we should become partakers of the murders committed there."

Such were the sentiments of the early Christians, and their practice was conformable.

Review of an important Letter from Germany.

[From the Friend of Peace.]

In the *Repertory and Daily Advertiser* we have had an "Extract of a Letter from an European gentleman to his friend in Boston," dated "Anhalt Dessau, March 17, 1817." Both the occasion and the object of the letter may be seen in the following passage:—

"Our first boat for the season brought me a series of pamphlets published by the society in Massachusetts called the Friends of Peace. I was rejoiced to find from them that such strenuous and able exertions were making in a country, whose political influence in Europe is daily increasing, for putting an end to the greatest scourge among mankind.—Desirous of aiding in this good cause, I have thought that the religious and moral arguments which these gentlemen have so forcibly urged against the barbarous custom of war, might be strengthened by the mention of a few facts, which shew the embarrassment it produces in the financial concerns of a country, and the consequent distress and oppression among

a people. I have therefore undertaken to send you a short account of the origin and present condition of the national debt of some of the most important kingdoms of Europe."

As the object of the writer is to aid in the cause of peace, the information he has given is of an important character. An *abstract* of the most interesting items will be exhibited.

AUSTRIA.

"Austria affords the most striking and best example of the ruinous effects which war has upon the finances and public credit of a nation. I therefore select her for the first. In the beginning of 1783 she had, properly speaking, no national debt; but she contracted one of 180,000,000, German florins, or half as many Spanish dollars, in preparation for carrying on the war against the Porte, in which she engaged as the ally of Russia. Before this war was brought to a close in 1791, it had carried up the debt to 342,000,000, which was farther augmented by the war against France. In October 1797, at the time of the Peace of Campo Formio, to 600,000,000 of florins. In 1806, her debt was found increased to 1,200,000,000. But it stopped not here; the disastrous campaigns of 1809 brought still greater ruin upon her finances and her credit. In a state of desperation she calls in her bank paper, and by mere arbitrary power annihilates 80 per cent. of the whole amount. But she was not to be saved by such a violation of public faith; it gave only temporary relief. In 1816 her debt amounted to the enormous sum of TWO THOUSAND MILLIONS.

"An increase of the land tax is the common mean of increasing the public revenue. This is regularly fixed at 30 per cent. on the annual produce. In time of war the *military extraordinary land tax* is resorted to, which is fixed at 60 per cent. on the net annual produce of the land of the nobles, and at 30 on those of mere simple proprietors; so that all the

lands contribute 6-10ths, and those of the nobles 9-10ths of what they yield, to aid in the destruction of mankind. This would be incredible and quite insupportable were it not that the basis of the valuation of the produce is that which was fixed in 1745, and therefore vastly lower than the present actual value.

"To account for this great accumulation of debt we have only to look at the history of her standing armies for the last century. At the commencement of it, during the war of the Spanish succession, Leopold I. and Joseph I. called 130,000 into the field. The army had been increased before 1771 to 200,000; in 1788 to 364,000; by the wars with France, before the close of the century, to 496,000; and finally for the great struggle in 1809, to 500,000 regular troops, and 250,000 militia."

ENGLAND.

"In 1689, when William III. came to the throne, England had a debt of 600,000 pounds. His war carried it up to 16,000,000. At the death of Anne, 1721, the debt was 54,000,000. At the close of the American war, 257,000,000. In 1813, 812,000,000 pounds!"

This is the last statement the writer of the letter had seen. In the *Evangelical Magazine* for Nov. 1816, we have a review of a pamphlet entitled "Means of improving the condition of the poor in morals and happiness." In this work the national debt is stated at "*nine hundred and forty-three millions*" sterling. The writer proceeds:—

"Not to lose sight of the intimate connexion between war and public misery, between large armies and a large national debt, I will add, a word by way of history of England's armed force. The standing army was begun by William III. who had 7000 men in Great Britain, and 12,000 in Ireland during the troubles there. Anne increased it to 18,000." George III. maintained from 30 to 40,000 regular troops till the com-

mencement of the French revolution. In 1796, increased them to 100,000; in 1804, to 112,000; in 1808, to 230,000, besides 100,000 militia, who had all the character of troops of the line, except in the right not to be sent out of the kingdom—and, in addition, a volunteer corps of 300,000.

The history of the navy is not very different. It begun under Henry VIII. In the reign of James I. it was composed of 132 ships and vessels of all kinds; increased by William III. to 172—by George II. to 277—by George III. in 1774, to 355—in 1803, to 656—in 1813, to 1044, those in ordinary not included. The equipage for which, at the last named period, amounted to 143,000.

“Perhaps you may think I have been labouring to prove a self-evident truth—that standing armies are expensive establishments, and that wars necessarily bring a nation into debt, and that national debts must be provided for by *taxes upon the people*: still they are truths which cannot too often be brought to view. I think so badly of mankind, as to believe that neither religious nor moral restraints are the most powerful, which can operate upon them. I might have enlarged very much upon the subject of England’s present misery and danger, and shown its connexion with her wars and her debts; but her political troubles and her general distress are better known in your country than here.

FRANCE.

“It would be doing great injustice to France not to mention her among the nations which had the most powerful influence in the introduction of any thing now existing which is pernicious, more particularly of the evil upon which I am writing, as she deserves the sole credit of commencing the establishment which so powerfully promotes it. It was through her influence that standing armies began to be thought necessary for the support of sovereign power. In the year

1445, she first conferred this blessing upon mankind.

“Austria first made her army a permanent one in 1680—England in 1689—Denmark in 1701—Russia in the beginning of the last century, under Peter the great.

“What misery the wars of Louis XIV. caused to France may be seen in the present abject state of the country; they cherished and consumed the natural military spirit in the people, which never satisfied itself till it brought them into that condition, when it was declared that all France was but one camp, and every man capable of bearing arms a soldier—the end of all which was what we now see. As to their public debt—it was enormous immediately before the revolution—the deficit in the last year of Buonaparte’s reign was 1,400,000,000 francs.

PRUSSIA AND RUSSIA.

“Prussia as a kingdom exists only since 1700. The whole annual expenses of Frederick’s court, between 1700 and 1713 did not exceed 4000 Spanish dollars. During the reign of his successor Frederick William I. an immense treasury and an army of 100,000 men were collected. Thus Frederick the Great came to the throne of a nation in which every 15th person was a soldier. At his accession he numbered among his subjects scarcely 2,000,000—which by conquest was almost quadrupled before his death in 1786. But he left his kingdom in the worst of all situations—it must devour, or be devoured; and so it has ever since been, either preying upon, or a prey to others. The close secrecy which is preserved in regard to its finances and debt prevent me from being able to give any thing upon that subject. The same is true of Russia. I know only that in 1790, she owed but 20,000,000 rubles, which have since been augmented to several hundred millions. The army has also been increased from 260,000, as Catha-

rine-left it at her death in 1790, to 650,000.

"I perceive all which I have said may be answered by the single remark, that if wars are necessary, the consequences are not to be considered; but it is certain that they are often unnecessary, and in a country where those who have to pay the cost retain in their own hands the means of carrying them on, I think the foregoing considerations may not be without their use. However hopeless may be the case in Europe, in America it is surely possible to sheathe the sword of the destroyer; all the mines of the Spanish colonies will not compensate for its ravages. If you are allured by them to give up your peace, your happiness, and your principles, the last hope of humanity is extinct for ever."

The preceding paragraphs are an *abridgement*, but they contain the principal things in the "Extract," as it appeared in the Newspapers. The author of the letter is entitled to the thanks of the friends of Peace in this country, for his "aid in this good cause." We may hope that so intelligent a writer will do good in his own country as well as in this and that his efforts will be continued.

According to the estimates given in the letter, Austria has employed in this century a standing army of - - - - - 500,000
 Russia - - - - - 650,000
 Great Britain, including her navy - - - - - 373,000
 It may be moderate to add for France - - - - - 500,000

Total for four nations 2,023,000

How horrible the thought that four *Christian* nations have employed for a number of years more than *two millions of men* in the business of *manslaughter* — in destroying one another, and in spreading ruin and misery among their fellow beings!

The loads of debt entailed upon

the nations of Europe by their own wars are indeed enormous. If to these we add the destruction which has been made of private property, and the more awful amount of bloodshed, guilt and wretchedness, which these wars have occasioned, who but madmen can even indulge a wish to recommence such fatal scenes? The project of Dr. Rush for *SOBER HOUSES*, to confine and reform *drunkards*, may well be so extended as to provide for every man who shall hereafter display a thirst for plunging nations into war. Such men are much more dangerous characters to run at large than most of the maniacs in bedlam, or other hospitals for the insane. If those who have the *war delirium* must be maintained by the public, is it not much cheaper to support them in a state of confinement, than to engage in war to gratify their bloody ambition?

Suppose an inhabitant of some other world, well acquainted with the character and religion of the Messiah, had been permitted to witness the battles of Europe in modern times: Would he not much sooner have suspected that these vast armies had been educated in the infernal regions, than that they were the *followers* of the Prince of Peace?

Christians detest the conduct of cannibals, who kill human beings to satisfy their hunger; but they bestow unbounded praises on the professional and wanton butchers of men, who trample on the rights of their brethren, and wade in blood to conquest, wealth, and power. Were it not for the delusive influence of custom, it would appear quite as laudable to butcher men for *food* as for *fame*, and *cannibals* and *conquerors* would be equally abhorred.

But if we must "think so badly of mankind as to believe that neither religious nor moral restraints are the most powerful which can operate upon them," let people be properly instructed in what is for their worldly

interest. Let them be made to understand how little they get and how much they lose by war—how it entails on them and their posterity the enormous "*price of blood*," which *must be paid* in direct taxes, or in the increased price of the various articles of merchandize, which they have occasion to purchase. Let them be fairly informed of the objects of war in general, and who are the men that profit by war—how small their number compared with that of the sufferers, and that those who gain by war fatten on the blood and misery of their brethren. Could these things be clearly unfolded and brought home to the understandings and the feelings of people in general, they would soon cease to regard the destroyers of mankind as saviours and benefactors, and withhold their praises from bloody-minded men.

ANECDOTES.

The following Anecdote is from the Transactions of the Historical and Literary Committee of the American Philosophical Society, held at Philadelphia, for Promoting Useful Knowledge.—Vol. 1, *Philadelphia*, 1819, p. 199.

IN the year 1742, a veteran warrior of the Lenape nation and Mensesy tribe, renowned among his own people for his bravery and prowess, and equally dreaded by their enemies, joined the Christian Indians who then resided at this place.* This man, who was then at an advanced age, had a most striking appearance, and could not be viewed without astonishment. Besides that his body was full of scars, where he had been struck and pierced by the arrows of the enemy, there was not a spot to be seen on that part of it which was exposed to view, but what was tattooed over with some drawing relative to his achievements, so that the whole together struck the beholder with

amazement and terror. On his whole face, neck, shoulders, arms, thighs, and legs, as well as on his breast and back, were represented scenes of the various actions and engagements he had been in; in short, the whole of his history was there deposited, which was well known to those of his nation, and was such that all who heard it thought it could never be surpassed by man. Far from murdering those who were defenceless, or unarmed, his generosity, as well as his courage and skill in the art of war, was acknowledged by all. When, after his conversion, he was questioned about his warlike feats, he frankly and modestly answered, "*That being now taken captive by Jesus Christ, it did not become him to relate the deeds he had done while in the service of the evil spirit; but that he was willing to give an account of the manner in which he had been conquered.*"

The following fact, from page 226 of the 2d vol. of Owen's History of the Bible Society, shews how little they have to fear, who put their trust in that Almighty arm which is ever stretched out over those whose confidence is in the Lord Most High.

"On the 2d Sept. 1812, Mr. Paterson reached Moscow, and both on that, and the two ensuing days, while the enemy was rapidly advancing towards the city, and all around them was apprehension, and bustle, and flight, these excellent men (*Paterson and Pinkerton*) were quietly discussing their plans for the spiritual improvement of that empire whose very existence was threatened with destruction." (This occurrence took place preparatory to the formation of a Russian Bible Society.)

LITERARY NOTICE.

A PROSPECTUS has been circulated of a new Periodical Religious Magazine, conducted by members of the United Secession Church of Scot-

* The Moravian settlement at Bethlehem.

land, entitled, *The Christian Recorder and British and Foreign Religious Intelligencer*; the first number will appear in January. The conductors of this magazine avow themselves friendly to the cause of Peace Societies, and will not fail to give a faithful record of their progress and proceedings. The *Christian Recorder* will have an extensive circulation among the members of the United Secession Church, consisting of upwards of three hundred congregations in Scotland and England, as well as the Sister Church in Ireland, consisting of nearly one hundred congregations.

The friends of Peace will thus have their cause pled and their proceedings reported in a new and most extensive field, as it is presumed the *Christian Recorder* will be read monthly by one hundred and thirty thousand individuals:

We subjoin the following extracts from the Prospectus, as indicative of the spirit with which the above periodical work is intended to be conducted:—

“But in our editorial capacities as *Christian Recorders* and *Religious Intelligencers*, it shall be our con-

stant study to cultivate the things which make for peace, and tend to godly edifying; it shall be our most delightful employment to record the triumphs of Divine Grace at home and abroad—to elevate the inspired volume in the esteem of our readers; and, if possible, arouse even the careless and unthinking to a serious consideration of its all-important contents.”——“The last and not the least division of our work is entitled *The British and Foreign Religious Intelligencer*. Here we shall know no party,—our readers will not be under the necessity of hunting over the *Magazines*, *Missionary Chronicles*, *Heralds* and *Registers* of their respective religious societies. They will find our *Intelligencer* a faithful narrator of the progress of Religious Education and Christian Missions, at home and abroad, and at once a Baptist, a Methodist, a Moravian, a Presbyterian, an Independent, an Episcopalian, and even a Papist and a Unitarian; for, while the state of the *Protestant* cause will chiefly occupy our attention, our *Religious Intelligencer* will never lose sight of the enemy.”

P O E T R Y.

ON READING MONTGOMERY'S "BATTLE OF ALEXANDRIA."

Harp of Memnon, sweet and charming,
By Montgomery's fingers prest,
Every Briton's courage warming,
Thrilling every Poet's breast.

Soft compassion melts to hear thee,
Heroes burn with ardent zeal;
Widows' briny tears bedew thee,
Patriots sigh for England's weal.

Ah! then, Christian, pause a moment,
Think how myriads, torn from life,
Rush from time to endless being,
Pause, and stifle kindling strife,

Check thy rising patriot feeling,
 Drown it in the general cause;
 Chuse the path thy Master trod in,
 He who knew all nature's laws.

Think not murdering War is glory,
 'Tis a source of human woe;
 Wild despair and silent mourning
 Still increase at every blow.

See a nobler travail offers
 To thy ardent patriot zeal,
 'Tis the field of Christian labour,
 This is truly England's weal.

So shalt thou, calm pleasure beaming
 In thy meek unruffled breast,
 Close with placid mind the evening,
 Opening into endless rest. S. C.

LINES

*Occasioned by the efforts now making to disseminate
 Pacific Principles.*

WHAT gifts, what grace, has Heaven bestow'd on thee,
 Queen of the Isles, and Consort of the Sea,
 O England! land of intellectual might,
 Of philosophic lore, and gospel light;
 Exalted "like a city on a hill,"
 "With all thy faults" a land of freedom still;
 A land of many righteous, whence proceed
 Pure aims, high thought, and energetic deed.
 First from thy shores, o'er Afric's countless wrongs,
 Burst the loud clamour of a thousand tongues;
 'Tis thine to sooth the wretched, lead the blind,
 And fertilize a wilderness of mind;
 From thee a zealous self-denying band
 Proclaim glad tidings over sea and land;
 By thee the sacred rolls of truth unfurl'd,
 Shed light and comfort o'er a wondering world:
 These crown thee first of nations, grace thy name
 With real glory, and unsullied fame.
 Yet one foul stain thy just renown shall mar,
 Thy lordly pride, thy ardent love of War;
 Thy haughty mien, thy domineering tone,
 Thy thirst of vengeance, quench'd by blood alone:
 Hence jealous nations execrate thy power,
 And triumph o'er thee in misfortune's hour:

E'en when thou deal'st destruction on thy foe,
 Straight on thyself recoils the deadly blow.
 Exhausted, faint, thou bleed'st at every pore,
 And fell disease corrodes thy vitals' core.
 Hence swarms a lawless and terrific brood,
 Rank from the school of rapine, guile, and blood;
 Hence lamentation through the land prevails,
 And misery in all its dire details;
 Toil, want, and mourning in thy rural seats,
 Despair and fury in thy crowded streets;
 Hatred among the sons whom thou hast rear'd,
 And curses deep, where blessings should be heard.
 Not such the purpose of the heavenly birth,
 Fraught with good will to man, and peace on earth,
 And glory to the Highest—Not the theme
 Of Him who came to bless and to redeem;
 Grace in his words, and healing in his hand,
 Peace his last gift, and love his last command;
 Not such the path his friends and followers trod,
 Not such the fervour in their hearts that glow'd,
 For Truth; the warriors of unconquer'd mind,
 Careless of self, but ardent for mankind,
 Just, patient, temperate, and subdued in will,
 Scorn'd, wrong'd, and hated, but forgiving still.

O England! when thou weepest in the dust,
 For all the sins of thy ambition's lust,
 For all the blood thy avarice has shed,
 For all the misery thy revenge has spread;
 When Peace-makers shall gain the high applause
 Now falsely lavish'd on the Warrior's cause;
 When thy instructors shall true wisdom speak,
 Thy chiefs be merciful, thy people meek;
 Thy power display'd to succour, save, and bless;
 Still brave, but in the war of righteousness;—
 Then shall indeed the "glorious gospel" shine,
 Its promis'd graces shall be richly thine;
 Enduring bliss shall be thy recompence,
 The guardian of thy weal Omnipotence;
 And thou a land belov'd of Heaven shalt be,
 Renown'd alike for Peace and Liberty.

Plymouth.

C.

THE
HERALD OF PEACE.

FEBRUARY 1821.

The duty of Christians, especially of the Friends of Peace, at the present time.

THE Friends of Peace have earnestly desired that the last dreadful struggles between France and the combined Powers, in which so many hecatombs of human victims were immolated at the shrine of the Demon of War, might prove to be the expiring throes of the horrid monster! They fondly hoped that the splendid military attire, the glittering weapons of death, and all the pomp of martial parade, might henceforth only be retained, if retained at all, as a source of amusement, or bloodless though unprofitable occupation, for the thoughtless and the gay. But these expectations are already overcast. The direful foe of God, of man, and of all moral good, yet lives! and is even now flapping his hateful wings over the classic and fertile plains of Italy! Will he be again permitted to feast himself on human misery, and drink the blood of thousands, without one effort being made on the part of Christians to rescue the unhappy prey from his grasp? Will the followers of the meek, the holy, the compassionate Jesus, tranquilly wait till the sword of death has commenced its awful work; and then as quietly watch its ravages and de-

solations, without openly bearing a single testimony against its barbarous and iniquitous progress?

If others can reconcile their minds to a line of conduct so imbecile and indifferent, surely the *professed Friends of Peace* will be peculiarly censurable in doing so! And although the subject should seem to involve a political question, and may, by some persons, be on that account deprecated; yet, as we feel that it is a matter which, independent of every political consideration, Christian philanthropy ought to contemplate with the deepest interest and concern, we dare not remain silent. We dare not shrink from the imperative duty of raising our feeble voice against any threatened attack which one Power may meditate against another. And we call upon our fellow-christians, of every denomination, and of every country, to unite with us in respectfully, and with a proper spirit, remonstrating against the violation of the peace of Europe.

Let it not be demanded, as objections, "What good can the Friends of Peace effect by such a proceeding?" "What influence have the humble disciples of Christ over the potent rulers of the earth?" If we look upon it as an effort merely human, the answer would be "Little, very

little." But if we regard it as the cause of God, and if *he* shall see fit to prosper the attempt, benefits the most extensive and efficacious will ultimately, if not immediately, result. Let us not forget the powerful consequences which arose from the denunciation against Nineveh, uttered by a solitary and cold-hearted individual amidst the tens of thousands of its proud and profligate inhabitants—Nor that the precepts of Peace, which we inculcate, proceeded from the lips of One far greater than the prophet Jonah. But granting that, according to all human expectation, a different issue arise to our labours, will it not be a delightful subject for reflection, that we have *endeavoured* to save multitudes of our fellow-beings from wretchedness, ruin, and death? And will not a just and merciful God equally approve the effort, if sincerely, though unsuccessfully made, as though it had accomplished its benevolent purpose?

Could we extend our voice to every Christian assembly throughout Europe, we would urge them to join in this blessed work. They ought certainly to express themselves to the hostile governments in respectful language, but at the same time with the confidence inspired by the purity of their intentions and the divine authority and excellence of their cause, remembering that these governments are professedly Christian, and therefore, that arguments drawn from the New Testament ought, upon them, to produce a strong impression. If the contrary happen, greatly as they might deplore the fact, there would remain no room for self-condemnation; and although the progress of the devouring sword may afterwards

give them anxious and painful concern, they will feel that they have not, by their silence and apathy, contracted any of the guilt which attaches to the advocates for War, and the agents employed in the perpetration of its atrocities.

Let us suppose a respectable deputation from the united Christian Churches of England, Scotland, and Ireland, proceeding to the assemblage of Princes belonging to the Holy Alliance, and calmly remonstrating with them on the inconsistency of War with the principles of Christianity: may we not view them as addressing the Emperor of Russia in the following language—

"SIRE,

"The encouragement you have given to the circulation of the scriptures, and the establishment of schools, has excited the most pleasing emotions in our hearts; and we have been grateful to God for placing over the innumerable tribes of European and Asiatic Russia, a Sovereign desirous of spreading among them the principles of humanity, civilization, and Christianity. But oh! pause, we pray you, ere you sanction the irruption of armed bands upon a country smiling under the blessings of peace. Ask yourself, whether such a measure can possibly be reconciled with the religion of Jesus Christ, which you profess, and which was intended, and is eminently calculated, to produce "on earth peace, good-will towards men." Will that Saviour, Sire! on whom you depend for your eternal salvation, regard with complacency the wretchedness and slaughter of his creatures?

Retire, then, Sire! from councils so antichristian—Return to your immense territorial possessions, and devote a life, which we pray God long to preserve, in promoting the intellectual and religious improvement of the untold population of your vast empire. Let the light and life-giving influence

of the religion of the Cross flow through a thousand peaceful streams, through Muscovy and Siberia, to the distant shores of Kamtschatka, and then descend, from the regions of the North, upon the weak, ignorant, and vicious nations of China, Thibet, Tartary, Persia, Arabia, and Turkey. Behold here a career of glory worthy the greatest potentate of the earth! Thus, in the estimation of the wise and good, will your brows be encircled with a wreath of immortal honour, compared with which

"The laurels that a Cæsar reaps are weeds."

To the Emperor of Austria, language somewhat like the following might be employed:—

"Remember, Sire, that those who are threatened with the sabres of your armies, profess the same religion as your own. Without considering, politically, the ground upon which the invasion of Naples is contemplated, we implore you to pause, and to inquire if Christianity will justify the measure. Be assured, Sire, that the principles and spirit of our Holy Religion require us to love our neighbour as ourselves—it enjoins us to do good (and not evil) unto all men; and it will be an awful law of future condemnation against all who call themselves by the holy name of Christ, and yet act in direct opposition to his precepts and example.

We respectfully, but solemnly, warn you, Sire! not to unsheath the sword of War and devastation against your fellow-men. Order back your menacing legions. Banish all thoughts of Warfare. Let your words be the words of Peace. Then shall the fair regions of Italy bless you. Then will your people love and revere you, and your grey and venerable locks will descend to the grave in tranquillity and joy."

But we ought not to omit an application to the Government of Great Britain, whose influence on the Continent is so extensive and powerful.

Its interference would not be employed in vain.

If, notwithstanding, after every sinew has been strained, and every energy called into exercise, the ardent wishes of Christian love and peace are not gratified, let us console ourselves with the assurances that we have performed a most grateful duty; that we have proved ourselves to be active and consistent friends of Peace at the moment of necessity; and that such a display of the lovely spirit of Christianity will not be without its influence upon the nations of Europe.

To the Editor of the Herald of Peace.

SIR,

It was one of the peculiarities of the Christian code of laws, that it subjected not only actions, but the *motives* of actions, to its controul: it extended the charge of guilt from the commission to the intention, preventing the effect by prohibiting the cause. Preceding laws opposed barriers to the overflowing of the human passions only, these set their seal on their very spring: the former had in view the social order of the community alone, the latter primarily individual happiness. The great Legislator, well knowing that the human bosom was as much polluted by the cherished inclination to crime, as by the perpetration of it, pronounced both criminal. He deemed those passions thieves in the temple of the human heart, which, although they committed no depredations abroad, had stolen their abode and subsistence within its recesses.

Christ can scarcely be said in express terms to have forbidden War; but he *has* forbidden all that occasions it; he has commanded all that prevents it. No laws, if framed for actions only, would be found sufficiently minute to guide us in every circumstance of life: but those of

Christianity, by rendering motives subject to them, supply rules of action in every variety of situation. The government introduced at the Christian era affected states and kingdoms only through its general adoption by the individuals which composed them; for to the regulation of the human bosom only was it expressly directed. There was enjoined the forgiveness of injuries, the patient endurance of wrong, the doing good for evil: there, in fact, was commanded *peace*. Would not, then, the followers of Christ, who seek to promote peace on earth, find one effectual means of doing so, by labouring to secure, in those whom they influence, that bosom peace which effectually ensures it abroad? Let them, whilst they forbid the *instruments* of war, enjoin restraint on the *impulse which nerves the hand to use them*.

Often, in political events, and certainly in recent ones, there have been circumstances which call to life and action the *spirit* of war. It guides the pen, is heard in the voice, and is visible on the features. Even many who confess the absurdity of War, do not, at such a period as the present, exclude from their bosoms all its elements. The passions may only shew their activity on paper, or in words; but Christianity has forbidden that activity, while she has not condemned any particular weapons.

In modern political cases it will be said, "It is a love of justice, a generous attachment to liberty, and a pure desire to render restitution to the injured," that are so busy and so clamorous. But does the love of justice, does gentle compassion, does genuine patriotism, produce tumultuous discord? Do they fire the eye with resentment, or infuse bitterness into the words? *These* are the common expressions of indignation and wrath; let them not be supposed to indicate those dispositions of goodwill to mankind which flow but in channels of love. The New Testament is replete with instruction for

such an hour as this. Its volume was written, its laws were framed, in a land of tyranny, under a government so darkly despotic, that a comparison of such with our own would surely convert the murmurs of discontent into the accents of exultation and gratitude: yet "perfect liberty" was even then found in Christianity. At first, it is true, it conferred peace on the little world of the human heart alone, but it promised that, once generally established *there*, "nation shall not lift up sword against nation, neither shall they learn war any more."

TRANQUILLA.

Effects of War upon Science.

(Letters from Palestine and Egypt, by T. R. J. 1820.)

THE celebrated (Alexandrian) library, of which not a vestige now remains, was a part of the imperial palace;—a building so spacious as to occupy, with its various dependencies, nearly one third of the city. A considerable portion of this sumptuous edifice was consecrated to Science and the Muses, and distinguished by the name of Museum. To this establishment, which partook of the nature of a university, men the most renowned for learning were invited from all quarters; here they found a splendid asylum, were received with marked attention, and maintained at the public cost. The institution is ascribed to Ptolemy Philadelphus; but the idea appears to have originated with his father, Ptolemy Soter, who evinced on all occasions a disposition to patronize genius, and encourage the liberal arts. With this view he began a collection of books, which was afterwards so enlarged as to be universally considered the finest in the world. Ptolemy Philadelphus left a hundred thousand volumes; succeeding princes continued to add to the number, till at last the amount reached seven hundred thousand. The zeal of Ptolemy Evergetes appears, in some instances, to have

overstepped the strict boundaries of justice: this monarch had a very strong predilection for original works, which under the pretext of borrowing for the sake of making duplicates, he sometimes forgot to return. This happened with regard to the writings of Sophocles, Euripides, and Æschylus: he retained the originals, but sent back to the Athenians the most beautiful transcript that his professors could furnish, and accompanied it with a present of fifteen talents, a sum equivalent to three thousand pounds of our money.

The first library was in that quarter of the city called Bruchion, adjoining the palace; when the collection increased to the number of four hundred thousand volumes, it became necessary to construct another receptacle; and a new building, annexed to the Serapeum, was erected expressly for such purpose. Here three hundred thousand books were deposited, making the total amount seven hundred thousand. During the period of Cæsar's invasion, the library in Bruchion was unfortunately burned, and the whole of that magnificent collection reduced to ashes: the Serapeum, however, escaped without injury, and was afterwards very considerably augmented by Cleopatra, who chose it as a depository for the two hundred thousand volumes presented to her by Anthony. These were so enlarged by subsequent additions, that it eventually surpassed the former aggregate, and continued unimpaired amid the fluctuating fortunes of Rome, till in the seventh century of our æra it was designedly burned by the Saracens,* when they gained possession of the town. Amrou, general of Omar, wrote to his master for instructions respecting the disposal of this invaluable treasure: "Commit the volumes to the flames," was the reply of that orthodox Caliph—"If they contain only the sublime truths of the Koran, they are useless; if they

inculcate aught beside, they are dangerous."

Amrou implicitly obeyed the mandate of his sovereign, and in a short time demolished the collective wisdom of ages. The lamp of Science being thus extinguished, and the reservoir which supplied it destroyed, a night of ignorance and darkness has ever since overspread that land, which was once the light and fountain of learning.

From Mr. Clarkson's Portraiture of Quakerism.

(Continued from p. 22.)

SECTION VI.

It is now an old maxim, and time, with all its improvements, has not worn it away, that wars are necessary in the present constitution of the world. It has not even been obliterated, that they are necessary in order to sweep off mankind, on account of the narrow boundaries of the earth. But they who make use of this argument must be aware that, in espousing it, they declare no less than that God, in the formation of his system, had only half calculated or half provided for its continuance, and that they charge him with a worse cruelty than is recorded of the worst of men; because, if he told men to increase and multiply, and gave them passions accordingly, it would appear as if he had created them only to enjoy an eternal feast in sight of their destruction: nor do they make him a moral governor of the world, if he allows men to butcher one another without an individual provocation or offence.

Neither do persons arguing for the necessity of wars do less than set themselves above the prophecies or oracles of God, which declare that such warfare shall some time or other cease.

Neither do they, when they consider wars as necessary, and as never to be done away, on account of the wicked passions of men, do less than

* Anno Domini 642.

speaking blasphemy against the Gospel of Jesus Christ; because they proclaim it to be inadequate to the end proposed.

For the proper subjugation of these, among other purposes, it was, that the Gospel was promulgated. If it be thought a miracle that the passions of men should be subdued, it is still a miracle which Christianity professes to work—which it has worked since the hour of its institution—which it has worked in men who have placed their highest reputation in martial glory—and which it continues to work at the present day.

Those, therefore, who promote wars, and excite the passions of men for this purpose, attempt to undo what is the object of Christianity to do, and to stop the benign influence of the Gospel in the hearts of men.

That wars are necessary, or rather that they will be begun and continued, I do not mean to deny, while statesmen pursue the wisdom or policy of the world.

What this wisdom or policy is, it will not be difficult to trace. And, first, when any matter is in dispute among the rulers of nations, is it not a maxim that a high tone is desirable in the settlement of it, in order that the parties may seem to betray neither fear nor weakness, and that they may not be thought to lose any of their dignity or spirit? Now, as the human passions are constituted, except they have been previously brought under due regulation by Christianity, what is more likely than that a high tone of language on one side should beget a similar tone on the other; or that spirit once manifested should produce spirit in return; and that each should fly off as it were at a greater distance from accommodation than before, and that when once exasperation has begun, it should increase? Now what is the chance, if such policy be resorted to on such occasions, of the preservation of peace between them?

And, secondly, is it not also a received maxim, that in controversies of

this sort, a nation, even during the discussion, should arm itself, in order that it may shew itself prepared? But if any one nation arms during the discussion, if it fits out armies or fleets of observation, with a view of deterring or of being ready, in case of necessity, of striking, as it is called, the first blow, what is more probable than that the other will arm also, and that it will fit out its own armies and fleets likewise? But when both are thus armed, pride and spirit will scarcely suffer them to relax: and what is then more probable than that they will begin to fight?

And, thirdly, is it not a maxim, also, that even during the attempt to terminate the dispute, the public mind should be prepared? Are not the public papers let loose, to excite and propagate a flame? Are not the deeds of our ancestors ushered into our ears, to produce a martial spirit? But if the national temper be roused on both sides, and if preparations are carrying on at the same time with the utmost vigour, where, again, is the hope of the prevention of war between them?

And, fourthly, after hostilities have commenced, is it not a maxim also to perpetuate the enmity which has been thus begun, to give it a deeper root, and even to make it perpetual by connecting it with religion? Thus flag-staves are exhibited upon steeples, bells are rung to announce victories, and sermons are preached as occasions arise; as if the places allotted for Christian worship were the most proper from whence to issue the news of human suffering, or to excite the passions of men for the destruction of one another. Nor is this all. The very colours of the armies are consecrated. I do not mean to say that, like the banners in the prætorian tents, they are actually worshipped, but that an attempt is made to render them holy in the eyes of those who are present—an attempt is made, wonderful to relate, to incorporate war into the religion of Jesus Christ, and

to perpetuate enmity on the foundation of his Gospel.

Now this is the policy of the world; and can it be seriously imagined that such a system as this can ever lead to peace? For while discussions relative to matters of national dispute are carried on in a high tone, because a more humble tone would betray weakness or fear; while, again, during the discussion, preparations for war are going on, because the appearance of being prepared would give the idea of determined resolution, and of more than ordinary strength; while, again, during the same discussion, the national spirit is awakened and inflamed; and while, again, when hostilities have commenced, measures are resorted to to perpetuate a national enmity, so that the parties consider themselves as natural enemies even in the succeeding peace—what hope is there of the extermination of war on earth?

But now let us look at the opposite policy, which is that of the Gospel. Now this policy would consist in the practice of meekness, moderation, love, patience, and forbearance, with a strict regard to justice, so that no advantages might be taken on either side. But if these principles, all of which are preventive of irritation, were to be displayed in our negotiations abroad, in case of any matter in dispute, would they not annihilate the necessity of wars? For what is the natural tendency of such principles? What is their tendency, for instance, in private life? And who are the negotiators on these occasions, but men? Which kind of conduct is most likely to disarm an opponent, that of him who holds up his arm to strike if his opponent should not comply with his terms, or of him who argues justly, who manifests a temper of love and forbearance, and who professes that he will rather suffer than resist, and that he will do every thing sooner than that the affair shall not be amicably settled? The Apostle Paul, who knew well the human heart, says, "If thine

enemy hunger, feed him; for in so doing thou shalt heap coals of fire on his head;" that is, thou shalt cause him, by thy amiable conduct, to experience burning feelings within himself, which, while they torment him with the wickedness of his own conduct, shall make him esteem thee, and bring him to thy side: thus thou shalt overcome his evil by thy good; or, in other words, as fire melts the hardest metals, so thy kindness shall melt his anger. Thus Parnell:

"So artists melt the sullen ore of lead,
By heaping coals of fire upon its head:
Touch'd by the warmth, the metal learns to glow,
And, pure from dross, the silver runs below."

This policy, again, would consist of the practical duty of attempting to tranquillize the minds of the people while the discussion was going on; of exhorting them to wait the event with composure; of declaring against the folly and wickedness of wars, as if peace only could be the result; of abstaining from all hostile preparations, and indeed from all appearance of violence. Now what influence would such a conduct have, again, but particularly when known to the opposite party? If the opposite party were to see those alluded to keeping down the passions of their people, would they inflame the passions of their own? If they were to be convinced that these were making no preparations for war, would they put themselves to the expense of arming? Can we see any other termination of such a contest, than the continuance of peace?

That the policy of the Gospel, if acted upon by statesmen, would render wars unnecessary, we may infer from supposed cases. And, first, I would ask this simple question, Whether, if all the world were Quakers, there would be any more wars? I am sure the reply would be, No. But why not? Because, nations consisting of such individuals, it would be replied, would discuss matters in dispute between them with moderation, with temper, and with forbearance. They

would never make any threats; they would never arm, and consequently they would never fight. It would be owing, then, to these principles, or, in other words, to the adoption of the policy of the Gospel, in preference of the policy of the world, that if the globe were to be peopled by this society there would be no wars. Now I would ask, what are Quakers, but men; and might not all, if they would suffer themselves to be cast in the same mould as the Quakers, come out of it in the same form and character?

But I will go still further: I will suppose that any one of the four quarters of the world, having been previously divided into three parts, was governed only by three Quakers, and that these had the same authority over their subjects as their respective sovereigns have at present; and I will maintain that there would never be upon this quarter of the world, during their respective administrations, another war: for, first, many of the causes of war would be cut off: thus, for instance, there would be no disputes about insults offered to flags; there would be none, again, about the balance of power: in short, it would be laid down as a position, that no one was to do evil that good might come. But as, notwithstanding, there might still be disputes from other causes, these would be amicably settled: for, first, the same Christian disposition would be manifested in the discussion, as in the former case: and, secondly, if the matter should be of an intricate nature, so that one Quaker-government could not settle it with another, these would refer it, according to their constitution, to a third. This would be the "ne plus ultra" of the business. Both the discussion and the dispute would end here. What a folly, then, to talk of the necessity of wars, when, if but three members of this society were to rule a continent, they would cease there. There can be no plea for such language, but the impossibility of

taming the human passions. But the subjugation of these is the immediate object of our religion. To confess, therefore, that wars must be, is either to utter a libel against Christianity, or to confess that we have not yet arrived at the stature of real Christians.

*Sentiments of Pious or Eminent
modern Writers against War.*

[From Pictures of War, by Irenicus.]

Erasmus, A.D. 1536.—War is every where rashly, and on the slightest pretext, undertaken; cruelly and savagely conducted, not only by unbelievers, but by Christians; not only by laymen, but by priests and bishops; not only by the young and inexperienced, but even by men far advanced in life, who must have seen and felt its dreadful consequences; not only by the lower order, fickle in their nature, but above all by princes, whose duty is to compose the rash passions of the unthinking multitude by superior wisdom, and the force of reason. Nor are there ever wanting men, learned in the law, and even divines, who are ready to furnish firebrands for the nefarious work, and to fan the latent sparks into a flame.

View, with the eyes of your imagination, savage troops of men, horrible in their very visages and voices; men clad in steel, drawn up on every side in battle-array, armed with weapons, frightful in their crash and in their very glitter; mark the horrid murmur of the confused multitude, their threatening eye-balls, the harsh jarring din of drums and clarions, the terrific sound of the trumpet, the thunder of the cannon, a noise not less formidable than the real thunder of heaven, and more hurtful, a mad shout like that of the shrieks of bedlamites, a furious onset, a cruel butchering of each other! See the slaughtered and the slaughtering! Heaps of dead bodies, fields flowing with blood, rivers reddened with human gore!

It sometimes happens, that a brother falls by the hand of a brother, a kinsman upon his nearest kindred, a friend upon his friend, who, while each is actuated by this fit of insanity, plunges the sword into the heart of one by whom he was never offended, not even by word of his mouth! So deep is the tragedy, that the bosom shudders even at the feeble description of it, and the hand of humanity drops the pencil while it paints the scene.

In the mean time, I pass over the corn fields trodden down, peaceful cottages and rural mansions burnt to the ground, villages and towns reduced to ashes, the cattle driven from their pasture, innocent women violated, old men dragged into captivity, churches defaced and demolished, every thing laid waste, a prey to robbery, plunder, and violence.

Not to mention the consequences which ensue to the people *after* a war, even the most fortunate in its event, and the justest in its principle; the poor, the unoffending common people, robbed of their little hard-earned property; the great, laden with taxes; old people bereaved of their children—more cruelly killed by the murder of their offspring, than by the sword—happier if the enemy had deprived them of the sense of their misfortune, and of life itself at the same moment; women far advanced in age, left destitute, and more cruelly put to death, than if they had died at once by the point of the bayonet; widowed mothers, orphan children, houses of mourning, and families that once knew better days, reduced to extreme penury.

Why need I dwell on the evils which morals sustain by war, when every one knows, that *from war proceeds at once every kind of evil which disturbs and destroys the happiness of human life?*

[See much more on the same subject, in a work entitled, "Anti-Polemus," translated by Dr. V. Knox, and published about the year 1794.]

Sieur Charron, 1601.—One, and that indeed the usual and ancient cause of war, is *the insatiable thirst of riches and dominion*; that abyss of avarice and ambition, which measures the greatness of a prince's glory by the extent of his territories, and enlargement of his conquests. The raging desire of gain, and the rash heat of anger, are the disturbers of peace, and the violators of leagues and treaties.—*On Wisdom.*

Jeremy Taylor, 1642.—As contrary as cruelty is to mercy, tyranny to charity, so is war and bloodshed to the meekness and gentleness of the Christian religion. I had often thought of the prophecy, that in the gospel, our swords shall be turned into ploughshares, and our spears into pruning-hooks. I knew that no tittle spoken by God's Spirit could return unperformed and ineffectual; and I was certain, that such was the excellency of Christ's doctrine, if men would obey it, Christians should never war one against another.

Grotius, 1645.—If, by the Jewish law, an involuntary murderer was obliged to flee to a place of refuge—if God prohibited David from building a temple to him, because his hands were defiled with blood, though his wars might be called religious contests—if, among the ancient Greeks, persons who had defiled themselves with slaughter, without any fault of theirs, required expiation—who does not see, especially a Christian man, *how wretched and ill-fated a thing war is, and how earnestly even a just war should be avoided.* Among the Greeks professing Christianity, the rule has been long observed, that those who had slain an enemy in war, were for a time debarred from all sacred rites.

Dr. Hammond, 1660.—If it be true which Psellus saith, that the devils feast on the vapour that is exhaled from the blood of men, surely the Christian devils, and of late the English, are the fattest of the whole herd, the richest treated of any, since

whole tables were furnished for them of the blood and flesh of their worshippers.

Mahomet, who professed to propagate his religion by the sword, has not brought such store of bloody weapons, so full stocked an artillery into the world, has not kept them so constantly employed, so sharp set, so riotous in their thirst of blood, as hath been observable in Christendom.

Fenelon, 1715.—The calamities of war are more to be dreaded than you imagine.* War never fails to exhaust the state, and endanger its destruction, with whatever success it is carried on. Though it may be commenced with advantage, it can never be finished without danger of the most fatal reverse of fortune. With whatever superiority of strength an engagement is begun, the least mistake, the slightest accident, may turn the scale, and give victory to the enemy. Nor can a nation, that should be always victorious, prosper; it would destroy itself by destroying others: the country would be depopulated, the soil untilled, and trade interrupted; and what is still worse, the best laws would lose their force, and a corruption of manners insensibly take place. Literature will be neglected among the youth; the troops, conscious of their own importance, will indulge themselves in the most pernicious licentiousness with impunity, and the disorder will necessarily spread through all the branches of government. A prince, who, in the acquisition of glory, would sacrifice the lives of half his subjects, and the happiness of the rest, is unworthy of the glory he would acquire; and deserves to lose what he rightly possesses, for endeavouring unjustly to usurp the possessions of another.

Wollaston, A. D. 1724.—As to those wars which are undertaken by men

out of ambition, merely to enlarge empire, or to show the world how terrible they are; how many men they are able to slay; how many slaves to make; how many families to drive from their peaceful habitations; and in short, how much mischief and misery they are able to bring upon mankind; these are founded upon false notions of glory, *embellished indeed by servile wits, and misplaced eloquence; but condemned by all true philosophy and religion.*

Rollin, 1742.—Was ever ambition more extravagant, or rather more furious, than that of Alexander? Come from a little spot of ground, and forgetting the narrow limits of his paternal domains, after he has far extended his conquests; has subdued not only the Persians, but also the Bactrians and Indians; has added kingdom to kingdom; after all this he still finds himself pent up; and determined to force, if possible, the barriers of nature, he endeavours to discover a new world, and does not scruple to sacrifice millions of men to his ambition and curiosity.

It is related that Alexander, upon Anaxarchus the philosopher telling him that there was an infinite number of worlds, wept to think that it would be impossible for him to conquer them all, since he had not yet conquered one. Is it wrong in Seneca, to compare these pretended heroes, who have gained renown no otherwise than by the ruin of nations, to a conflagration and a flood, which lay waste and destroy all things; or to wild beasts who live merely by blood and slaughter?

Nor do the soldiers of Alexander appear in a more advantageous light; for these, after having plundered the wealth of the East, and after the prince had given them the highest marks of his beneficence, grew so licentious, so debauched, and abandoned to vices of every kind, that he was forced to pay their debts, amounting to 1500,000*l.*—What strange men were these! *How depraved their*

* What follows is a detail of the mischiefs and misery which the French nation suffered by the almost continual wars in which Lewis XIV. was engaged.

school! How pernicious the fruit of their victories!

Thos. Hartley, M.A. 1756.—How long, ye potentates, will ye continue to lay heavy burdens on your people, and to add poverty to war? How long will ye give cause to Turks and Indians to say, Fie upon these Christians! how do they delight in blood! Say, is a punctilio of honour, some rivalry in false glory, worth the peace and treasure of kingdoms, and the lives of many thousands of your subjects? Do you know the end and issue of war, or do you understand how the course of nature is set on fire by the wrath and fury of enraged men, so as to produce the most dreadful effects?—And what is all this contention for? Is it for a little more earth in some distant part of the world, which perhaps you can neither people nor cultivate, and which was at first torn from its proper possessors? Why, have you not land enough already! Or, is it for more trade? What a stir and bustle is kept up among you for more trade, as if life and salvation depended on it! Is not the sea wide enough, and the land large enough for you all, but you must go on fighting to engross the whole trade of it to yourselves? God gave Israel his people a small tract of country for their portion; small indeed, if compared with what you already possess; but a new discovered world added to the old, cannot afford room enough for Christians. But, O how little with godliness and contentment is sufficient for a people that fear the Lord!—

The unlimited ambition of princes is an abuse of government, leading to the most pernicious effects. This ardour of extending their dominion, contrary to all reason and justice, has disturbed the peace of mankind, and filled the earth with violence, in almost every age; insomuch that universal history is little more than a history of wrongs and robberies, committed by these great violators of the rights of mankind. How have the

poor natives in many countries been driven out of their possessions, and hunted down like wild beasts! What millions* were slaughtered by the Spaniards in their first American expeditions! And what millions have been slaughtered since, by other European nations in the East and West Indies, and other parts of the globe! It is shocking to an honest heart, to think what little claim certain Powers have to their possessions in the distant countries before mentioned, unless violence and murder, fraudulent dealings, or the setting up of a flag-staff with the invader's name upon it, can give them a sufficient title, a title which they would be ashamed to allow of in any of their subjects at home; and yet we cannot be unacquainted with the names of certain potentates now living, who would hang a poor man for stealing a cow, whilst they themselves share a kingdom amongst them, acquired by rank usurpation. O for a Nathan this day in every court of Christendom, to take up his parable, and, as the application should require it, to say, even to the most puissant monarch, "Thou art the man!"

EDUCATION.

Under this head we adopt (and shall continue in succeeding Numbers) an extract from the works of the Rev. *John Norris*, which we think may be read with advantage by the learned and unlearned, by the man of science and the scologist, by tutor and scholar, parent and child. Considered as a lesson of monition to adolescence, or as a beacon to youth, its merits are equally perspicuous and unanswerable. The learned Author flourished about the time of the Revolution; the Essay separately has been long out of print.

Reflections upon the Conduct of Human Life; with reference to Learning and Knowledge.

THE PREFACE.

SINCE the great happiness or misery of human life depends wholly upon the right or wrong conduct of it, he

* The lowest computation makes them twenty millions; and Purchas, if I remember right, makes it fifty millions.

that shall point out any of its irregularities or mistakes, is a universal friend, a promoter of the public happiness. And the more severe his censure is, provided it be just, the more serviceable it may be.

Especially, if the irregularities he points out are not only important, frequent and inveterate, but such as lie secret and unobserved, and have all along passed under the notion of excellencies. He that reflects upon such misconducts as these, obliges by his discovery as well as reproof.

This consideration has occasioned the following Reflections upon the Study of Learning and Knowledge; the greatest faults of which, by a kind of unaccountable superstition, are canonized for virtues.

The truth is, the light that divulges other miscarriages will be sure to hide these. For beside that they are visible only to a few (since none can judge of the faults of the learned without learning) those few that do discern them, have seldom ingenuity enough to acknowledge them. For either they are so proud as not to be willing to own themselves to have been so long under a mistake; or so ill-natured that they don't care others should be directed to a better way than they themselves have travelled in.

In the following reflections I have endeavoured to mark out some of these less observed misconducts, wherewith I myself have been too long imposed on, and which after all my conviction (so deep are the impressions of early prejudice) I can hardly yet find power to correct. For Education is the great bias of human life, and there is this double witchcraft in it, that 'tis a long time before a man can see any thing amiss in a way he is used to, and when he does, 'tis not very easy to change it.

I can easily divine how these reflections will be received by some of the rigid votaries of old learning. But if they are of service here and there to an ingenuous and unenslaved spi-

rit, I shall not much regard the magisterial censures of those, whose great and long study has had no better effect upon them, than to make them too wise for conviction.

REFLECTION I.

Wherein the general conduct of human life is taxed, for placing learning in such things as are little or nothing perfective of the understanding.

1. As there are two faculties in man, understanding and will; so there is a double conduct of human life, intellectual and moral. The moral conduct of men has been continually exposed, ever since preaching and writing have been in the world. But it has fared otherwise with the intellectual, which stands not so fair a mark, nor has been so often hit. Not that it is really less faulty, but because its faultiness is less notorious, lies further in, and must be drawn forth into view by a chain of consequences, which few have either discernment enough to make, or patience enough to attend to.

2. The chief irregularities of it are three, respecting the end, the means, and the degree of affection.

First, The placing learning in such things as are little or nothing perfective of the understanding.

Secondly, The undue and irregular method of prosecuting what is really perfective of it; and

Thirdly, The too importunate pursuit of knowledge in general.

3. First, Men generally place learning in such things as are little or nothing perfective of the understanding. This, I confess, is a severe charge, as it fastens an imputation of folly upon the learned order: and not only so, but in that very thing wherein they think their wisdom consists. Learned men do indeed often, not only own but affect ignorance in things beside their profession. But to censure them as defective in that one thing they pretend to, to make that their blind side where they think they see clearest, to maintain, that

they are not only not really knowing, but that generally they don't so much as know what true knowledge is ; this is so high a charge, that even those who may be convinced of the truth will scarce forgive the boldness of it.

4. That the truth of it may appear, I shall first briefly observe, what knowledge is perfective of the understanding, and then shew, that the generality of the world place learning in that which is not so.

5. And, first, I grant the knowledge of all those truths is perfective of the understanding, which are the matter of those arts and sciences, that are built upon stable and immoveable foundations, such as divinity, metaphysics, geometry, together with all those unchangeable rules and measures of reason and consequence, which lead us to all other knowledge, and are the subject of that art we term logic. And accordingly I allow him to be a truly learned and knowing man, who has furnished his mind with bright and clear ideas, lodged them orderly and regularly in his head, and settled the relations and consequences of one to another. He that is able to think clearly (for so much a man knows, as he understands distinctly, and no more) to judge truly and solidly, and to reason dependently and consequentially.

6. But this is not the measure which the generality of the world has thought fit to proceed by. Learning is generally placed in a sort of knowledge, widely different from this. The world does not esteem him a learned man, whose learning has cleared his understanding, who is arrived at distinctness of conception, and is a thorough master of notion and discourse. No, it will cost great pains, great labour of mind, and closeness of thinking, to attain to this. This therefore must not be learning, but something else must, that is easier to be attained, though little or nothing perfective of the understanding. And in such knowledge it is generally placed.

7. For, first, It is reckoned a no-

table point of learning to understand variety of languages. This alone gives a man a title to learning, without one grain of sense ; and on the other side, let a man be an angel for notion and discourse, yet unless he can express the same thought in variety of words, he may go for a rational, but will by no means be esteemed a learned man. Now is it not a strange thing, that so much stress should be laid on so very a trifle ? for what am I the better for being able to tell, what it is a clock in twenty languages ? What does this signify to the perfection of my understanding ? Words are purely in order to sense ; and are therefore of no farther value, than as they help either to learn or to communicate it. Therefore, to affect them for themselves, is to turn the means into the end, than which nothing is more absurd. And yet this vain piece of pedantry has prevailed all the world over, and with some to that degree, that they have confounded ideas with words, and have made all science to terminate in the latter. Thus Mr. Hobbes makes reason to be nothing else, but "*Sequela Nominum*, a well-ordered train of words." Never certainly was a plainer argument of the great degeneracy of mankind. And though all the multipliers of tongues are not comprehended under this latter charge, yet it may concern them to consider, how great a folly it must be to place learning in that, which is one of the greatest curses upon earth, and which shall utterly cease in heaven.

8. Again, it passes for an extraordinary part of learning to understand history : that is, in other words, to know what a company of silly creatures called men have been doing for almost these six thousand years. Now, what is my understanding the perfecter for this ? I deny not, that there are some matters of fact, as the more remarkable turns of ecclesiastical history, and the greater revolutions of the civil world, which are of moment to be known ; because, by discover-

ing to us the conduct of Divine Providence, they supply us with occasions of acknowledging and adoring the wisdom and goodness of God. Neither do I deny, that there are many other historical passages, which may be of moment to be known; though not as perfective of our understanding, but as touching our interest. And so it may be of moment to me to know, the clock has struck one, if I have made an assignation at that time: but sure the bare naked theory of the clock's having struck one, will add but little to my intellectual perfection: the most trivial matter of fact in the world is worth knowing, if I have any concern depending upon it: and the greatest without that, is utterly insignificant. So that 'tis not from the perfecting of our understanding, but from the relation they have to our interest, that these things deserve to be known.

9. I would desire the great magnifiers of history only to answer me this one question. Suppose such and such matters of fact, in the knowing which they perhaps glory more, than the actors themselves did in the doing them, had never been done? Suppose Fabius had never weathered out Hannibal by delays, nor Cyrus took Babylon by draining the river into the ditches; what diminution would this have been to the perfection of their understanding? They cannot say it would have been any. And why then should the knowing them now they are done, be reckoned an addition to it? And yet we find it is so, and that men study these things, not only for their use, (that we allow) but for their mere theory, placing learning in such history as has nothing to commend it, but only that it tells you, such and such things were done. Of this impertinent sort is the greatest part of the Roman and Grecian history: which, had not the world voted it for learning, would no more concern a man to know, than that a bird has dropt a feather upon the Pyrenean mountains.

10. Again, it passes for a notable piece of learning to understand Chronology; to be able to adjust the intervals and distances of time, when such a man flourished, when such an action was done, and the like. Now I deny not, but it may concern some to know these things, who have any interest depending upon it. It may concern some to know, for instance, that there is a twofold date of the victory at Aotium, the one reckoned from the fight there, the other from the taking of Alexandria. But however useful it may be to know this, yet certainly as to any intellectual perfection that accrues by it, it must needs be a very unedifying stuffage of the head; although 'tis so generally accounted a great accomplishment and enrichment of it.

11. There are many other things which the humour of the world has turned up for learning, which ignorance will never be the better for, and which wisdom does not need. Thus 'tis counted learning to have tumbled over a multitude of books, especially if great ones, and old ones and obscure ones; but most of all if manuscripts, the recovery of one which is reckoned so much added to the commonwealth of learning, as they call it. Hence a *well-read* man signifies the very same as a *learned* man in most men's dictionaries: and by *well-read* they don't mean one that has read *well*, that has cleared and improved his understanding by his reading, but only one that has read *much*, though perhaps he has puzzled and confounded his notions by doing so. Thus again, it goes for learning, to be acquainted with men's opinions, especially of the ancients; to know what this or that philosopher held, what this or that author says, though perhaps he says nothing but what is either absurd, or obviously true. What, for instance, can be more absurd, than that fancy of Empedocles, that there are two semicircles compassing the earth betwixt them, one of fire, the other of air; and that the

former makes day, and the latter night? And yet to know this is learning! What can be more obviously true, than that grave doctrine of Aristotle, that privation must go before the introduction of the form in all generation? Or, that a thing must lose one form before it can take another? And yet 'tis learning to know that he taught this! To know the thing is nothing: But to know that Aristotle taught it, that is learning! Nay farther, though I am able to demonstrate the circulation of the blood, or the motion of the earth, yet I shall not be admitted into the order of the learned, unless I am able to tell, that Copernicus discovered the one, and Harvey the other. So much more learned an achievement it is, to know opinions than things! And accordingly those are reckoned the most learned authors, who have given the greatest specimens of this kind of knowledge. Thus *Picus Mirandula* is more admired for his examination of the doctrine of the Pagans, than any of them were for what they delivered.

12. Now what an unreasonable imposition is this. That though a man can think and write like an angel himself, yet he must not be accounted a man of learning, unless he can tell what every whimsical writer hath said before him? And how hard will it fall upon those, whose lot is to breathe in the last ages of the world, who must be accountable for all the whims and extravagancies of so many centuries? And yet this is made so great a part of learning, that the learning of most men lies in books rather than in things, and among authors, where one writes upon things, there are twenty write upon books. Nay, some carry this humour so far, that 'tis thought learning to know the very titles of books and their editions, with the time and place when and where they were printed. And many there are who value themselves not a little on this mechanical faculty, though they know no more of what is

in them, than they do of what is written in the rolls of destiny.

13. From this placing of learning in the knowledge of books, proceeds that ridiculous vanity of multiplying quotations, which is also reckoned another piece of learning, though they are used so impertinently, that there can be no other end in them, but to shew, that the author has read such a book. And yet it is no such convincing evidence of that neither. It being neither new nor difficult, for a man that is resolved upon it, to quote such authors as he never read nor saw. And were it not too odious a truth, I could name several of those author-mongers who pass for men of shrewd learning.

14. These and many other such things (for 'twere endless to reckon up all) are by the majority of the world voted for learning, and in these we spend our education, our study and our time, though they are no way perfective of our understanding. So that in short, the charge of this reflection amounts to thus much, That learning is generally placed in the knowledge of such things, as the intellectual perfection of man is little or nothing concerned in.

(To be continued.)

Expense of Wars.

(From Pictures of War, by Irenicus.)

SINCE the year 1000, there have been *twenty-four* different wars between England and France;—*twelve* between England and Scotland—*eight* between England and Spain—and *seven* with other countries—in all *fifty-one* wars!

Those with France alone occupied upwards of two hundred and fifty years; and perhaps it might be shown by calculation, that out of eight centuries since the year 1000, there have not been one hundred years in all of general peace, as it respects England.

There have been *six* wars within one hundred years; viz.—

	Millions.
1. War ending in 1697, cost 21½	
2. — began in 1702, — 43	
3. — began in 1739, — 48	
4. — began in 1756, — 72½	
5. American War 1775, — 139	
6. The last War, began in 1793.	

At the conclusion of the war which ended in 1697, the national debt was twenty-one millions and a half. At the conclusion of the last war in 1815, the national debt amounted to no less than *one thousand and fifty millions*.

The American war may fairly be adduced as a striking example of the dreadful losses which England has sustained by her contests.

The English government expended on this war, in the course of ten years. . . £ 139,000,000

The commerce between the two countries, but a short time previous to the revolution, had attained to the vast amount of £4,500,000 exports from England in one year; which sum taken at an average profit of 10 *per cent.* might have produced, during the time of the contest, without reckoning any profit from the imports 4,500,000

Making a total loss to } ..£143,500,000
England of }

What possible advantages could have compensated for this enormous *risque*? The total failure of the attempt of an island to subjugate a continent, has plainly loaded us with this tremendous expence; but could its complete accomplishment, on any fair ground of calculation have remunerated England for the cost? To say nothing of the loss of perhaps one hundred thousand human lives, with all the distress and misery which such a convulsion must diffuse through the two countries in all the ramifications of society.

In France alone, according to the computation of the Abbé St. Pierre, above two millions of lives, and a hundred millions of treasure, were lavished in unnecessary wars, under

the ministries of Richlieu and Mazarine.

Of the time of ignorance which preceded Mahomet, seventeen hundred battles are recorded by tradition. Hostility was embittered by the rancour of civil faction; and the recital, in prose or verse, of an obsolete feud, was sufficient to rekindle the same passions among the descendants of the hostile tribes.—The famous war of Dakes and Gabrah was occasioned by two horses, lasted forty years, and ended in a proverb.—(*Pocock's Specimen*, p. 48. *quoted by Gibbon*.)

On the 29th May 1660, Charles II. was restored to the throne of England. In 1664, he declared war against Holland, upon very frivolous pretences. Two English ships had been taken by the Dutch; and though they offered to make a proper compensation, Charles would not accept it; but immediately proceeded to hostilities. After three years war, both sides were equally weary, and a peace was concluded at Breda on the 10th of July 1667.

William III. ascended the throne in 1689. In respect to foreign wars, William's grand object was to humble the pride of the French king, and with this view he entered into a confederacy with the Emperor, the King of Spain, the United Provinces, the Duke of Savoy, and the Elector of Brandenburg; which potentates severally declared war against Louis in 1689; and in 1697, after a war of *eight years*, bloody and expensive, a peace was concluded at Ryswick in Holland; the principal article of which, relating to King William, was, *that he should be acknowledged king of Great Britain*.

This war, in which William engaged from motives of ambition, shews the melancholy effects of entering into continental alliances, on conditions which have always been the misfortune of England. *Between twenty and thirty millions sterling expended, and one hundred thousand*

men slain upon the continent, were not the only evils attending the contest. While blood and devastation marked the military operations abroad, poverty, famine, and distress raged at home. William, being the principal of the confederacy, had the expence of the confederacy to support. It was then that corn was exported in the greatest abundance to feed the allies; in consequence of which, in England it was double, and in Scotland four times its ordinary price; and in one of those years, in Scotland alone, *eighty thousand poor people* (says Dalrymple) *died of want*.

Queen Anne ascended the throne in 1702, and immediately proceeded to prosecute the design which her predecessor had formed, to humble the pride of the Bourbon family, by depriving Philip of the crown of Spain, and compelling the French king to adhere to the second treaty of partition. Accordingly war was declared against France in May 1702, by England, Holland, and the Empire; and after it had been prosecuted *eleven years*, with various success, a peace was concluded, and signed at Utrecht, on the 11th of April 1713. *But the grand object for which the war had been undertaken was finally abandoned. King Philip was left in quiet possession of the Spanish crown.*

During this war, one of the most complete victories was obtained over the French, that ever was recorded in history. *Ten thousand French and Bavarians were slain in the field of battle; the greater part of thirty squadrons of dragoons were drowned in the Danube; thirty thousand men were made prisoners of war, including twelve hundred officers; one hundred pieces of cannon were taken, together with twenty-four mortars, one hundred and twenty-nine colours, one hundred and seventy-one standards, three thousand six hundred tents, thirty-four coaches, three hundred-laden mules, two bridges of boats, fifteen barrels and eight casks of silver.* But, notwithstanding these

signal acquisitions, the nation was a considerable loser; for the expence of the war, as stated by Sir John Sinclair, amounted to 43,360,000*l.* which made a serious addition to the national debt, and to the taxes that were laid on the people to pay the interest of it.

During the reign of George II. a war was begun in the latter end of 1739, between England on one side, and France and Spain on the other, which terminated in a peace at Aix la Chapelle, in 1748, after a contest of *nine years*. The expences of this war are stated at 46,418,889*l.*

Notwithstanding the treaty of Aix la Chapelle, (which concluded a war, in which nothing was gained by any party, but the experience of each other's strength and resources) peace was not of long continuance. The cessation of hostilities was only an interval of repose, in which the nation might recruit its strength to fight again. In 1754-5, a dispute arising between England and France, concerning a tract of land in the back parts of America, each party charging the other as the aggressor, involved the two nations in an *eight years'* contest; when, as an eloquent writer observes, had the parties interested alone, been consulted, a jury of twelve men might have settled the difference.

At length the resources of England were nearly exhausted; men could not be procured without great difficulty, and the enormous sums required to continue the war, became oppressive upon the people. In plain terms, both sides were so weakened with the loss of blood and treasure, that they could fight no longer, and a peace was concluded in February 1763.

This war is said to have been the most fortunate in which England ever engaged; one hundred ships of war were destroyed or taken from the enemy; and 12,000,000*l.* sterling acquired in plunder, besides immense acquisitions on the continent of North

America. But these victories and successes cost the nation 111,271,996*l.* sterling, and TWO HUNDRED AND FIFTY THOUSAND LIVES!—*Such was the indemnity which England obtained for the past.*

England was not long to enjoy the blessings of peace and prosperity. In the course of recovering her natural strength and affluence, she was again interrupted by the unhappy and calamitous contest with the American colonies, which broke out in 1775. After a struggle of *seven or eight years*, in which England lost two hundred thousand lives, and expended 139,171,876*l.* sterling, peace was signed between the contending powers, at Paris, on the 3d of September 1783, by which Great Britain acknowledged the thirteen provinces of North America, free, sovereign, and independent states.

The late awful contest with France is too recent to require commenting on in this place. Besides the subject is often incidentally touched on, in the course of these pages.—Would to God, that we might learn, after looking over this brief catalogue of national hostilities, the wisdom, the profit, the policy, and the duty of studiously cultivating the arts of peace, that the agitated world might at length have repose; and that statesmen and philosophers, private citizens, and philanthropists, might employ themselves in healing those wounds which war has occasioned, and in ameliorating the general condition of mankind.

From Essays by John Foster.

(Continued from vol. II. page 334.)

WHEN I add the name of Lucan, I must confess that no author of antiquity, that I know, would have so much power to seduce my feelings, in respect of moral greatness, into a train not co-incidental with christianity. His leading characters are widely different from those of Homer, and of a greatly superior order. The mighty genius of Homer

appeared and departed in a rude age of the human mind, a stranger to the intellectual enlargement which would have enabled him to combine in his heroes the dignity of thought, instead of mere physical force, with the energy of passion. For want of this, they are great heroes without being great *men*. They appear to you only as tremendous fighting and destroying animals; a kind of human Mammoths. The rude efforts of personal conflict are all they can understand and admire, and in their warfare their minds never reach to any of the sublimer results even of war; their chief and final object seems to be the mere savage glory of fighting, and the annihilation of their enemies. When the heroes of Lucan, both the depraved and the nobler class, are employed in war, it seems but a small part of what they can do and what they intend; they have always something further and greater in view than to evince their valour, or to riot in the vengeance of victory. Even the ambition of Pompey and Cæsar seems almost to become a grand passion, when compared to the contracted as well as detestable aim of Homer's chiefs; while this passion too is confined to narrow and vulgar designs, in comparison with the views which actuated Cato and Brutus.—The contempt of death, which in the heroes of the Iliad often seems like an incapacity or an oblivion of thought, is in Lucan's favourite characters the result, or at least the associate, of profound reflection; and this strongly contrasts their courage with that of Homer's warriors, which is (according indeed to his own frequent similes) the daring of wild beasts. Lucan sublimates martial into moral grandeur. Even if you could deduct from his great men all that which forms the specific display of the hero, you would find their greatness undiminished; they would be commanding and interesting men still. The better class of them, amidst war itself, hate and deplore

the spirit and ferocious exploits of war. They are indignant at the vices of mankind for compelling *their virtue* into a career in which such sanguinary glories can be acquired. And while they deem it their duty to exert their courage in a just cause; they regard camps and battles as vulgar things, from which their thoughts often turn away into a train of solemn contemplations in which they rise sometimes to the empyreal region of sublimity. You have a more absolute impression of grandeur from a speech of Cato, than from all the mighty exploits that epic poetry ever blazoned. The eloquence of Lucan's moral heroes does not consist in images of triumphs and conquests, but in reflections on virtue, sufferings, destiny, and death; and the sentiments expressed in his own name have often a melancholy tinge which renders them irresistibly interesting. He might seem to have felt a presage, while musing on the last of the Romans, that their poet was soon to follow them. The reader becomes devoted both to the poet and to these illustrious men; but, under the influence of this attachment, he adopts all their sentiments, and exults in the sympathy; forgetting, or unwilling, to reflect, whether this state of feeling is concordant with the religion of Christ, and with the spirit of the apostles and martyrs. The most seducing of Lucan's sentiments, to a mind enamoured of pensive sublimity, are those concerning death. I remember the very principle which I would wish to inculcate, that is, the necessity that a believer of the gospel should preserve the christian style of feeling predominant in his mind, and clear of every incongruous mixture, having struck me with great force amidst the enthusiasm with which I read many times over the memorable account of Vulteius, the speech by which he inspired his gallant band with a passion for death, and the reflections on death with which the poet closes the episode.

I said to myself with a sensation of conscience, What are these sentiments with which I am burning? Are these the just ideas of death? Are they such as were taught by our Lord? Is this the spirit with which St. Paul approached his last hour? And I felt a painful collision between this reflection and the passion inspired by the poet. I perceived with the clearest certainty that the kind of interest which I felt was no less than a real adoption, for the time, of the very same sentiments by which he was animated.

The epic poetry has been selected for the principal subject of my remarks, from the conviction that it has had a much greater influence on the moral sentiments of succeeding ages than all the other poetry of antiquity, by means of its impressive display of individual great characters. And it will be admitted, I believe, that the moral spirit of the epic poets, taken together, is as little in opposition to the christian theory of moral sentiments as that of the collective poetry of other kinds. The Greek tragedies abound with just and elevated sentiments, tending to lead the mind to the same habits of thought as the best of the pagan didactic moralists. And these sentiments are more forcibly impressed by means of being accompanied with a well-combined series of action, than they could be by mere moral writing. They are however far less powerfully impressed by the happiest combination of dramatic action than by such striking and sublime individual characters as those of epic poetry. It would seem not to have been the design of the ancient tragic poets, nor to have been allowed by their critical laws, to introduce such sublime characters. The mind of the reader does not retain for months and years an animated recollection of some personage whose name incessantly recalls the sentiments which he uttered, or which his conduct made us feel. Still, however, the moral

spirit of the Greek tragedies acts with a considerable force on a susceptible mind; and if there should be but half as great a difference between the quality of the instructions which they will impart, and the principles of evangelical morality, as there was between the religious knowledge and moral spirit of poets who wrote and contended for their own fame in Greece, and the divine illumination and noble character of those apostles that opened a commission from heaven to transform the world, the student may have some cause to be careful lest his Athenian morality should disincline him to the doctrines of a better school.

(To be continued.)

Fourth Annual Report of the Society for the Promotion of Permanent and Universal Peace.

THE Committee of the Society for the Promotion of Permanent and Universal Peace trust that through the encouragement and co-operation of their Christian brethren, the great principles they have endeavoured to exhibit and to promote, have already obtained a stability which gives the strongest conviction of their durable influence, and they may be allowed, from the eminence on which they believe the Society now stands, to look back on the events and vicissitudes which have marked their progress, grateful if they have been enabled successfully to inculcate those important truths, the consequences of which are so closely connected with the virtue and happiness of individual as well as social man.

They have ever considered, that principles so much in accordance with the lovely and peculiar character of our Holy Religion, so beautifully displayed in the temper and conduct of its Founder—so friendly to human improvement—so encouraging to moral exertion—so conducive to the well-being of man—must have their foundation in Immutable

Truth. They wished to bring them to the test of honest inquiry—to the ordeal of deliberate investigation. The result has answered their expectations,—it has often exceeded them. A Society originating with a few individuals, has seen its influence and its ramifications extending through a large portion of our own country; while the exertions and the success of our trans-atlantic brethren have been, perhaps, even more efficient and more encouraging than our own.

And shall not a cause so holy and so animating, go on and prosper! Shall not our efforts, which were directed to the high and interesting object of uniting mankind more closely in the bonds of brotherhood, when success was problematical and uncertain—when we had little encouragement from any attempts which had preceded ours—and less from the melancholy history of warring man—shall not our efforts be more strongly excited, now that we see friends and protectors rising around us in every direction, bodies of individuals proclaiming the great truths for which we contend, and the general state of society peculiarly fitted for the reception of the important principles we would fain inculcate?

The present moment is in fact one which brings home most emphatically the solemn inquiry to our bosoms, whether, as the children of one Almighty Parent, the disciples of a common Master, the equal heirs of a divine inheritance, we have not been too long insensible to the lessons which we should have learnt from the merciful character of our Heavenly Father, from the benevolent spirit of the Christian code, and from the circumstances of social communion in which we are placed! It is one of the most striking and satisfactory characteristics of the passing day, that the violence of national antipathies seems gradually subsiding. We have been privileged to witness not only the union of indi-

viduals, not only the accordance of widely differing sects, but the harmonious and eager co-operation of rival nations, too long and absurdly deemed natural opponents, in the great cause of religious knowledge. And why may not this union be permanent? Why may not the influence of the friendly feeling extend, until it becomes too deeply fixed to be eradicated by the malevolence of ambition, or the selfishness of commercial avarice? What have nations gained by the long and brutal struggles which deface the pages of their history? Are they wiser, or better, or happier? Alas! wisdom, and holiness, and happiness, follow not in the train of war. What victories of fleets or armies can be compared to the silent triumphs of truth and benevolence? The former glare amidst the darkness of desolation and death; the latter shine forth in the display of all the benignant virtues, the sympathies of friend and brother, the exercises of piety and charity.

We belong to a Nation, whose moral and political influence is felt in every quarter of the globe. Privileged greatly beyond numbers of our fellow men, it becomes us to give an example worthy of the station we hold. To ENGLAND have mankind been accustomed to look for lessons of freedom and of virtue; and if she unite to the power she holds, or has held, over public opinion, the example of forbearance, the practical lessons of peace and wisdom,—what may not be expected from her ascendancy, an ascendancy founded on the diffusion of the mild genius of Christianity, and guaranteed by its close connexion with the well-being of universal man! Thus indeed might our country occupy a station of commanding influence. Her high example of forbearance and true dignity would compel the recognition and the permanent establishment of pacific principles. That example (and let all our energies be exerted

to enforce it!) would produce the most consolatory changes in the state of society. Under her authoritative sanction, mutual jealousies would cease; the rivalry, the hatred, which have been fed by the victims sacrificed to the Moloch of war, would soon be subdued. A nation would become a larger family, and separate states would blend as a greater people. There would then be sympathies for their mutual calamities, joy in their common prosperity. Is this the dream of enthusiasm? O no! it is the voice of prophecy—the promise of God!

What a heart-invigorating prospect, to see our country's pre-eminence dependent, not on the blood-stained records of successful war, but on the substantial glory of being first and foremost in the ranks of Christian philanthropy—a magnificent column of moral majesty, rising above the vicissitudes of time!

We know with what we have to contend—the listlessness of the un-enquiring, the passions of the violent, the interests of some, and the prejudices of almost all. But he who has marked the sure, though silent progress of truth, even in the midst of discouragement and difficulty, will find no cause for despair. If the principles we advocate be indeed what we conceive them to be, and contend they are, we may be sure of their final prevalence. The question we have now to ask ourselves is, Shall we be instrumental in their promotion? And if any should be disheartened because they can take no prominent, no influential part in promoting the holy cause, let them not be cast down; no virtuous effort is lost. The seeds of truth that are scattered, cannot be scattered in vain; the labour of the lowliest servant of benevolence must finally have its reward.

In connexion with our own efforts, it is to us a subject of the most complacent feeling, that among the great people so closely allied to us by

common ancestry, by common language, and in so many respects by common institutions, there are numerous societies cordially co-operating with us in the promotion of our high and important objects. We have already slightly adverted to this, and we cannot refrain on this occasion from wafting across the Atlantic our sincerest and warmest congratulations to our American brethren, with our prayers for their continued, their rapidly increasing success.

During the past year we have received considerable encouragement from the correspondence of our continental friends. Though the restraints upon public meetings in some countries, and the poverty of others, added to those Revolutions which have agitated many of them,—though these and other circumstances have prevented the establishment of Foreign Auxiliary Societies, yet we are persuaded that our cause is prospering. Its progress, its peaceful progress, disturbs not the superficialities of things, and may not, in consequence, be discerned by the careless observer; but a great change is manifestly going on in the hearts of men, and beneath the frozen surface of seeming indifference mighty principles are at work, and will sooner or later exhibit themselves in their benign influence.

One new Tract, No. 6, consisting of extracts from a sermon by Dr. Bogue, has been published by permission of the author; also editions of Nos. 2, 3, and 4; No. 2 in Dutch, and the Third Annual Report, have been printed, in all, 54,000 copies: making a total of 207,000 that have been printed since the formation of the Society. The sales and distributions this year are about 30,000. Tract No. 3, has been translated into Spanish, and an edition is in preparation. The amount of Subscriptions and Donations received this year is, £385. 5. which the Committee lament to say falls

considerably below the receipts of the previous year: and as a very extended field of labour is now open to them, the Committee earnestly solicit the attention of their friends to the collection of additional Subscriptions, without which they will be unable to meet the demands on them, particularly for the translation of tracts and documents into foreign languages. They trust the exertions of their advocates will be stimulated by this appeal, and that while no opportunity is lost for circulating the tracts of the Society, they will be provided with the means of availing themselves of those encouraging circumstances which they hail as giving the promise that their great object may be finally accomplished. Several of the Auxiliaries are prosperously engaged in promoting the views of the Society. The Committee cannot, however, state accurately the number of Subscribers, from the want of returns. New Auxiliaries have been established at BATH, BRISTOL, SOUTHAMPTON, PLYMOUTH, and STOCKTON.

The Committee of the Swansea and Neath Auxiliaries have selected from the different Publications of the Society a Tract adapted for circulation in Wales, which, being approved by the Committee, has been translated into Welsh, and will soon be ready for distribution.

Of the proceedings of the Societies at New York and at Glasgow, your Committee have obtained no recent intelligence. From that of Massachusetts they have received frequent communications, also their Fourth Report, extracts from which will be found in the Appendix.

Copies of the Tracts have been transmitted by a member of your Committee, when on the Continent, to the Kings of France and Spain, through the regular channels of communication. Much attention has been excited to the subject in Paris, and your Committee hope that some measures will soon be taken in that capital to promote the cause. Opportunities

have been embraced for forwarding Tracts to different parts of the world; and from the seed thus sown in the British dependencies, and in different nations, may we not reasonably look for some fruit?

But however flattering to our hopes be these details, whatever confidence we may feel in the ultimate triumph of truth—let us not deceive ourselves, the fearful stormy spirit of discord is loose in the world. We live not yet in a calm which promises permanent security from the tempest. When the Angel of Peace shall descend—when the holy principles we seek to diffuse, shall mingle in all the cares, and all the concerns, and direct all the great purposes of society,—then, the Kingdom of the Redeemer being established in the heart and affections of man, we may repose—our eyes will have seen the salvation of the Lord,—the visions of Divine prophecy will receive their consummation,—and Earth become a prototype of Heaven.

[The Appendix, besides an increased list of the Society's Members, contains a part of the Massachusetts Society's 4th Annual Report, the whole of which we hope to lay before our Readers in our next Number.]

Mr. Owen's Plan.

When, some few years since, we first recognized Mr. OWEN in his evidence before several Committees of the House of Commons, we were sanguine enough to hope, from the novelty as well as benevolence of his views and statements, that if a new æra in the history of man was not about to commence, at least some speedy advances would be made towards bettering and improving the condition of the poorer classes of society. And if our favourable prepossession remained unshaken by the cold-heartedness of the Ministry who could disregard, or the tavern clamour which treated with ridicule, benevolences so exalted; neither did we despair, when the more matured and detailed plan of Mr. Owen was deprived of its excellent patron the Duke of Kent. We respect and venerate good men, and the more perhaps

as they are exalted, and have enlarged means of usefulness; but we are free to confess at the same time no very great predilection for the prevailing fashion, which fosters a belief that nothing for the benefit of society can be undertaken, unless its promoters and promulgators are covered with stars and garters. Predominant however as is the evil of fashion (and scarcely less so it is, we fear, in any thing than in whatever approximates to benevolence or charity) we augur of Mr. Owen too well to believe that he remains in a state of quiescence from any such cause:—whether he does or not, the seed sown by him appears to have taken root, and the harvest which the high and noble were in vain invited to partake, bids fair to be exclusively reaped by plebeians. With these remarks we introduce to the reader one or two extracts from the first Number of *The Economist*, a periodical publication calculated to excite much interest.

“*The Co-operative and Economical Society*.—While the Legislature has been entirely occupied, and the country agitated from one extremity to the other, with the proceedings and discussions on an unhappy question, deeply affecting the peace and welfare of the Royal Family, a few individuals in the Metropolis have been anxiously engaged in maturing arrangements, which are destined, probably, to give the first impulse to the combined operation of principles that are certain to produce extraordinary and highly beneficial changes in the condition of mankind. The first result of the labours of these individuals is the formation of an Association, amongst the Working Classes, denominated *THE CO-OPERATIVE AND ECONOMIC SOCIETY*. The Committee appointed to investigate the principles on which the Society is formed, have issued a *REPORT*, in which their reasons for recommending the immediate formation of a Society on the principles submitted to them, are stated in

a clear and convincing manner. The document is altogether very interesting, and is the most important that has, perhaps, ever proceeded from a body of working men. The Society is to consist of 250 families, who are to occupy contiguous dwellings; to expend their money jointly in the purchase of necessaries,—and to prepare their food, and cleanse their dwellings, with all the advantages to be derived from the combination of their means. They are to educate their children in the best manner, in large and commodious school-rooms, &c. provided for the purpose. They will eat together in a large and commodious hall; and will manufacture many of the articles they consume within themselves, besides cultivating a certain portion of ground as gardens, &c. They will be provided with their own teachers, and medical attendant, and will have a portion of their leisure hours occupied in proper and becoming amusements, and in receiving instruction in various branches of useful knowledge, within the establishment. The great majority of the members will however continue at their present employments—each male member paying One Guinea, weekly, to the general fund—for which he will receive lodging, food, and clothing, for himself and family,—education for his children,—a participation in all the other advantages (useful or agreeable) of the Association—and his full share of the property or capital which the society will rapidly accumulate; besides being provided for in sickness and in old age, and being relieved from all anxiety respecting the fate of his offspring—who will be kindly and properly trained, educated, and provided for, should death deprive them of parental protection.”

“Societies on the above plan are every where practicable, and of easy introduction. Though the one now formed by no means embraces all the principles and arrangements by which alone the prosperity of mankind can be carried to the highest pitch, yet, the

extension of similar institutions cannot fail greatly to ameliorate the condition of the working classes, and to be highly beneficial to society at large.”

The Editor predicts that the example now given will soon be extensively adopted. “These Societies, (he says) will flourish, in spite of all the disorder and distress which may prevail around them. They will rapidly contribute to extricate the country from its present difficulties. Wherever they appear, they will reduce; and speedily extinguish, the Poor’s Rate; and, if facilities be afforded by the public for their rapid establishment, they will avert the threatened calamity of a civil war.” To this we heartily say Amen.

In the Prospectus, or prefatory part of the Work, the writer lays himself open, perhaps, to the invidious critic; but his observations on the improvement of the moral character are so apposite as to induce us to make a short quotation by way of conclusion.

“The speediest and most certain way to improve the moral character of men, is first to remove the sources of discomfort—instead of endeavouring, as heretofore, to cultivate virtue on a soil where its growth is too often choked by the cares and sorrows, if not by the absolute privations and positive miseries, of life. No one, who finds a fellow creature dying of hunger, thinks of administering mental consolation to him, till he has previously relieved his first and most urgent necessity. We staunch (stanch) the life-stream gushing from the lacerations of a mangled sufferer, before we preach patience to him under his agonies. The philanthropist is in more haste to use the means of resuscitation upon the helpless subject of suspended animation, than to admonish the by-standers on the supposed indiscretion that led to the catastrophe. We arrest the desperate hand of the self-destroyer, before we inquire into the causes of his frenzy; and, who

does not *feel*, that the removal of his griefs, and the soothing voice of kindness, and the heart-warming influences of a friendly benevolence, are more powerful to prevent the future accomplishment of his purpose, than formal denunciations of the intended crime, even though backed by all the cold and calculating maxims of reason and philosophy?

“Applying the same plain and practical principle to the multitude as to individuals, we are bound by every consideration of duty and humanity, to provide them abundance of wholesome and nutritious food—commodious and healthful abodes—comfortable and sufficient apparel—pleasurable and productive employments—agreeable and innocent recreations and amusements, before we attempt to force upon them a taste for intellectual refinements, or a disposition to the pure enjoyments of morality and virtue.

“There is a fundamental error, which has unhappily found its way into the frame of every society that has hitherto existed, and which has not only prevented this felicitous state of things from arising in any of them, but has successively and necessarily consigned them all to destruction. This error is, that *The interest of each individual has been placed, in almost every circumstance and situation, in direct opposition to the interests of other individuals, and to the interests of society.*”

In illustration of the truth of this assertion, the writer proceeds: “Every society, immediately after making a very slight advance in the practice of Agriculture, acquired the power of producing a superabundance of food, not only for its existing population, but for any supposable increase of their numbers. From that period, therefore, positive distress, arising from want, ought to have been entirely unknown amongst men, until the whole accessible surface of the earth had been subjected to cultivation. Even in a very early stage of society, each

individual was capable of producing more than several individuals could consume. In England, with all the facilities for production which we have derived from Science and Mechanism, each man is capable of producing more than can be consumed by *twenty* individuals. In England, therefore, if society were constituted on true principles, the performance of labour would be a light and easy duty—a superabundance of all the goods of life would flow in upon every dwelling—the value of land and labour would rapidly rise—the burthens of the state would scarcely be felt—and comfort and tranquillity would soon supersede the existing misery and deep-rooted discontent. The most injurious and lamentable *misapplication* of the powers of production, was an early and necessary consequence of the error of which we speak. The longer any large society has existed, the misapplication of its powers has become the more and more extensive and ruinous. It is owing to this, that mankind have been scourged with almost all the evils to which they have been subject. It is to this that poverty, in the present state of the civilized world, is solely attributable. It is this that has doomed the bulk of mankind, in every age and country, to unceasing and unprofitable toil, and cheerless penury. It has consigned countless millions of human beings to premature graves, and has prevented population and civilization from spreading over the earth. It has rendered the great majority of every people wretched, in every period of their history, and has driven them all successively into inevitable destruction.”

Mr. Brougham's Education Bill.

THIS Bill, framed (as our readers are already informed) on the principle of defraying the expense of educating the Poor by a tax—of compelling the teachers to be chosen from among the members of the established church—and of placing

the schools under ecclesiastical jurisdiction—has called forth several temperate and well written pamphlets on the part of the Protestant Dissenters, who feel very warmly interested in favour of the professed object of this measure, yet view the means by which it is to be accomplished with considerable alarm. From one of the most recent of these productions we make the following extracts.

As to the Tax.—“The burdensome nature and effect of the poor-rate is already a subject of just and general complaint, and the mode by which this Bill proposes to raise funds for the establishment and support of schools, will add materially to the grievance. In the present times of severe pressure, a housekeeper, finding himself compelled to contribute to a school-rate, will be inclined to withdraw his subscription to a school charity; and those who from benevolent motives may continue their voluntary aid, will be in the situation of the Dissenter who is forced to contribute to the support of the national church, while, from a sense of duty, he must maintain his own. Thus not only will the Bill exclude many needy objects from its influence, but at the same time impede every exertion which the friends to universal education might wish to make, to supply its deficiencies, and remedy its defects.”

Teachers.—“If the schools to be established were to be supported at the expense of any one sect, and confined to the education of the children of its members, then indeed the election of a master might, with some appearance of reason, be restricted; but in a general measure for the instruction of all, in which not only the interests but the feelings of all should be consulted, can such an exclusive principle be recognised by the legislature without the grossest violation of justice? The only inference that can be drawn is, that all individuals, not members of the national church, are unworthy of being entrusted with

the education of the children of their fellow-citizens, or with the management of schools at which even their own children are expected to attend.”

Control and Superintendence.—“It is always painful to be obliged to speak in terms of distrust of any general order of men, and particularly of a body like the clergy, among whom are so many bright examples of piety, learning, and benevolence: the fear, however, that the power extended will be abused, is fully justified, by the prevailing disposition of the clergy to visit non-conformity with their displeasure, by the increase of influence which the Bill proposes to give them, and the absence of any adequate check to prevent or redress its abuse.”

To the question—In what respect will the Bill increase the clergyman's power of exercising oppression? the writer simply answers, “The first effect of the measure will be to reduce materially the number of schools now in existence, supported by voluntary contributions. In a village, for instance, in which is already a day school, on the British plan, and a Sunday School, such schools will, after the passing of this act, be no longer considered necessary by the supporters, who, deceived as to the real effect of the schools to be established, and compelled to contribute to their maintenance, will withdraw their voluntary subscriptions. The Dissenter residing in such a village has no alternative; he must send his child to the “established” school, or deprive him of education. There are many evils to which both parent and child will be exposed, which the act does not contemplate, and which would not come within the cognizance of the ordinary, or dignitary of the diocese. The parish minister has, under certain rules, the power of sending children gratuitously to the school: these free admissions he may choose to confine to the children of churchmen. He has the right of examining the children at the

school. He is also authorized to give his sanction to the introduction of any book of religion which he may think proper. It is perfectly well known what bearing these examinations and the instruction from such books may be made to produce on the child's religious belief. For these grievances, besides many others, the parent has no remedy. But let us imagine a very possible case—an instance of gross aggression, such as would constitute a violation of the Act. Suppose the corporal punishment of a child for refusing to learn the catechism, or attend the parish church. What is the legal course for the parent to adopt? He applies, in the first place, to the parish minister, who may be the author of the oppression: from him therefore he can expect no redress. His legal remedy is then to appeal to the ordinary, who may, says the act, "from time to time, as he shall see fit, visit such school either by himself in person, or by directing, the archdeacon, chancellor, dean, &c. to do so." It is not intended to convey any reflection on the office of ordinary, or on the character of those gentlemen who fill it, when we venture to suspect that the cases would not be very numerous where the ordinary would "see fit" to make a formal visitation, or hold a visitation of the dignitaries of the diocese, on the petition of an humble and obscure village labourer, complaining of the conduct of his parish minister. Observe, there are no means of redress whatever, should the ordinary refuse or neglect to institute inquiry; but let us admit, for the sake of argument, what is not very likely to occur, that investigation would always follow complaint, and that it has uniformly terminated in favour of the villager. Is the contest in no way likely to be injurious to his interests? Will he be in the same situation—will he reside with the same advantages in his village, enjoying the favour of the clergyman

and the esteem of the neighbourhood, on whom probably depend his employment and the subsistence of his family? No, such a contestation would be ruinous. This right of appeal, then, to the ordinary—the only legal remedy the Bill provides—would produce one of two effects. If exercised, it could scarcely fail materially to injure the appellant; or it would induce the poor man to suffer oppression and violate his conscience, rather than reduce himself and family to beggary by attempting to gain redress.

While it shocks us to give publicity to any thing in the form of persecution, we feel how essential it is that the too prevailing and petty spirit of domination and overbearing supercilious pride should meet its due reprobation. On this subject we cannot forbear a short quotation.—"It is of the highest importance that even the humblest of our fellow-creatures should be encouraged to form and cherish his own religious convictions, and profess them openly, without fear of molestation; and surely that conduct is nothing short of absolute perfection that would impose obstructions, in any shape, to the free enjoyment of this inalienable right. The sufferings of the poor are sufficiently severe, without depriving them of those consolations which flow from the uninterrupted exercise of religious profession. Numerous are the hardships, even in this land of liberty, and in the nineteenth century, which the poor, in country villages, frequently endure for conscience sake. A Dissenting meeting-house, or school, upon the British or Sunday School system, is perhaps established. The pious labourer is conscientiously desirous of attending the worship of the one, and of sending his children for instruction to the other. In doing so, he incurs the displeasure of his clergyman, whose intimacy perhaps with the wealthy of the neighbourhood renders the

power more formidable. Their countenance is withdrawn,—his employment is endangered, and sometimes lost. Parochial relief, should he require it, is with difficulty obtained, or altogether withheld. From participation in village charities, his family is excluded; and all these injuries he sustains, because, acting as an honest man, he obeys the dictates of religious conviction. Cases of this kind frequently occur in every county, and some have taken place within the writer's own knowledge. In a populous parish in London an attempt was lately made to withhold parochial relief from a family, because the children attended the British and not the National School; and in a large village near the metropolis, where the clergyman is the magistrate, the poor have been threatened with similar privations for this offence. Not long since, several boys were actually dismissed from a National School, because the parents, after taking them to attend the regular worship of the established church on the Sunday, sent their children in the evening to a Dissenting meeting-house. In the immediate vicinity of town a subscription was not long since raised for supplying bread to the necessitous families resident in the village: and, on the suggestion of the Rector, the parents, whose children attended the Dissenting meeting and Sunday school, were to be excluded from the benefit. The proposal, having been made in an opulent village, the residence of persons of several religious denominations, was overruled; but, had the circumstance occurred in an obscure place, there is little doubt but that its injustice must have been endured."

The following is the writer's language, speaking of the intemperate attacks on the Dissenters generally for their conscientious opposition to the proposed measure:—"Because the Dissenters feel alarmed at this threatened invasion of their privileges

—at this addition to the number of their present disabilities—at this attempt to narrow the charter of their liberties—because they temperately protest against a measure, the bare proposal of which is a public insult to their principles, and the operation of which will prove most oppressive, they have been stigmatized as restless disturbers, anxious to excite clamour, and prevent the adoption of a public benefit. The Dissenters repel the imputation. They had hoped that the general character of their body would have secured them from it, and they confidently ask whether their conduct since the introduction of this measure has not proved the falsehood of the charge? Some months have now elapsed since the Bill was brought forward, and they instantly expressed their decided repugnance to its main features, and their determination to oppose it; yet, in order to afford time to confer with the mover, and influenced by the hope of inducing him to withdraw the Bill, they not only abstained from holding public meetings, or preparing petitions, but sent forth a circular, tending to moderate the alarm which the measure had excited; nor is it until all hopes of its abandonment are at an end, and Parliament has assembled, that the Dissenters have determined on the adoption of active measures of resistance. The Dissenters have therefore shewn no desire to agitate unnecessarily the public feeling, still less to defeat any plan calculated to promote the benefit of the community; but, on the present occasion, when the moral welfare of their countrymen is deeply concerned, and their religious liberties manifestly endangered, they would be unworthy of their privileges as Englishmen, and their profession as Christians, were they to remain tamely silent, and not to exert their utmost powers to resist a Bill fraught with injuries so serious to the best interests of society."

The importance of the subject

would well warrant our taking more largely from this well written and excellent appeal to reason and good sense : the limits of our publication, however, oblige us to conclude with one more extract, which will be found to contain the prominent features of objection which it is the purport of the pamphlet to promulge.

"1. Because they (the Protestant Dissenters) are convinced that, by discouraging the exertions of the public—by impeding the progress of every plan for promoting education now in active operation—by neglecting to call forth the energies of the poor—and by omitting the use of those means which are absolutely necessary to ensure the instruction of the most indigent classes—this Bill will not only fail to realize the hopes it holds forth, but will retard the very object for which it is enacted.

"2. Because, by imposing a tax for the support of the schools to be established, it will prove practically oppressive to those who desire to promote universal instruction, as they must maintain other schools for children whom this Bill will not benefit : viz.—a large proportion of the most indigent of the population—those who can receive education by means of Sunday schools only, and others who may be driven from the "established" schools by mismanagement and oppression.

"3. Because, while it commits the proposed schools to the sole management of the clergy and dignitaries of the established church to the entire exclusion of the public at large, it provides no adequate check on the undue exercise of the power thus granted ; which power experience justifies the dissenter in apprehending will be a dangerous instrument, liable to much abuse, and calculated to raise greater obstacles to the general end than the advantages which it can possibly afford will counterbalance.

"4. Because it will prove injurious

to the interests of religious liberty, by adding to the number of those civil disabilities under which Dissenters from the Church Establishment at present labour ; thereby recognizing and legislating upon a principle which is the basis of all religious persecution, and which Christianity and enlightened policy unite to condemn."

For the foregoing reasons, the opponents of the Bill are urged to make their stand, and instantly take the necessary steps for resisting its enactment, since "they may be assured that, unless their efforts be promptly made, they will be altogether unavailing. The legitimate and constitutional course to adopt on the occasion, is respectfully to petition both houses of parliament. Let every congregation of Dissenters, therefore, throughout the kingdom, immediately prepare a temperate yet earnest petition for the rejection of the Bill, and the friends to education have reason to hope that such an appeal to the wisdom and justice of the legislature will not be made in vain."

State of the World on the Advent of Messiah.

"A profound peace reigned throughout the whole empire ; and in consequence of this the Temple of Janus was shut, which had never before happened since the time of Numa Pompilius. During this pacific interval the Saviour of mankind was born in Judea, as is recorded in the sacred history."

Encyc. Brit. art. Rome.

THIS remarkable historical fact harmonizes in so striking a manner with the peaceful character of the religion of Jesus Christ, and the annunciation of his birth to the shepherds, that it ought to be regarded with the deepest interest. That Infinite Being who in wisdom and goodness prepared a Saviour for man, was pleased, in the arrangements of his providence, to prepare the world to receive Him. The warfare of contending nations had ceased—the sword was returned to its peaceful scabbard,—and the arts of agriculture and commerce chiefly engrossed attention. The power of Rome was undisputed in Europe, Africa, and

Acts. It was generally held in its administration, and by its great extent was eminently calculated to afford facilities for the diffusion and protection of Christianity to remote and barbarous regions. But the polished and classic Empress of the Earth was unworthy her intellectual attainments, and her civil and political advantages. If the Romans were culpable in their rejection of Christianity, how much more inexcusable were the Jews, seeing that "unto them were committed the oracles of God!" "Search the scriptures," said Jesus to them, "for in them ye think ye have eternal life, and they are they which testify of me." But alas! though "he came unto his own, they received him not." Hardening their hearts against the Prince of Peace in the day of universal tranquillity, they commenced an awful opposition against him, nor ceased their unnatural enmity and persecution until they had secured his destruction, and brought his precious blood upon their own heads. "O Jerusalem, Jerusalem! thou that killest the prophets, and stonest them that are sent unto thee—if thou hadst known, even in this thy day, the things that belong to thy peace,—but now are they for ever hid from thine eyes."

Had the descendants of Abraham been willing to submit themselves to the humble, holy, and peaceful principles of Jesus—if, as a nation, they had imbibed the mind that was in Him—what happy effects might not have been anticipated to themselves and to the world? Instead of a turbulent factious people, upon whom the Romans could place no reliance, and whose subjugation was only to be effected by the extermination of tens of thousands, and the banishment of a wretched remnant, they might have proved themselves to be quiet and peaceful subjects. And if the love of their country required them at any time to remonstrate with their conquerors, the manner and the tem-

per in which those remonstrances would have been expressed, could not fail to have proved far more effectual than their frequent and futile appeal to arms. The amiableness of their character and conduct, we might hope, would have preserved them not only from the jealousies and enmities of the Romans, but have obtained from them confidence, respect, and esteem.

Nor would the benefits of Christianity have been confined to the Israelites. The votaries of Jupiter and Saturn, Venus and Bacchus, Apollo and Mars, must have yielded to the sublime ethics and heavenly doctrines of Messiah, exhibited as they would then have appeared by a nation of Christians—The peace of the world might have remained inviolate, and an open and effectual door opened for the evangelization of the savage tribes which bounded the conquests of the Roman arms.

How delightful is the prospect, which the imagination loves to depict to itself, of the unimpeded triumphs of the Gospel, which would have preserved century after century the peace of the nations, and rendered War with all its horrors unknown or abhorred!—But how then could the Scriptures have been fulfilled, and the purposes of God accomplished! By the striking exhibition of the abuses to which Christianity has been subject from the vices and artifices of man, its native purity, pacific character, and sublime excellence, have been rendered more conspicuous. Like gold seven times refined in the fire, it shines forth with increased lustre, and in all its glory shall extend and prevail from the rising of the sun to the going down of the same. H.

Effects of the Human Passions.

MR. EDITOR,

UPON looking over a list of French Works, among others the following

met my eye:—*Victoires, Conquêtes, Désastres, Revers et Guerres Civiles des François, de 1792 à 1815.* Tom. xxi. 8vo. (Victories, Conquests, Disasters, Misfortunes, and Civil Wars of the French, from 1792 to 1815.—21 Vols. 8vo.)

What a dreadful picture this, of man, when, uncontrolled by the pacific spirit of Christ, he is hurried away by his passions. Twenty-one octavo Volumes filled, exclusively filled, with a history of the slaughter of the human race in the short space of twenty-three years!! Let the Christian philanthropist contemplate on a fact so pregnant with melancholy instruction; let him exert all his energies to open the eyes of mankind to see the malignant, baneful nature of the war-spirit, the prodigal waste of human life such blood-stained annals exhibit. O ambition! O lust of power! what miseries have ye not produced! When will ye be driven by the benign influence of Christian principles from the heart of man?

[To our worthy Correspondent's comment on the above French Work, we perhaps cannot do better than make the following addition from a new and improved impression of Mr. Jay's Family Prayers.]

Prayer for Peace.

O THOU that stillest the noise of the seas, the noise of their waves, and the tumult of the people; we bless Thee that Thou hast made peace in our borders, and called us to adore Thee, as the repairer of the breach, the restorer of paths to dwell in.

We lament the evils of War, both natural and moral; and confess with shame, that ever since man became an apostate from Thee, he has been an enemy to his brother, and that from the death of Abel our earth has been a field of blood. O, let thy word be speedily accomplished. Let the nations learn War no more, but beat their swords into ploughshares, and their spears into pruninghooks; and only emulate each other in husbandry, and commerce, and science, and religion.

O Thou Prince of Peace, preside in every privy council. May all public teachers recommend peace. In private life, may we follow peace with all men; and cherish the principles and the dispositions which will prepare us for that world, where we shall enter into peace, and the sound of War will be heard no more.

LINES

Supposed to be written after the memorable Engagement on the Borne.

(From Trotter's Walks through Ireland.)

THE Battle has ceased, and the silence that reigns

Is more dreadful than all its uproar.

Ah! see how the valiant are spread on the plains,

As the flutter of life is no more!

The soft dews of evening lie cold on each head,

And those arms that were proudly display'd

In the struggle, repose on the moss-covered bed

Where the War-horse has dolefully stray'd.

Those eyes that were yesterday sparkling with life,

Are fixed with the dull glare of death;

And the passions that reign'd through the torturing strife,

Yet are speaking,—though gone is that breath.

Alas! shall the sun of to-morrow behold

All this verdure besprinkled with gore?

Shall these generous bosoms for ever be cold,

And throb on that morrow no more?

Thy soft wave, oh Boyne! is yet redden'd with blood,
 And glares in the twilight's last ray ;
 Sad fragments deform thy late unspotted flood,
 And around thee thy dark eddies play.

Now dark grows the night!—Oh, Moon, shroud thy beams,
 Long be hidden those horrors from view ;—
 And, Morn, if thou canst, let thy tremulous gleams
 Kiss slowly the blood-mingled dew !

Oh, Discord! how mournful the glory that's thine,
 When brothers—unkindly opposed,—
 Thus warring,—destroy ev'ry patriot design ;
 Thus lie,—when the battle is closed.

From the first Canto of Childe Harold.

Hark! heard you not those hoofs of dreadful note?
 Sounds not the clang of conflict on the heath?
 Saw ye not whom the reeking sabre smote;
 Nor saved your brethren ere they sank beneath
 Tyrants and tyrants' slaves?—the fires of death,
 The bale fires flash on high:—from rock to rock
 Each volley tells that thousands cease to breathe;
 Death rides upon the sulphury Siroc,
 Red Battle stamps his foot, and nations feel the shock.

Lo! where the giant on the mountain stands,
 His blood-red tresses deep'ning in the sun,
 With death-shot glowing in his fiery hands,
 And eye that scorcheth all it glares upon;
 Restless it rolls, now fixed, and now anon
 Flashing afar,—and at his iron feet
 Destruction cowers to mark what deeds are done,
 For on this morn three potent nations meet,
 To shed before his shrine the blood he deems most sweet.

Three hosts combine to offer sacrifice;
 Three tongues prefer strange orisons on high;
 Three gaudy standards flout the pale blue skies;
 The shouts are France, Spain, Albion, Victory!
 The foe, the victim, and the fond ally
 That fights for all, but ever fights in vain,
 Are met as if at home they could not die—
 To feed the crow on Talavera's plain,
 And fertilize the field that each pretends to gain.

There shall they rot—Ambition's honoured fools!
 Yes, Honour decks the turf that wraps their clay!
 Vain Sophistry! in these behold the tools,
 The broken tools, that tyrants cast away
 By myriads, when they dare to have their way
 With human hearts—to what? a dream alone.
 Can despots compass aught that hails their sway,
 Or call with truth one span of earth their own,
 Save that wherein at last they crumble bone by bone?

THE
HERALD OF PEACE.

MARCH 1821.

Encouragement to the Friends of Peace from the success of Missionary exertions.

IT is with the greatest pleasure that we are enabled from the best authority to state, that the labours of those who are endeavouring to propagate the gospel of Peace among Heathen Nations, are beginning to present a prospect of very extensive success. We allude to no particular description of Christians thus benevolently occupied. All, we are led to believe, have reason to rejoice that they have not "laboured in vain, nor spent their strength for nought." The deep rooted prejudices in favour of idolatrous ceremonies and absurd objects of worship, which have presented such insuperable barriers to the progress of truth, are wonderfully loosened, and promise, ere long, an effectual eradication. Amid the various castes of Hindoostan, and the barbarous hordes of untutored Africans, a spirit of inquiry has gone forth, and their solicitude to receive religious instruction greatly exceeds the means which exist for the purpose. All the teachers who have gone forth to dark and benighted regions, bear no proportion to the extent of ignorance and superstition which pervades the surface of the earth. With what force therefore does our Lord's

declaration apply to the present state of mankind! "The harvest truly is great, but the labourers are few."

And what can this indicate, but the certain approach of the reign of the Messiah? The universal diffusion of the benign and pacific principles of the gospel is beautifully illustrated in the language of prophecy, under the idea of a complete change in the nature and dispositions of animals and reptiles the most venomous and savage. A state of the world, which the poet Cowper, in language little short of inspiration, has thus sweetly sung:

Oh scenes surpassing fable, and yet true,
Scenes of accomplished bliss! which who can see,
Though but in distant prospect, and not feel
His soul refreshed with foretaste of the joy?
The lion, and the libbard, and the bear
Grazed with the fearless flocks; all bask at noon
Together, or all gambol in the shade
Of the same grove, and drink one common stream.
Antipathies are none. No foe to man
Lurks in the serpent now: the mother sees,
And smiles to see, her infant's playful hand
Stretched forth to dally with the crested worm,
To stroke his azure neck, or to receive
The lambent homage of his arrowy tongue.
All creatures worship Man, and all mankind
One Lord, one Father. Error has no place:
That creeping pestilence is driven away;
The breath of heaven has chased it. In the heart
No passion touches a discordant string,
But all is harmony and love.—

Let this glorious and entire revolution in the principles and disposition of mankind be the great and animat-

mating object, to cheer the drooping spirits and stimulate the declining efforts of the Friends of Peace, when the monster War, rousing himself from his lair, fills their hearts with despondency by his terrific roarings. As his long possessed haunts are invaded, and his power becomes circumscribed, we may expect that his efforts to regain his domineering and cruel influence will increase. Let us be prepared for them, and be animated to yet more vigorous exertions in the great and glorious cause of Peace. Let us mark with attention, and hail with joy, the successful and steady, though gradual, march of Christianity through the world, and strive by every means in our power to aid its progress.

—♦—
*Auxiliary Peace Society
at Gloucester.*

To the Editor of the Herald of Peace.

SIR,

Feb. 6, 1821.

It affords me the most lively pleasure to inform you, that after many preliminary efforts and applications, the long and much desired object has been accomplished. A Peace Society, auxiliary to that established in London in the year 1816, has been formed in this city, and I, having the honour of being appointed Secretary as well as Treasurer to it, feel it to be my duty to transmit you a copy of the Resolutions upon which the Institution is founded, as also a list of our donors and subscribers. The most fervent thanks are due to the great Giver of all good, for enabling us to proceed thus far; and it becomes us devoutly to implore his blessing upon our exertions for the future, that under his divine auspices our numbers may increase, and the blessed time be accelerated when all mankind shall acknowledge it to be their indispensable duty to lead quiet and peaceable lives in all godliness

and honesty.—We have fixed our subscription as low as we could with propriety, being anxious not to deter any from joining with us, that evince an inclination to promote the important cause, and deeming it probable that the number of subscribers will be so much increased by it, that no pecuniary deficiency will be experienced.

RESOLUTIONS.

1. That Mr. Isaac Cooke, Mr. James Gittens, Mr. Francis Jackson, Mr. Charles Parker, jun. Mr. Richard Portlock, Mr. Herbert Williams, and the Rev. Theophilus Browne, constitute a Committee; any three of whom shall form a Quorum, and be empowered to transact the necessary business of the Society, meeting for that purpose the last Monday in every month.

2. That the Rev. Theophilus Browne be appointed Secretary and Treasurer to the said Society.

3. That each member contribute five shillings annually towards defraying the necessary expenses at home, and aiding the London Society. Also, that each member pay his subscription by two half-yearly instalments, and have, in the course of the year, an equal share of the Tracts published by the London Society. Persons thinking 5s. too much, shall be admitted for a less sum, but not less than half-a-crown annually.

4. That the members circulate the tracts among their friends and acquaintance with the most punctual and unwearied diligence.

5. That the monthly publication called *The Herald of Peace*, and also *The British Magazine*, as far as it has proceeded, shall be taken in, and circulated amongst the members, in the alphabetical order of their names.

6. That though the presence of any member at the monthly meeting will be highly welcome and acceptable, yet a general meeting, at which all shall be specially requested to attend, shall be holden annually, when a report of the affairs and transactions of the Society shall be read before them. At the same time, whatever improvements shall be suggested by any of the members, and approved by the majority, shall be adopted.

7. Political discussions, written or oral, having no connexion with the subjects of Peace and War, shall be scrupulously and constantly avoided.

8. No tracts or publications shall be circulated by the Society, except such

as shall be approved by the Committees in London and at home.

9. That an account of the formation of the Society be drawn up by the Secretary, and inserted, by permission, in *The Herald of Peace*.

10. That an address to the inhabitants of the city of Gloucester, distinctly stating the design, intention, and views of the Society, be printed on a sheet of paper, and carefully circulated.

SUBSCRIBERS.

R. W. Beman,	W. Kimber,
H. R. Williams,	J. N. Usher,
Mrs. Browne,	C. Cooke,
Rev. Theoph. Browne,	H. P. Buckler,
Ann Sankey,	James Gittens,
C. Parker, jun.	John Lacey,
Isaac Cooke,	Daniel Thomas,
Richard Portlock,	Mr. Collier,
B. Bonnor,	A Female Friend.

Donors—Two Male Friends.

Fourth Annual Report of the Massachusetts Peace Society.

ON occasions like this, religion demands a grateful recognition of human dependence on Divine power and benignity. Jehovah is to be acknowledged as the prime mover and founder, as well as the gracious protector and benefactor, of all beneficent institutions. Impressed with these sentiments, the executive committee of the Massachusetts Peace Society proceed to make their Annual Report. In performing this duty they propose to take a brief retrospect of the origin of the Society, and its annual progress; and then exhibit some facts and considerations adapted to invigorate the hopes and the zeal of all who desire the peace of the world.

It is now four years since twenty-two brethren of different denominations gave their signatures to the constitution of this Society. Many of them will long remember the appalling obstacles which were then presented to their minds, and the concern with which they resolved to encounter the host of prejudices in favour of war as a necessary and irremediable evil. But before the close of the year they had distributed 4820 tracts, and the number of members had increased to 173. In 1817, they distributed 5370

tracts, and at the close of the year, the Society comprised 304 members. In 1818, the third year of the Society, 8298 tracts were distributed—of which 4785 were copies of the *Friend of Peace*. The same year six auxiliary or Branch Societies were formed and reported: including these, the whole number of members at the end of the year was upwards of 550. In the course of 1819, the distribution of tracts has amounted to 16,149—of which 7360 have been copies of the *Friend of Peace*. The distribution has extended to nearly all the United States, and the British provinces in America—to Great Britain, France, and Russia in Europe,—to India, and to the Sandwich Islands. Besides the tracts which have been circulated at the immediate expense of the Society, an edition of 2000 copies of the last Annual Address, was published for sale by Messrs. Wells and Lilly. This measure was proposed by the committee, on account of the deficiency of funds at the commencement of the year, and on the presumption that the address would in this way be extensively circulated. It may also be remarked with gratitude, that since the first edition of the *Sermon on War*, at the expence of this Society, the New England Tract Society have published three editions of that work, 6000 copies each, in the form of a tract, and the greater part of the last edition has been sold or distributed. To these items may be added, that, besides several hundred smaller tracts, 5900 copies of the *Friend of Peace* have been sold to Peace Societies in other states, and to individuals who were disposed to disseminate pacific principles.

The Society has been increased in the last year by eighty-three individual members, and six additional auxiliary Societies. The whole number of subscribers to the original Society is 547; to the twelve branches 335; making a total of 882. Of the twelve Auxiliaries, three are in New Hampshire, eight in Massachusetts,

and one in Connecticut.* Several of them have held their annual meetings.

It is presumed that there are also a considerable number of subscribers, whose names have not been reported to the committee. But the Society has to lament the death of more than twenty valuable members. One of whom, justly respected, led in our devotional exercises on the last anniversary. [Rev. Joshua Huntingdon.] Another, still more recently called, had for many years occupied the chair of the first magistrate in this commonwealth—and from whom a letter, approving the objects of the Society, was received but a few weeks before his decease. [Hon. Caleb Strong.] We have also to condole with the Peace Society of Maine, in the loss of their worthy president, the Rev. Dr. Appleton. Similar occurrences are still to be expected, and these admonitory events should conduce to the greater activity of surviving members.

During the past year many interesting letters have been received—from which it is evident that the tracts of the Society have not been distributed in vain,—that the friends of peace are multiplying in the United States, and in other countries. The letters from Ceylon, which were published in the sixteenth number of the *Friend of Peace*, evince that the objects of the Society have able and ardent advocates in India. These letters were accompanied with a donation from J. N. Mooyaart, esq. a worthy magistrate and distinguished philanthropist. Presuming that the measure would be approved by the Society, the executive committee returned to India, in tracts, the whole amount of the donation—one half to the disposal of the donor, the other to the disposal of the American missionaries.

It would be gratifying to the committee were they able to give a more full account of other Peace Societies

in this country, and in Great Britain. They can only state that, from the information received, there are now in this country, besides the Massachusetts Peace Society, and its twelve auxiliaries, fifteen Peace Societies in the United States: one in Maine, one in Rhode Island, five in New York, one in North Carolina, five in Ohio, and two in Indiana.

The committee anxiously look for information from the Society in London for Promoting Permanent and Universal Peace. The latest intelligence from this important institution was by *The Herald of Peace* for April 1819. But from their second annual Report, June 1818, we are assured that this Society was then in a prosperous state; that it had several auxiliaries in different parts of the kingdom; and that, besides the annual subscriptions, they had received donations amounting to more than 950 dollars. And according to a statement in *The Herald of Peace* for March 1819, the receipts of the Society, for eight months subsequent to the second Report, had amounted to upwards of 900 dollars.

An excellent address of the Glasgow Peace Society, bearing date March 12, 1819, has been received, and republished in the *Columbian Sentinel*. This address was accompanied by the constitution of the Society, and the names of forty-two officers, including a committee of thirty-six members. From what is known of the character as well as the number of the officers, it may reasonably be expected that this Society will make a powerful impression in Scotland.

In October 1818, a monthly work was established at Glasgow, entitled the *British Magazine and Periodical Gleaner*. This is devoted to objects of philanthropy, and takes a deep interest in the cause of Peace. The *Herald of Peace*, devoted particularly to the objects of Peace Societies, commenced its course in London last January. These publications will do much to diffuse pacific sentiments in

* All formed in the course of nineteen months.—Ed.

the dominions of Great Britain, and in other countries.

Considering the recent date of the first Peace Societies, and the obstacles which stood in their way, their progress has been greater than could have been reasonably anticipated. It must however be acknowledged, that very little has yet been effected, when compared with what remains to be done. Should it be asked, why has so little been accomplished? a satisfactory answer may be given in the words of Dr. Chalmers. In reply to an objection against the expense of Bible Societies in Great Britain, he observes—"It may suffice to state, that the income of all the Bible and Missionary Societies in this island, would not do more than defray the annual maintenance of one ship of the line. When put by the side of the millions, which are lavished without a sigh in the enterprises of war, it is nothing."—What then, we may ask, is the income of all the Peace Societies on earth? Not enough perhaps to "defray the maintenance" of one major-general of a regular army. Yet something has been effected with this trifling income; a change of opinion has been produced in the minds of many thousands of people in different countries,—not only as to the character and necessity of war, but the possibility of its abolition. What then might have been done with an income sufficient to "defray the annual maintenance of one ship of the line?" And what will be effected when governments shall bestow their "millions" as liberally to render war infamous and abhorrent, as they have done to render it popular and alluring! Such a change in the state of society, and the manner of appropriating national revenues, is probably implied in those predictions which relate to the pacific reign of the Messiah.

War, for many ages, has been supported and encouraged with a profusion which might induce a belief that nations have regarded it as the chief end of man, the glory of human nature,

a good to be ardently sought, rather than an evil to be abhorred and avoided. The passions of avarice, ambition, envy, and revenge, are the *steam* which moves the machinery of war. When this is raised to a certain extent, hostilities become necessary, and commence of course. Yet to keep these passions alive and active, has too commonly been the fatal policy of men in power—the principal object of national pursuits and national expenditures. To divert the attention of men from the deleterious effects of this policy—EDUCATION, folly, and custom, have conspired to surround the atrocities and horrors of war with an astonishing and deceptive *halo* of glory. Deeds of rapine and violence, as unjust as private robbery and murder, and a thousandfold more calamitous, have often been celebrated as brilliant exploits of gallantry and patriotism. The principal agents in the worst of crimes have been deified by Pagans; and men, whose tempers and lives were a perfect contrast to those of the Prince of Peace, have rivalled him in the esteem of his professed disciples. But these delusions must pass away when the predicted period arrives, that wars shall cease to the ends of the earth. To hasten that event, God is now employing perhaps millions of human agents. The many thousands of beneficent institutions of various names in different countries, are so many auxiliaries to the CELESTIAL PEACE SOCIETY, over which God himself presides. These institutions have a happy tendency to enlighten the minds, and expand the hearts of men—to eradicate unfriendly prejudices, to dispel the mists of delusion, to harmonize and bless the world.

* The unprecedented exertions of

* If any of our readers should question for a moment the propriety of devoting a part of *The Herald of Peace* to EDUCATION, and to subjects connected with it, we might confidently rest our justification alone on the concluding part of this most interesting article.—ED.

this age to extend the benefits of CHRISTIAN EDUCATION to all classes of people in every land, *must greatly facilitate the diffusion of pacific sentiments, and render it more easy to erect a barrier in public opinion against the cruel resort to arms.* The establishment of permanent schools among the American Indians, and the liberal patronage which has recently been given to these institutions by the government of the United States, are auspicious occurrences. They afford ground of hope, that a humane policy will be pursued, by which our nation will be saved from the guilt and reproach of exterminating the residue of these unfortunate tribes. Should similar schools be also established among the white people in the vicinity of the Indian settlements, still greater benefits might result. For the savage character is not peculiar to red men. As means for abolishing War, the importance of a virtuous and PACIFIC EDUCATION can hardly be overrated, too strongly recommended, or too liberally patronized by communities, and by governments. *For in no way can money be better employed, than in that of imbuing the minds of the young with sentiments of filial obedience to God, and good will to men.* By the influence of Education, the spirit and love of War have been rendered powerful and hereditary. But, with far less expense and greater safety, the children of every country might be so educated, as to grow up with an habitual abhorrence of war, and every sanguinary custom. Should governments duly encourage a Christian education, and the culture of pacific affections, as *preparations for peace*, these might soon supersede the supposed necessity of *preparations for war*. Should proof of this be required, proofs the most ample may be found in the well known influence of education among the several societies of Christians who regard war, in all its forms, as at variance with the precepts of the gospel.

Were it needful to adduce other

occurrences of the last year, which have an auspicious bearing on the objects of Peace Societies, it would be pertinent to refer to the luminous reports and discussions in the national legislature, on the Seminole war, during the last session of congress. Such documents, published and circulated through the country, must produce salutary reflections, and operate as a check to military ambition and the atrocities of war.

When, therefore, we contemplate the various and annually increasing means which God is employing to illuminate and humanize the minds of men, it is natural to anticipate a more rapid extension of the principles of Peace. Communities as well as individuals may soon perceive, that robbery, depredation, and the murder of the innocent, are atrocious crimes, whether perpetrated by a prince, or a pirate,—that multiplying such acts by public authority, or celebrating them as deeds of glory, cannot render them works of benevolence, justice, or mercy,—that wars and fightings between neighbouring states, are as unnecessary and abominable, as between neighbouring families,—that they may be avoided in the former case as well as in the latter, and by similar means. Were the heads of neighbouring families, like the rulers of different nations, mutually to expend a great part of their annual income in avowed preparations to contend with each other,—were they also to cherish and applaud in their respective households a spirit of ambition, envy, and revenge—what better fruits could reasonably be expected, than actual hostilities, depredation, murder, and woe! On the contrary, while the heads of these families are themselves of a kind, pacific temper—careful to display towards each other a spirit of confidence, benignity, and forbearance, and to cherish this spirit in their children and servants—friendship, peace, and happiness, are the natural consequences.

When the rulers of different coun-

tries shall incorporate these benign dictates of reason, religion, and experience, into their several systems of government, and discontinue their menacing preparations, their sarcastic reproaches, and their irritating triumphs; the most salutary effects will result to themselves, to their respective subjects, and to the whole race of man. Then it will be seen that the wars of this age, in which millions of men have been sacrificed, were the natural fruits of maxims, principles, and dispositions, which have been derived from pagan ancestors, and ages of barbarism. Other animating facts and considerations might be added, were it consistent with the proper limits of this Report, and the time allotted for its communication. Perhaps however enough has been exhibited to satisfy reflecting men, that the object of the Society is attainable; and also to furnish adequate motives for more extended, liberal, energetic, and persevering exertions. The time when the nations shall learn war no more, may indeed be so remote, that all the present members of the Society shall, before its arrival, be numbered with their deceased brethren. But some of them may live to witness happy fruits of their benevolent exertions, in the amicable adjustment of many national disputes, and a consequent diminution of the frequency and ferocity of public wars. And all who have cordially engaged for the emancipation of our race from the delusions and calamities of war, may leave this world with the cheering hope, that they have not lived in vain,—that the seed they have sown will yield to future generations the blessed harvest of PERMANENT AND UNIVERSAL PEACE.

On the Evils arising from falsely constructed Systems of Society.

[From the "Economist."]

On the weekly publication in aid of the Society about to be formed in the

Metropolis, on the plan or on the ideas suggested by Mr. Owen, we shall from time to time take notice, not from a bigoted devotion to our own preconceived opinions, but as much as possible to give publicity to a subject of paramount interest, and therefore demanding universal examination. If, as is generally conceded, there are in the present formation of society very material defects, it is desirable that the public mind should be roused to activity in developing their causes and in spiritedly attempting an efficient remedy. Especially should we rejoice in being the humble assistant instruments in hastening the period that shall lessen the almost indescribable mental degradation and physical suffering of vastly the greater portion of humanity. It were something if the now idle and famishing population of this and other countries were enabled to obtain a sufficiency of food by mere dint of labour; but this we contend is not enough. Man has a right to subsist, and to subsist rationally; and it is not less the interest than the bounden duty of governments to foster and rear their subjects in a state of comparative ease, freedom, and plenty, rather than coerce them under the humiliating circumstances of sordid ignorance, surrounded by penury and privations of every kind. Poverty, the deadly aconite to Mind, Liberty, and all that pertains to human Happiness, applies in the most odious acceptance of the term to a very large proportion of the people of these Isles; and till its influence, with all its deteriorating adjuncts, shall be subdued, tardy and protracted will be the fruits of Education, and by consequence no less so the effects most anxiously sought by the opposers and oppugners of War. We merely throw out these few remarks, as introductory to a short extract from No. 2, of *The Economist*, in which it is asserted, and we think with truth, that the vice, poverty, and wretched-

ness, with which the world is at this time and for ages past has been deluged, are attributable to *falsely constructed systems of society*.

"The poverty of nations, and the decline and fall of states, have been assigned by different writers to various causes. The object of some of these writers has been to vindicate or condemn certain principles and systems of government: that of others has been to enforce the superior wisdom of that domestic polity which encourages agriculture in preference to commerce, or commerce in preference to agriculture. Some have laboured to prove that the prosperity and power of nations are always in proportion to the extent of their civil and religious freedom; that their declension has always kept pace with the declension of public liberty; and that their downfall was necessarily consequent upon her overthrow. Others, again, have contended, not only that the ultimate destruction of states, but the previous loss of freedom itself, is solely attributable to the accumulation of wealth, and to the effeminacy and demoralization which attend the progress of luxury and of dissolute refinement. But, from the knowledge of facts, which we now possess, it will be easily made to appear, that these supposed *causes* of decay are in truth *effects*. They are not the source of the disease, but symptoms of its existence. They are not precursors of the fall, but stages in the descent.

"It is in a deeper knowledge of human nature than had been acquired by former ages, and from a more accurate and extensive view and comprehension of the principles which determine the circumstances of mankind, not only in society, but as individuals, that we are to seek the seeds of all those disorders and revolutions to which society has hitherto been subject.

"As the instincts of man are in-

tended to be subservient, and not paramount, to his reason, they serve merely to introduce him, as it were, to particular stages of action, not to guide him in his course through that endless diversity of circumstances which each individual may encounter. It is from the influence of these almost infinitely various circumstances, and the exercise they afford to the intellectual powers, particularly to observation, comparison, and reflection, that mankind begin to make accumulations of facts, to obtain a knowledge of the nature and properties of things, and to acquire what is termed experience. The use of language (whether natural or acquired) in the first instance, and the inventions of writing and printing subsequently, have enabled mankind to preserve and collect the experience (which is the knowledge) of remote regions and distant ages; and these, successively, have necessarily given a certain degree of inclination, direction, and force, to the thoughts and pursuits of each succeeding generation. In proportion, then, to the amount of error, or of truth, in the earlier collections of presumed facts, must be the degree of error, or of accuracy, in the deductions drawn from them, and in the systems of real or false knowledge, of which they form the foundations.

"As men are instinctively led to unite in societies, we may rest assured that, if their associations were maintained on the true principles of their nature, the further any society advanced in knowledge, and in the invention and exercise of mechanical productive powers, their increase of happiness would be in proportion to the progress of intellect, and to the increase in their means of production and of comfort. In fact, their sense of the great advantages which may be derived from the combination of their powers, not to a portion of their members only, but to the whole community, would become continually

stronger and stronger, until, so far from the social principle becoming continually weaker and weaker, self-love would ultimately be lost in universal benevolence.

"If this assumption be correct, and that it is so will appear to any mind of ordinary capacity, then have we obtained a secure footing on which to proceed in the course of our inquiries; then have we arrived at the knowledge of the only solid foundation on which human society can permanently be constructed; then does it follow that there is some grand fundamental error, which has fatally found its way into every society the world has hitherto contained, and which alone, and at once, accounts for all those counteractions that have rendered the operation of the social instinct, as respects the bulk of mankind, abortive.

"Soon after any community began to emerge from the most simple state of society, the consequences of the error began to manifest themselves. A class of its members, which has been denominated the lower orders—a class necessarily doomed to comparative and positive misery and ignorance, was imperceptibly generated within it. In proportion as nations have become great and powerful, and have made advances in wealth and acquirements, the mass of misery, corrupting and rankling at their base, has also continued progressively to be enlarged, until it may be truly said, that the foundations of society are laid in wretchedness, and that there is no addition made to the superstructure of luxury and of wealth, without a more than corresponding enlargement of the sphere of misery below. The surplus wealth created by useful inventions and the skilful combinations of labour, has never been equitably distributed: The invention of machinery, to assist or supersede human labour, has never been the means of abating one hour's labour to the labourer. The discovery of productive powers,

which are capable of producing more wealth than the world can consume, has not afforded one ounce of additional plenty to the poor. The very increase of knowledge and of intellectual elevation, among some classes, has been accompanied by corresponding degradation and debasement to others. Even the progress of virtue has been accompanied by an increase of vice; and this country itself presents the appalling spectacle of the rapidly increasing demoralization and misery of one portion of its people, at the very moment that active beneficence and the principles of universal philanthropy are more than ever conspicuous amongst another.

"It is quite impossible that the state of society, as all societies have hitherto been constituted, should be otherwise. The interest of each individual having been opposed, in almost every situation, and under almost all circumstances, to the interest of other individuals, and to the interests of society, innumerable counteractions, and the positive negation of the principal advantages, and of much of the most valuable power, of society, is the inevitable and natural result. The degree and kind of exertion which are to be given to the productive powers of a nation, are never regulated by the real interests of the whole nation, but by the supposed interests of individuals. The landholders regulate the quantity of their produce, not by the wants of the people, but by the amount of pecuniary advantage which can be derived to themselves. While there are hundreds of thousands of unemployed labourers, and myriads of uncultivated acres, the land is suffered to lie waste, and the pauper labourers continue to be but half fed, because the plough must not touch the forbidden soil until its cultivation shall be deemed advantageous, not only to society, but to its possessors, not only to a famishing multitude, but to individuals already in possession of a superabundance. The most eminent agrici-

culturists have repeatedly declared, that the produce from the soil of this country can only be made to equal the consumption by legislative enactments, which shall elevate the price of the produce to such a standard as shall be advantageous to the producer, and must be highly injurious to the consumer. In other words, that though the interests of the whole people obviously require that the supply of food should be as abundant and as cheap as possible, the supposed interests of a portion of the people demand that the supply shall be limited and the price high. It must not be inferred from this, that the landholders act otherwise than the existing nature of things compels them. The form which society has assumed renders it indispensable that each individual should disregard the interests of the whole, when his own immediate interests are concerned; and from this imperative necessity no one can escape. If mechanics, manufacturers, &c. were to create all the goods which the real wants and necessities of society require, the money-price of the commodities would sink below the level which, as society is now constituted, is advantageous to the manufacturer. A million of men may be destitute of comfortable woollen apparel; and a single great manufacturer may possess the requisite machinery and other powers for producing the necessary articles with facility; but the quantity of his product is determined, not by the necessities of the people, but by the money-price which his commodities can command in the market. Though society requires the produce, it has lost the controul over the power of production. Though there are hundreds of thousands of wretched human beings, capable, not only of performing all the processes which are necessary for the abundant supply of their own wants, but of producing a large amount of surplus wealth for the benefit of society at

large, they are not permitted to rescue themselves from misery and to relieve others, because it is not self-evident to a certain number of individuals (individually considered) that this happy change in the condition of the many could not be injurious to the few. - - -

"At present, from the necessary misapplication of the powers of society, the natural and rational order of production is not preserved. One half of the population of England, for example, have nothing to do with the production of their food and other principal necessities. They neither take any part in such production, nor have they any controul over it, nor do they in fact so much as know whether the requisite measures are taken for providing them with necessities. The quantity of necessities provided for them does not at all depend upon the extent of their wants, but upon the money-price, which on an average of years can be obtained for the produce. A great number of the people, meantime, are occupied in the production of articles which are unnecessary and useless—which minister only to depraved and luxurious habits—are frivolous and ridiculous in themselves—and have not even the merit of elegance or good taste, to console us for the serious evils that arise from the misapplication of power in their production.

"If all the useless and unnecessary articles which are produced, uniformly commanded a very advantageous price, the mischief, perhaps, would not be so seriously felt—at least not for a long time—since the producers of useless articles would be enabled to enhance the market demand for necessities. Even then, the creation of useless commodities would have a limit, beyond which it could not pass, without the most fatal consequences—without the extension of poverty and wretchedness, to an extent, indeed, so intolerable, as not only to check the increase of population, but to reduce it. But, as so-

ciety now exists in England, at a time when too limited a quantity of the necessaries of life is raised for the population, the producers of a great number of absolutely useless, unnecessary, and even inelegant articles, do not obtain for their labour sufficient to command the means of subsistence; and, not only are great numbers of the people uselessly employed—still greater numbers are not employed at all. If little be obtained for useless labour, still less is obtained for the unproductive idleness in which an immense multitude are compelled to exist.

“The production of articles of real necessity and comfort being, by these and various other counteracting principles, confined within the bounds of adequate consumption, poverty must, necessarily, while the counter-acting principles operate, continue to prevail, and even to be increased.

“It is impossible to escape from this conclusion. Some political economists of the present day are patiently waiting till “things find their level,” till distress shall have checked, and even diminished population; in which event they fondly hope that plenty will easily be found for the fortunate survivors of the process of public starvation. But, even in this expectation, gloomy and uncomfortable as it is, they flatter themselves with a fallacy. Even if a violent revolution should not long previously rouse them from their dream, they would find that the same true causes of poverty and wretchedness would accompany them back in their retrogression, to an indefinite period. For, the same principles which produce poverty in England now, produced poverty in the same country in every period of its history. The complaints of the people, and of political writers, prove that difficulty and distress existed in every generation. There is still more conclusive evidence of this in the fact, that, if the whole people had been at any period in a situation of comfort, population must have in-

creased much more rapidly at that period than it has ever done. Our present difficulties, then, cannot be relieved by a reduction of our population. In our own times the same principles produce the same effects, both in this and in every other country. They manifest themselves alike in old and thickly populated states, and in new countries which spread the bountiful lap of Nature for increasing millions. They drive the agriculturists and manufacturers of European nations from their homes, and they pursue them with unrelenting rigour to the uttermost bounds of the earth.

“The last message of the President of the United States proves, that exactly similar inconveniences arise from the same causes in America, as those which are so severely felt in England. He describes the Union as being in a most flourishing condition; and yet he acknowledges, evidently with mingled feelings of regret and surprise, that some of the interests of the nation, that is, a large portion of the people, are suffering severe distress. Were it not that the happiness, and the very existence, of a great portion of mankind are involved in the question, it would be amusing to see Mr. Munro's perplexity, and the earnestness with which he struggles, if possible, to account for this (to him) unaccountable anomaly! He sees around him all those powers of production, and signs of wealth, which have hitherto been deemed infallible indications of the prosperity and happiness of nations; and yet he beholds, with amazement, a multitude at his feet, daily increasing in number, and continually sinking deeper in wretchedness and degradation. After striving in vain to unravel the mystery, and to assign the calamities of a part of the nation to various causes, none of which are satisfactory to himself, he at length piously attributes them to the chastisements of the Almighty. In this he is right: they are indeed

the chastisements of God—the necessary chastisements and consequences of ill-directed energy and blind providence.”

Pride of the Tombstone.

[The Work from which the following article is taken was privately printed, and secretly circulated to a very narrow extent, about five and twenty years ago. The copy we have been favoured with is without a title; but well-informed persons assign for its author a gentleman of very singular private worth, and of ennobled family. Be this as it may, the style in which the sentiments of the writer is conveyed, so abounds in manly nervousness, and such are the subjects treated on, that we shall take occasionally such parts as appear appropriate to the design of *The Herald of Peace*.]

DEATH is the great teacher and censor of human vanity; but even death cannot repress pride, or the insolence of riches, endeavouring to make wealth and grandeur triumph over the law of nature, and outshine others even from the coffin and the grave. If we look into the churches and churchyards, we see the most insignificant of mankind honoured with the most magnificent monuments of marble, the proudest trophies, sculptured urns, a flattering inscription, and a gilded lie. The walls of the sanctuary are hung with banners, escutcheons, helmets, and spurs, which display the emptiness of that pre-eminence which they are intended to emblazon. The poor body, which all this paint and finery attends, lies mouldering in the vault; and give it but a tongue to speak, would exclaim at the gaudy sight, “Vanity of vanities! Mock not my humiliated condition with the contemptible pageantry that misguided my feet from the path of reason and happiness, during my mortal existence.” The only means of being honourably distinguished, is to promote most effectually the general happiness of human nature, and to seek private good in public beneficence.

The spirit of pride is remarkably visible in the mausoleum. There are families who seem to think that their precious bones would be contaminated, even if deposited in the conse-

crated cemeteries of the church, where plebeians sleep, and therefore they erect proud temples in their private domains, where their fathers may rot in state, unapproached by the vulgar. If they were illustrious inventors of arts, and benefactors to mankind, the distinction might be a just compliment to their memory, and a useful incentive to emulation. But the persons thus magnificently interred are usually the most insignificant of the human race; whose very names would not be known a year after their decease, if they were not deeply engraven on the marble.

Many an alderman, notorious for the meanest avarice, as little distinguished for beneficence as abilities, is decorated with the most sumptuous memorials which the stone-cutter can raise for money; while Milton, the glory of the nation, a man elevated above the rank of common humanity, had no monumental marble. But all that the herald's office can effect, all that can be done by painting, gilding, and marble, cannot ennoble the greatest favourite of a court, the most successful adventurer in the East Indies, or the most opulent contractor and money-lender, like a *Paradise Lost*. The nabobs find their influence cannot secure the esteem of a few contemporaries, though it may command their votes, much less of whole nations, and of late posterity. Money, the only god which worldlings worship, loses its omnipotence after the death of its possessor; and even the inheritor often despises the man who acquired it. The undertaker, the escutcheon painter, and the sculptor, are however employed to keep up the false pageantry of insignificant opulence; and a hearse, covered over with coats of arms, is used for the purpose of impressing the vulgar with a veneration for rank and riches, while, in the minds of men of sense, it excites ridicule, and converts a funeral into a farce. - - -

Heraldry itself, though a childish vanity, becomes not only ridiculous,

but mischievous. It makes a distinction, on which men plume themselves, without merit and without services. Satisfied with such a distinction, they will be less inclined to acquire merit and to render services. They can inherit a coat of arms; or they can buy one; or, which is more commendous still, they can borrow or invent one. It is enough that they are separated from the *canaille*. The coach, the hall, the church, is crowded with their achievements; there is no occasion for arduous exertion. They are now raised above the vulgar. The work is done. Their name is up; they may slumber in the repose of useless insignificance, or move in the restlessness of mischievous activity. The coat of arms is at once a shield for folly, and a banner in the triumph of pride.

But both pride and folly might be permitted to enjoy their baubles unmolested, if they did not lead to cruelty. But pride and folly are the causes of War; therefore I hate them from my soul. They glory in destruction; and among the most frequent ornaments, even of our churches, (the very houses of peace,) are hung up on high trophies of war. Dead men (themselves subdued by the universal conqueror) are represented, by their surviving friends, as rejoicing, even in their graves, in the implements of manslaughter. Helmets, swords, and blood-stained flags, hang over the grave, together with the escutcheons and marble monuments, emblematical of human ferocity; of those actions and passions which Christianity repudiates; for as well might oil and vinegar coalesce, as War and Christianity.

Spirit of Pride! I would laugh at all thy extravagancies, thy solemn mummery, thy baby baubles, thy airs of insolence, thy finery and frippery, thy impotent insults over virtue, genius, and all personal merit, thy strutting, self-pleasing mien and language! I would consider them all with the eye of a Democritus, as af-

fording a constant farce, an inexhaustible fund of merriment, did they not lead to the malevolent passions, which, in their effects, forge chains for men born free, plunder the poor of their property, and shed the blood of innocence!

From Mr. Clarkson's Portraiture of Quakerism.

(Concluded from p. 40.)

WHEN we first commenced our quotations from the above work of Mr. Clarkson, in September 1820, we observed that the seventh section had for the most part been inserted in Vol. I. of *The Herald*, p. 253, to which we begged to refer our readers. The chief object of that section is to show the practical tendency of pacific principles; and this is illustrated by a reference to the different results which attended the early settlement of America by those who landed on its shores with all the implements of warfare, and the Society of Friends, who, unarmed and defenceless, took up their abode amidst the barbarous tribes of Indians in those wilds afterwards called Pennsylvania.

SECTION VIII.

Having now said all that I intended to say on the supposed necessity of Wars, I shall for a short time direct the attention of the reader to two points, the only two that I purpose to notice on this subject.

It is usually said, first, that the different powers who go to war, give it out that their wars are defensive, or that they justify themselves on this principle.

I shall observe, in reply to this, that it is frequently difficult to determine where actual aggression begins; even old aggressions of long standing have their bearings in these disputes. Nor shall we find often any clue to the solution of the difficulty in the manifestos of either party; for each

makes his own case good in these ; and if we were to decide upon the merits of the question by the contents of these, we should often come to a conclusion, that both the parties are wrong. Thus, for instance, a nation may have been guilty of an offence to another. So far the cause of the other is a just one. But if the other should arm first, and this during an attempt at accommodation, it will be a question whether it does not forfeit its pretensions to a just case ; and whether both are not then to be considered as aggressors on the occasion.

When a nation avows its object in a war, and changes its object in the course of it, the presumption is that such a nation has been the aggressor. And when any nation goes to war upon no other avowed principle than the balance of power, such a nation, however right according to the policy of the world, is an aggressor according to the policy of the Gospel, because it proceeds upon the principle that it is lawful to do evil that good may come.

If a nation hires or employs the troops of another to fight for it, though it is not the aggressor in any war, yet it has the crime upon its head of making those aggressors whom it employs. There are few modern wars, however, which can be called defensive. A war purely defensive is that in which the inhabitants of a nation remain wholly at home to repel the attacks of another, and content themselves with sending protection to those settlements which belong to it. But few instances are recorded of such wars.

But if there be often a difficulty in discerning between aggressive and defensive wars ; and if, moreover, there is reason to suppose that most of the modern wars are aggressive, or that both parties become aggressors in the course of the dispute, it becomes the rulers of nations to pause, and examine their own consciences with fear and trembling, be-

fore they allow the sword to be drawn, lest a dreadful responsibility should fall upon their heads for all the destruction of happiness, all the havoc of life, and all the slaughter of morals that may ensue.

It is said, secondly, that if any nation were publicly to determine to relinquish the practice of war, or to act on the policy of the Gospel, it would be overrun by other nations, which might act on the policy of the world.

This argument is neither more nor less than that of the Pagan Celsus, who said, in the second century, that if the rest of the Roman Empire were Christians, it would be overrun by the barbarians.

In answering this argument we are certainly warranted in saying, that such a nation would have just reason to look up to the Almighty for his support. Would he not ultimately protect those who obeyed his laws, and who refused to destroy their fellow-creatures ? In what passage of sacred history do we find the people are to be forsaken, who have acted righteously ?

But, independently of the protection which such a nation might count upon from the moral Governor of the world, let us inquire, upon rational principles, what would be likely to be its fate.

Armies, we know, are kept up by one nation, principally because they are kept up by another : and in proportion as one rival nation adds to its standing armies, it is thought by the other to be consistent with the policy of the world to do the same. But if one nation were to decline keeping any armies at all, where would be the violence to reason, to suppose that the other would follow the example ? Who would not be glad to get rid of the expense of keeping them, if they could do it with safety ? Nor is it likely that any powerful nation, professing to relinquish war, would experience the calamities of it. Its care to avoid provocation

would be so great, and its language would be so temperate, and reasonable, and just, and conciliatory, in the case of any dispute which might arise, that it could hardly fail of obtaining an accommodation: and the probability is, that such a nation would grow so high in esteem with other nations, that they would have recourse to it in their disputes with one another, and would abide by its decision. "Add the general influence," says the great bishop Butler in his *Analogy*, "which such a kingdom would have over the face of the earth, by way of example particularly, and the reverence which would be paid to it. It would, plainly, be superior to all others, and the world must gradually come under its empire; not by means of lawless violence, but partly by what must be allowed to be just conquest, and partly by other kingdoms submitting themselves voluntarily to it throughout a course of ages, and claiming its protection one after another, in successive exigencies. The head of it would be an universal monarch in another sense than any other mortal has yet been, and the Eastern style would be literally applicable to him, 'That all people, nations, and languages, should serve him.'" Now bishop Butler supposes this would be the effect where the individuals of a nation were perfectly virtuous. But I ask much less for my own hypothesis. I only ask that the ruling members of the cabinet of any great nation, and perhaps these would only amount to three or four, should consist of real Christians, or of such men as would implicitly follow the policy of the gospel; and I believe the result would be as I have described it.

Nor indeed are we without instances of the kind. The goodness of the emperor Antoninus Pius was so great, that he was said to have outdone all example. He had no war in the course of a long reign of twenty-four years, so that he was compared to Numa. And nothing is more true, than that

princes referred their controversies to his decision.

Nor must I forget to bring again to the notice of the reader, the instance, though on a smaller scale, of the colonists and descendants of William Penn. The Quakers have uniformly conducted themselves towards the Indians in such a manner, as to give them, from their earliest intercourse, an exalted idea of their character. And the consequence is, as I stated in a prior section, that the former in affairs of importance are consulted by the latter at the present day. But why, if the cabinet of any one powerful nation were to act upon the noble principle of relinquishing war, should we think the other cabinets so lost to good feelings, as not to respect its virtue? Let us instantly abandon this thought; for the supposition of a contrary sentiment would make them worse than the savages I have mentioned.—Let us then cherish the fond hope, that human animosities are not to be eternal, and that man is not always to be made a tiger to man. Let us hope that the government of some one nation (and when we consider the vast power of the British empire, the nature of its constitution and religion, and the general humanity of its inhabitants, none would be better qualified than our own) will set the example of the total dereliction of wars. And let us, in all our respective situations, precede the anticipated blessing, by holding out the necessity of the subjugation of the passions, and by inculcating the doctrine of universal benevolence to man:—so that, when we look upon the beautiful islands, which lie scattered as so many ornaments of the ocean, we may wish their several inhabitants no greater injury than the violence of their own waves; or that, when we view continents at a distance from us, we may consider them as inhabited by our brothers; or that, when we contemplate the ocean itself, which may separate them from our sight, we may consider it not as

separating our love, but as intended by Providence to be the means of a quicker intercourse, for the exchange of reciprocal blessings.

EDUCATION.

(Continued from p. 47.)

Reflections upon the Conduct of Human Life; with reference to Learning and Knowledge.

REFLECTION II.

Wherein the general conduct of human life is taxed for using undue and irregular methods, in prosecuting what is really perfective of the understanding.

1. In the preceding Reflection, the conduct of human life was censured for placing learning in what is not perfective of the understanding. In the present, it is charged with pursuing what is so, in an undue and irregular manner. The other was an error about the end; this is an error about the means; which are the two hinges upon which all prudence and imprudence turns.

2. That the truth of this charge may appear, we are first to determine, what is the right method of prosecuting that learning which is really perfective of our understanding. And this, no doubt, must be an application to Him 'from whom every good and perfect gift descendeth.' This is the right and the only right method of enquiry after that truth which is perfective of our understanding. For God is the region of truth, and in him are hid all the treasures of wisdom and knowledge. This is that great and universal oracle lodged in every man's breast, whereof the ancient Urim and Thummim was an expressive emblem. This we all may and must consult, if we would enrich our minds with such knowledge as is perfective of the understanding. This is the true method of being truly wise. And it is no other method than what we are advised to,

by the substantial wisdom of God: Whoso is simple, let him turn in hither. 'I am the light of the world: He that follows me, (or, as the word more properly signifies, he that keepeth company with me) walketh not in darkness.'

3. There are three ways of doing this: the first is, by attention; the second, by purity of heart and life; the third, by prayer. The first, attention, Malebranche calls the natural prayer of the soul to God for farther illumination. For indeed it is a silent address and application of the soul to the fountain of light and truth; 'tis an interrogation of the Divine oracle, the eternal word of God, and a patient waiting upon him for an answer. 'Tis in a word, an act of intellectual devotion to the Father of lights, and such as, if unfolded, bespeaks him in the words of the royal suppliant, 'Give me wisdom that sitteth by thy throne!'

4. This is the same with thinking or meditating; and as it is the first, so it is the directest and most compendious method of science. For this is to go directly to the spring-head, to the lucid fountain of good. 'Tis to fix the eye of the mind upon the intellectual sun, which must needs be the most ready way to be enlightened. The more heedfully we attend to this, we shall not only discover the more, but also more clearly see what we do discover. So a man that casts only a short careless glance upon the milky way, sees only a confused whiteness: But when he fixes his eye upon it, with steadiness and delay of application, he begins to discern it more distinctly, a new star every moment rises under his inspection; and still the harder he looks, the more he discerns, till he is satiated with the brightness and multitude of light.

5. This was the method of the inventors of arts and sciences: They made their way by mere dint of thinking. This is the method that has been used ever since, by the greatest

improvers of them; such as Bacon, Boyle, Harvey, Malebranche, &c. And we may safely prophesy, if ever any extraordinary advancement be made in them hereafter, it will be done by thinking.

6. The second way is, by purity of heart and life: For as vice not only proceeds from ignorance, but also causes it, by besotting and clouding the understanding, so purity not only proceeds from knowledge, but also produces it, making the soul see more clearly and distinctly. And the same method is recommended in scripture, 'Wisdom (says the wise man) will not enter into a polluted spirit.' So the angel to Daniel, 'Many shall be purified and made white, and none of the wicked shall understand, but the wise shall understand.' To this purpose too, is that of our Lord, above repeated: 'He that followeth me, walketh not in darkness; the purity of his heart is a light to his understanding.'

7. But to represent this more clearly: there are two ways whereby purity of heart serves to the acquirement of knowledge; by natural efficacy, and by the Divine blessing. And first, by natural efficacy, either by clearing the medium, or by assisting the faculty. As to the former, we are assured, not only that the soul now sees through a medium, and that this medium is the body, but likewise that the grossness of this medium hinders the sight of the soul. Whence it follows, that whatever helps this medium helps the sight of the soul. And this purity does; especially that eminent part of it which consists in chastity and temperance. For, first, it composes the passions especially that of lust, by that the animal spirits, and by that the blood. For the motion of the passions ferments the spirits, and the fermentation of the spirits agitates the blood, and by that agitation raises all the feculent and gross parts of it, and makes it like a troubled fountain, thick and muddy. And therefore it is, that men in any passion cannot reason so clearly, as

when they are in more quiet, and silence of spirit. But by purity all this disturbance is allayed, the passions are becalmed, the spirits fixed, the fountain of the blood cleared up, and so all the inner part of the glass, through which we see, becomes more bright and transparent, more apt to transmit the rays of light to the soul, which consequently sees more clearly through it.

8. But this is not all; for purity clears the outward part of the glass too. First by consequence, because the finer the spirits and blood are, the finer will be the threads of the outward veil also. Then more directly; because temperance refines and subtilizes the texture of the body, and diminishes its bulk and grossness, and unloads the soul of a good part of that burthen, which not only presses down her aspirations, but also hinders her sight.

9. And as purity thus clears the medium, so it also assists the faculty. And that by the same general way, by composing the passions, which otherwise not only trouble and thicken the medium, but also divide and disperse the faculty. For the more things a man desires, the more he will be engaged to think on; and the more he thinks on at once, the more languid and confused will his conceptions be. But purity, by composing the passions, contracts the desires, and by contracting these, it contracts also the thoughts; whereby a man is reduced to a greater unity, simplicity and recollection of mind; and having but few thoughts to divide him, is the better able to think clearly.

10. Purity of heart serves to the acquirement of knowledge, secondly, by the Divine blessing. It invites not only the Holy Spirit, but also the Father and the Son, even the whole godhead, to come and dwell in the soul. This we are assured of from our Lord's own mouth: 'He that loveth me, shall be loved of my Father, and I will love him and manifest my-

self to him.' And again, 'If a man love me, my Father will love him, and we will come unto him, and make our abode with him.' The chaste and good soul shall not only be loved by God, but be also of his council and privacy. This is the beloved disciple, who has the privilege to lean upon the bosom of his Lord, and to be admitted to his most secret communications.' And therefore, says the psalmist, 'The secret of the Lord is with them that fear him.' And of Ananias, Azarias, and Misael, who refused to defile themselves with the king's meat, it is said, 'That God gave them knowledge and skill in all learning and wisdom.'

11. The third and last way of consulting God is by prayer. This also is a method which the scripture advises us to. 'If any of you lack wisdom, let him ask of God, who giveth to every man liberally, and upbraideth not, and it shall be given him.' And this we know was the method whereby the wisest of men obtained his unparalleled wisdom. For as wisdom was his choice, so the method of his seeking and gaining it was by prayer.

12. Thus have I defined, and by scripture and reason proved, what is the right method of prosecuting that truth which is perfective of the understanding. And now I think there need not many words to shew, that as learning is commonly placed in what is not perfective of it, so what is so is generally prosecuted by undue methods. For whereas the first method of acquiring it is by attention or thinking, this is generally so little regarded, that few men think less, for the most part, than they who are engaged in the professed study of knowledge. This they don't reckon any part of study, nor any progress in the stage of learning, but only a graver way of being idle. 'Tis then only they study, when they are hanging their heads over an old musty folio, and stuffing their memories with grey sentences and venerable say-

ings. And thus they spend their time and their pains, and having scrambled through a company of books (most of which perhaps were written to as little purpose as they are read) they think themselves learned men, and the world is too often of their opinion, though they have not made themselves master of any sense or notion, nor are able to demonstrate one single truth upon solid principles, and in a consequential process.

13. And this is the method not only of those who misplace learning, but also of the most of those who place it right. Even these do not generally think for it, but read for it; seek it not in their souls, but in books. I deny not that reading is one way to knowledge; but then it is only by accident, as it is a help to thinking. And therefore *thinking* is the only thing to be regarded even in reading (for reading, as such, is nothing.) And then we read to most purpose, when we are thereby most enabled to think. So that *thinking* is the immediate end of *reading*, as *understanding* is of *thinking*. And yet this method is generally so much inverted, that the main stress is laid upon reading. Nothing but read, read, as long as eyes and spectacles will hold; no matter whether the head be clear, so it be but full.

14. Again, whereas purity of heart and life is another method of attaining true knowledge, it is a sad as well as just observation, That this is not only neglected by those who sit down contentedly in ignorance, but also by the generality of those few that addict themselves to the improvement of their minds. Nay, these, in proportion to their number, seem more guilty in this respect than the others, and nothing is so common, as to see men of famed learning, who are yet very corrupt in their tempers and lives. Whence some have fancied learning an enemy to religion, and cried up ignorance as the mother of devotion. And though their conclusion be notoriously absurd, yet it must be owned,

the ground on which they build it is too true. Men famed for learning are often as infamous for living; and many that study hard to furnish their heads, are yet very negligent in purifying their hearts: Not considering, that there is a moral as well as a natural communication between them; and that they are concerned to be pure in heart and life, not only upon the common account in order to happiness hereafter, but even in order to their own particular end here.

16. Then, lastly, whereas another method of learning is prayer; the generality of students do not apply themselves to this at all. Pray indeed (it is to be hoped) they do for other things which they think lie more out of their reach; but as for learning, they think they can compass this well enough by their own industry, and the help of good books, without being beholden to the assistance of Heaven. But did they attentively consider, that God is truth, it is not to be imagined they would be so indifferent in using prayer, or any of the preceding methods of consulting God for his own light.

(To be continued.)

[On the receipt of the following Communication we were gratified in recognizing the hand of a highly valued Correspondent; and we are sure our readers generally will unite with us in wishing that the pages of *The Herald* were oftener favoured from the same source.]

On the Conduct of our Lord, and of his disciple Peter. Luke xxii.

SIR,

ENCOURAGED by your insertion of my remarks on the cases of John the Baptist, the believing centurion in the gospel, and Cornelius;* I beg to submit my thoughts on the conduct of our Lord, and of his disciple Peter—an argument often used for the hostile use of the Sword in the hands of professed Christians, and being assumed by its advocates from his ex-

ample. These ideas are offered to the public eye through the medium of your publication, if you think they carry any conviction to the unprejudiced mind.

The Prince of Peace, conversing with his disciples in some of the moments of his last sad night, said, among other things, "He that hath no sword, let him sell his garment, and buy one. They said unto him, Lord, here are two swords. And he said unto them; It is enough." Luke xxii. 36. Permit me to observe, that at the first sight, this inquiry of our Lord's seems as if he intended to encourage resistance; but the nature of the case forbids such an inference. He was about to yield himself up as a lamb for the slaughter, and passive as a sheep in the hands of the shearer; but, adverting to his remark, as to the paucity of the means of resistance, they were only provided in accordance with his own infinite foreknowledge, and with an intention to permit his disciples to manifest *their* spirit, and to correct their mistaken notions by a mild reproof and his own example.

Comparing this passage of the Evangelist Luke, with its parallel passage, Matt. xxvi. 52, it appears that Christ intended hereby to illustrate the insufficiency of carnal weapons, and the absolute danger of placing any reliance upon them, and also, the all-sufficiency of his own power to succour and protect those, who, in obedience to his commands, confide in him.

In this instance, our Lord appears to have allowed his disciples (should their fears prevail on them so far) the liberty of making an effort in self-defence, agreeably to a custom then used by travellers, who frequently went armed with that weapon. But, observe, they were eleven in number, besides their Master, and on making a muster, they find they possess two swords, and one of these was in the custody of Peter. They say, "Lord, here are two swords;" Jesus replies

* See vol. ii. p. 293.

"It is enough." Enough! what, two swords enough for eleven persons? were these enough in the nature of things to resist a rude multitude? The advocates for defensive War would do well to consider this fact, upon their own principles, and they would be ready instantly to condemn so sparing and unwise a provision on such an occasion, at least they must do so to be consistent; and we may safely affirm, with the vote of reason on our side, that there were surely *not enough*, if intended for resistance, but enough, well measured, to exhibit the ardent, unchastised temper of Man, and the compassion and power of Christ.—The moment of apprehension arrives! Shall we smite? say the disciples; but, without waiting for orders, Peter assumes vengeance to be his, strikes the servant of the High Priest, and cuts off his right ear. This was, in the nature of things, likely to incur retaliation and wrath from the rabble and their leaders. But Christ immediately puts forth his finger—divine power and compassion accompanies the touch, and he restores the organ and heals the man—"Suffer thus far," said Jesus, forgive this haste, I came not to destroy men's lives, but to save them.

In the Evangelist Mathew, we have the opinion of Christ expressed on this occasion more fully: "Put up again thy sword into his place: for all they that take the sword, shall perish with the sword." In which quotation these actions are placed by Christ himself under the ban of that interdict in Genesis ix. 6: "Who so sheddeth man's blood, by man shall his blood be shed: *for is the image of God made he man.*" Here it is most worthy of remark, that our pious forefathers, who have supplied the marginal references to our Bible, have been led to adopt that threat as of universal application, and refer this denouncement of Christ to the above cited passage in Genesis; and that passage is again referred to this;—

an argument not easily got rid of, why the life of man should not be lightly lavished away, "*for (let God's reason apply to every conscience) is the image of God made he man!*" Those, then, who thus destroy human life, destroy the Image of God. But so deeply rooted is this prejudice, that the scientific man, who would agonize to see a rude barbarian hammer a watch or any other curious piece of mechanism to pieces; or the man of literature, who would grieve inexpressibly at the destruction of an extensive and well-assorted library, or at the levelling of some antique or celebrated mausoleum or curious erection of art; can calmly hear the report of an action which has plunged forty or fifty thousands of our fellow immortals, each soul of which exceeds the value of all worldly estimate, into eternity, the greater part of whom (it must be admitted) are in that state of moral unfitness which must for ever exclude them from a state of holiness, and the enjoyment of the smiles of that Saviour, "in whose presence is fulness of joy, and at whose right hand are pleasures for evermore."

I cannot close these remarks without noticing the opinion of some good men, who infer that this threat of our Master merely is intended to apply to his followers under persecution, but who act with hostility against the government under which they live, and that such deserve to perish with the sword.—This interpretation appears very forced and far fetched; and such a case would be almost anomalous in the church militant; the weapons of the true follower of Christ under persecution, are not carnal, but "mighty through God"—invincible patience, faith, and fortitude; and it does appear that restricting the passage to such a sense, is not preserving that consistency of scripture exposition which the passage demands.

I remain, Sir, yours very truly,
J. S.

Worthing, Feb. 2, 1821.

Sentiments of Pious or Eminent modern Writers against War.

[From Pictures of War, by Irenicus.]

(Continued from page 43.)

Ogden, 1766.—We may lament, if we do not condemn the slaughter, the butchery of the human race, created after the image of God: nay, we may condemn it. It can hardly be necessary and just on both sides—perhaps it is so on neither; and the authors, *whosoever they be, must have much to answer for.* It is boasted of one, that in the course of his wars he had slain three millions. You cannot compute beforehand, how much mischief you let loose, when you open the doors of war. Happy are we, if we be but sensible of our happiness, in our pacific employments, and inferior stations. How dangerous a thing is power! Success, at last how fatal! It had been well for many a conqueror, if he had been cut off in the first battle, before he was intoxicated with his victories, or had acquired that habitual thirst for the destruction of his fellow-creatures, which is called *glory*, but which will cover him with everlasting confusion: “I beheld, and the heaven departed as a scroll when it is rolled together; and every mountain and island were moved out of their places. And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman, and every freeman, hid themselves in the dens and in the rocks of the mountains; and said to the mountains and rocks, Fall on us, and hide us from the face of Him that sitteth on the throne, and from the wrath of the Lamb.”—*Rev. vi. 14-16.*

Jortin, 1770.—The wars which are continually waged by Christian nations, are most notorious offences against the sixth commandment—against the law of nature—against the laws of God given by Moses—and against the Christian religion, which forbids not only murder, but

every disorderly passion, every vice which prompts men to commit murder. In all the wars which are waged, one side is in fault, and sometimes both; and in this case war is no better than robbery and murder; the guilt of which lies, I do not say upon the soldiers, but upon those in whose hands is lodged the power of declaring war. It is agreed by all wise and good writers who have treated this subject, that the justifying causes of war ought to be very clear and manifest, and that nothing but extreme necessity can make it lawful and expedient, since upon all suppositions it is a dreadful calamity. The consequences of it are too well known, and too much felt. They are the desolation of populous and flourishing regions, the loss of trade, the increase of taxes and debts, poverty both public and private, the destruction of thousands, and the ruin of almost as many families, besides the sicknesses, the famines, the iniquities and cruelties, which always accompany a state of hostility, and follow the camp. In such times, the more innocent, honest, peaceable, laborious and useful members of civil society, are often the greatest sufferers; and property, by an unhappy circulation, is transferred from the most deserving to the most undeserving hands. But the state, and the common practice of the Christian world, in this respect, as in many other instances, show too evidently that most of those who call themselves Christians, are so in name only, and neither understand nor regard the religion which they outwardly profess. Few things have had a worse effect upon the minds and manners of men, than the admiring and extolling of those warriors, commonly called *heroes*; who, to gratify their ambitious views, and their other vices, have carried ruin and desolation far and wide; who deserve no more praise than an earthquake or pestilence, and who are true images of the devil, of whom it is said, “That he goeth about, seeking whom he may devour.”

Voltaire, 1773.—Ten thousand assassins, running about from one end of Europe to the other, practise rapine and murder according to discipline, because it is the *most honourable* employment in the world.

Dr. Johnson, 1784.—Among the calamities of war, may be justly numbered the diminution of the love of truth, by the falsehood which interest dictates, and credulity encourages.

Soame Jenyns, 1787.—Some qualities are omitted in the New Testament, because they have really no intrinsic merit in them, and are totally incompatible with the genius and spirit of Christianity. Valour, for instance, or active courage, is for the most part constitutional, and therefore can have no more claim to moral merit, than wit, beauty, health, strength, or any other endowment of the mind or body; and so far it is from producing any salutary effects, by introducing peace, order, or happiness into society, that it is the usual perpetrator of all the violences, which from retaliated injuries distract the world with bloodshed and devastation. It is the engine by which the strong are enabled to plunder the weak; the proud to trample upon the humble; and the guilty to oppress the innocent. It is the chief instrument which ambition employs in her unjust pursuits of wealth and power, and is therefore so much extolled by her votaries. Valour was indeed congenial with the religion of Pagans, whose gods were for the most part made out of deceased heroes, exalted to heaven as a reward for the mischiefs which they had perpetrated upon earth, and therefore with them was the first of virtues, and had even engrossed that denomination to itself; but whatever merit it may have assumed among Pagans, with Christians it can pretend to none, and few or none are the occasions in which they are permitted to exert it. They are so far from being allowed to inflict evil, that they are forbid even to

resist it: they are so far from being encouraged to revenge injuries, that one of their first duties is to forgive them; so far from being incited to destroy their enemies, that they are commanded to love them, and to serve them to the utmost of their power. If Christian nations therefore were nations of *Christians*, all war would be *impossible and unknown* among them, and valour could be neither of use nor estimation; and therefore could never have a place in the catalogue of Christian virtues, being irreconcilable with all its precepts. I object not to the praise and honour bestowed on the valiant. I assert only, that *active* courage can never be a Christian virtue, because a Christian can have nothing to do with it. *Passive* courage is indeed frequently, and properly inculcated by this meek and suffering religion, under the titles of patience and resignation: a real and substantial virtue this, and a direct contrast to the former; for passive courage arises from the noblest dispositions of the human mind—from a contempt of misfortunes, pain, and death, and a confidence in the protection of the Almighty. Valour is not that sort of violence, by which the kingdom of heaven is to be taken; nor are the turbulent spirits of heroes and conquerors admissible into those regions of peace, subordination, and tranquillity.

Dr. Adam Smith, 1790.—It is remarked by this writer, and the fact is indeed notorious, "That no man enlists into the army with the consent either of his parents or friends. From that moment they consider him as lost, and exert all the influence they possess to deter him from what they consider as a ruinous step."

Edmund Burke, 1797.—War suspends the rules of moral obligation; and what is long suspended, is in danger of being totally abrogated.

Dr. Paley.—No two things can be more different, than the heroic and the Christian characters.

Dr. Moore.—The greatest part of the standing armies on the continent of Europe, secure the despotism of the prince, whose maintenance is a most severe burden upon the countries which support them. The individuals who compose these armies are miserable, by the tyranny exercised over them; and are themselves the cause of misery to their fellow citizens, by the tyranny they exercise. But it will be said, they defend the nation from foreign enemies. Alas! could a foreign conqueror occasion more wretchedness than such defenders? When he who calls himself protector, has stripped me of my property, and deprived me of my freedom, I cannot return him very cordial thanks, when he tells me that he will defend me from every other robber.

Edward Gibbon, 1794.—If a Bedoween discovers from afar a solitary traveller, he rides furiously against him, crying with a loud voice, "Undress thyself, thy aunt (my wife) is without a garment." A ready submission entitles him to mercy, resistance will provoke the aggressor, and his own blood must expiate the blood which he presumes to shed in legitimate defence. A single robber, or a few associates, are branded with their genuine name; but the exploits of a numerous band assume the character of a lawful and honourable war.

Bishop Watson.—Christianity, in its regards, steps beyond the narrow bounds of national advantage, in quest of universal good; it does not encourage particular patriotism, in opposition to general benignity; or prompt to love our country, at the expence of our integrity; or allow us to indulge our passions to the detriment of thousands. It looks upon all the human race as children of the same Father, and wishes them equal blessings: in ordering us to do good, to love as brethren, to forgive injuries, and to study peace, it quite annihilates the disposition for martial glory; and utterly debases the pomp of war.

Opinions of the Hon. THOS. JEFFERSON and the Hon. JOHN JAY, on the subjects of Peace and War.

[From the Friend of Peace.]

The following letters of the above gentlemen are in answer to communications addressed to them respectively, in 1817, by the Secretary of the Massachusetts Peace Society.

Nov. 26, 1817.

SIR,—You have not been mistaken in supposing my views and feelings to be in favour of the abolition of War. Of my disposition to maintain peace until its condition shall be made less tolerable than that of war itself, the world has had proofs, and more perhaps than it has approved. I hope it is practicable by improving the minds and morals of society, to lessen the disposition to war; but of its abolition I despair. Still, on the axiom that a less degree of evil is preferable to a greater, no means should be neglected which may add weight to the better scale. The enrolment you propose therefore, of my name, in the records of your society, cannot be unacceptable to me; it will be a true testimony of my principles and persuasion that the state of peace is that which most improves the manners and morals, the prosperity and happiness, of mankind; and although I dare not promise myself that it can be perpetually maintained, yet if, by the inculcations of reason or religion, the perversities of our nature can be so far corrected as sometimes to prevent the necessity, either supposed or real, of an appeal to the blinder scourges of war, murder and devastation, the benevolent endeavours of the friends of peace will not be entirely without remuneration. I pray you to accept the assurance of my respect and consideration.

TH. JEFFERSON.

REMARKS.

The above letter from Mr. Jefferson was communicated to the trustees of the Massachusetts Peace Society at an annual meeting, and he was admitted as an *honorary member*.

Lest some should imagine that Mr. Jefferson was not duly apprised of the character and the object of the

Peace Society, when he gave his name to "add weight to the better scale," it may be proper to state—that, from the time of the correspondence, the several numbers of *The Friend of Peace* had been regularly sent to him; and that a copy of the constitution of the Society was inclosed in the letter to which he replied in giving his consent to become a member.

As the Society was formed for no party purpose, and as it embraces men of the different political and religious denominations, we may hope that it will occasion greater amity among the citizens of the United States, as well as between them and the people of other countries. The continuance of peace with foreign nations may greatly depend on our being at peace among ourselves.

12 Nov. 1817.

REV. SIR,—On the 8th inst. I received by the mail your letter of the 29th ult.

Having no desire either to conceal or obtrude my opinion relative to the objects of the Peace Society, I will now endeavour to express it clearly, though concisely.

So far as the object of the Society is to expose the guilt and the evils of unjust and unnecessary war, I approve of it; and cordially wish them success.

As to war manifestly just and necessary, the scriptures antecedent to the Christian era regard it as being consistent with the moral law; which having proceeded from the wisdom and will of the Great Sovereign of the universe, (who never contradicts himself) must be perfect, and require no change. The gospel explains, and enforces, but has not made a single alteration in the moral law; and consequently allows and permits just and necessary war. I also concur in the prevailing opinion, that prudence exhorts every nation to be constantly prepared to wage such war; and that on the occurrence of a proper occasion, it is their duty as well as their right to wage it with decision, energy, and unanimity, until terms of peace, fit to be demanded or accepted, shall be obtained.

What constitutes a just and necessary war, is another question. The principles which decide it are obvious. The difficulty is in applying them according to the dictates of reason and conscience, unbiassed by certain passions which rarely accord with either.

Until the gospel shall have extensively corrected the hereditary depravity of mankind, the wickedness resulting from it will, in my opinion, continue to produce national sins and national punishments; and, by causing unjust wars, and other culpable practices, to render just wars occasionally indispensable.

Accept my thanks for the copy of the correspondence which was enclosed in your letter. With the respect and the sentiments of esteem which your office and character naturally suggest, I am, reverend Sir, your obedient servant,

JOHN JAY.

REMARKS.

On several interesting questions there is a difference of opinion among those who sincerely wish for the abolition of war. Mr. Jay is doubtless to be regarded as a friend of peace, although he may dissent from others in some respects, as to the best means of attaining the end. In the following paragraph he meets the views of the Peace Society: "So far as the object of the Society is to expose the guilt and the evils of unjust and unnecessary war, I approve of it; and cordially wish them success." This is saying much in few words; and Mr. Jay and the whole community may be assured, that it is not the desire of the Peace Society, nor of any of its members, to say or do any thing in opposition to "war manifestly just and necessary."

But "what constitutes a just and necessary war, is another question"—a question too of the first magnitude, and one which demands the serious attention of the members of the Peace Society, and of every intelligent man. For, probably, there is no other point respecting which men have been more frequently deceived.

Hitherto there seems to have been no definite and acknowledged prin-

ciples relating to the question. Hence, in every war, men have been divided in their opinions; while one has declared it to be just and necessary, another has affirmed the contrary. And it is certainly *possible* that such light may yet arise, as will unite all men in the belief, that no war can be just or necessary, except it be clearly required by God, and consistent with the command—"All things whatsoever ye would that men should do to you, do ye even so to them."

The letter of Mr. Jay naturally invites attention to the long neglected question—"What constitutes a just and necessary war?" Other questions to which the letter would give rise have been discussed in preceding Numbers.*

If it can be clearly ascertained what wars are *not* "just and necessary," a great point will be gained. For this purpose I shall state a number of propositions, to which I believe Mr. Jay will accede, and which may lead others to correct conclusions on this important subject.

1. A war manifesto, by a party in his own cause, declaring a war to be just, is no valid evidence of the fact asserted. For, says Frederic the Great, "When sovereigns are determined to come to a rupture, they will not hesitate concerning materials for a manifesto."—2. No war can be just and necessary on both sides of the contest; but it may on each side be both unjust and unnecessary.—3. Unjust war is positively murderous, and the most atrocious of human crimes.—4. Every war is unjust which results from a thirst for military fame, wealth, or power.—5. No war can be just and necessary, which might be avoided by the display of an upright and pacific spirit on the part of those by whom it is waged.—6. No war can be "manifestly just and necessary," if terms of accommodation are attainable, which are really better

than war for the mass of the people concerned.—7. It is neither just nor necessary for rulers to make war to revenge a wrong, if by so doing they will naturally bring on their own people greater evils, than even their enemies would otherwise think of inflicting.—8. No war can be manifestly just and necessary, in making which, the natural rights, the happiness and the lives of subjects, are regarded as the property of rulers, to be bartered away in projects of ambition, conquest, or revenge.—9. No war can be "manifestly just" which is made with the expectation, that the evils to be inflicted will principally fall not on the guilty but the innocent.—10. It can never be "manifestly just and necessary" to make a voluntary sacrifice of the present peace and happiness of a nation, and involve it in the crimes and calamities of war, unless there is solid ground of assurance, that this sacrifice of present good, and all the evils to be incurred, will be overbalanced by the benefits which will result from the contest.—11. It is not "manifestly just and necessary" for rulers of different nations to call together armies of men, who have no just cause of complaint against each other, and then require these unoffending subjects to murder one another, to decide an ungodly dispute between their sovereigns.—12. There are at most but very few cases in which it can be "manifestly just and necessary" for rational beings, especially for Christians, to debase themselves to a level with wolves and tigers, by deciding their quarrels, not by reason and justice, but by craft, dexterity and muscular force.

It is believed that few men of intelligence, candour, and serious reflection, will deny the correctness of any of these twelve propositions. Let these then be admitted as the dictates of reason, benevolence, and justice; and let the wars of Christendom, from the days of Constantine to the present time, be impartially examined by these principles, and what will be

* See Review of the argument from the Old Testament, pp. 28 and 58, of the Herald of Peace, vol. ii.

the result? If we set Christianity aside, as having nothing to do with the question, will it not still be evident, that of all the wars of Christendom, there has not been so many as one in a hundred, which was "manifestly just and necessary," and which might not have been avoided, to great advantage to the parties concerned?

However, in deciding what is just and necessary, people in general are greatly, but unconsciously, influenced by the popular opinions and customs of the age in which they happen to live.

But whatever may be said in excuse for the wars of former ages, while the rulers of Christian nations were so enveloped in darkness and barbarism, as to see no better method for settling their disputes, than that of imitating the pagans, the savages, and the beasts of prey; we may not hence infer, that there will be the same excuse in a more improved state of society. The time certainly may come, if it be not come already, when Christians will see that they can do much better without war than with it, and as well as the people of this age have done without other sanguinary customs which are now so generally exploded.

Blessings of the Millennial State.

Isaiah lxx. 20—22.

THIS passage is generally understood to refer to the glory of the latter day, of which *Longevity* will be a distinguishing blessing. I shall transcribe the improved version of the words from Bishop Lowth:—

"No more shall there be an infant short lived;
Nor an old man who hath not fulfilled his days;
For he that dieth at an hundred years shall die a boy;

And the sinner that dieth at an hundred years,
shall be deemed accursed.

And they shall build houses, and shall inhabit them;

And they shall plant vineyards, and shall eat the fruit thereof;

They shall not plant, and another eat:

For as the days of a tree shall be the days of my people;

And they shall wear out the works of their own hands."

The connexion of this passage with the rest of the chapter, plainly shows that the prosperous state of the Christian Church is the object in view; and that "the new heavens and the new earth," signify that glorious and happy state of believers, when the knowledge of the Lord shall be universal, when War shall have ceased, and peace and joy prevail all over the world.

The duration of human life will then be lengthened. At present nearly half of the human race die in infancy; but this sad mortality shall cease, and there shall be no more "an infant short-lived;" one that "comes up like a flower" in the morning, and fades before noon. The man who now dies at seventy, is thought to have lived long; but then, he who shall die at an hundred, shall be thought to have died—a youth; and the sinner (for a few such will be found even in the Millennium) will be judged to have perished by an early and untimely death, if he complete only a century. But, generally, the people of that period shall enjoy a continuance of life, equal to that of a long-lived tree; and some trees have doubtless remained for a thousand years.* Not that every one born in the Millennium shall live exactly that period; the expression denotes a great length

* *As the days of a tree.* Bishop Lowth, in his note on this passage, says, "It is commonly supposed that the oak, one of the most long-lived of the trees, lasts about one thousand years; being five hundred growing to full perfection, and as many decaying. See Evelyn, *Sylva*, B. 3. c. 3.

The Emperor of China, in a poem, a translation of which was published at Paris 1770, speaks of a tree in his country, which lives more than one hundred ages; and of another, which after eighty ages is only in its prime. His commentator carries the matter much farther, but the chronology, &c. of the Chinese is often extravagant. The prophet's idea seems to be, that they shall live to the age of the Antediluvians.

The cedars of Lebanon are reputed to be almost incorruptible and immortal. In

of life, probably equal to that of the Antediluvians, who lived seven, eight, nine hundred years, or more. Some suppose that their longevity was for the purpose of the more speedy population of the earth, and that, when that design was accomplished, the duration of life was reduced. The restoration of the original duration of life may be intended for similar, yet for superior purposes, which may presently be noticed.

One advantage, mentioned in the text, to be obtained, will be the enjoyment of man's labour. It was a curse denounced on a wicked man of old, Deut. xxviii. 30, "Thou shalt build a house, and thou shalt not dwell therein; thou shalt plant a vineyard, and shalt not gather the grapes thereof;"—death shall cut thee off, and so deprive thee of the expected fruit of thy toil. And how frequently do we still behold instances of this nature! But in the millennial state, the case will be reversed—the builder of a house shall live long to enjoy the accommodations he had planned and produced; and he shall be gratified with the rich produce of the orchard which he planted. And this enjoyment shall be so extended, that he shall have occasion to build and plant again, for "he shall wear out the works of his own hands." This is rarely, if ever, the case now. Even a slightly-built house will generally be habitable long after its builder is in the grave; and mansions, such as men of affluence erect for their own use, may be tenanted by succeeding generations of the same family: but in the Millennium the builder must set to work again, and build another house, which may accommodate him and his increasing family for a few centuries longer.

It may be asked, "What advan-

tage will there be in all this? Do we not find that old age is usually attended with labour and sorrow; that desires fail; the senses become blunt, and the man of many years says, I have no pleasure in them?" True, it is so now, but the longevity which we contemplate will be vigorous and tranquil—the old age of Moses, concerning whom, when he had finished his one hundred and twentieth year, we are told that "his eye was not dim, neither was his natural force abated." Grey hairs will then indeed be a crown of glory. These aged saints will descend the hill of life, rejoicing in the consolations of the Gospel; and their hearts exult in the pleasing hope of being ere long removed from earth, and united to the general assembly and church of the first-born in heaven, where they shall be ever with the Lord.*

It is true that long life is in scripture, a promise rather of the Old than of the New Testament. It seems then to have been earnestly desired even by the saints, and to have been esteemed as a token of the Divine approbation. Under the New Testament, which is more spiritual in its constitution, precepts and promises, it is rarely mentioned; and the happiness of being with Christ was preferred by the chiefest of the apostles to the most useful and honourable station in the church. But we may reasonably suppose that God has wise and gracious designs in restoring to the millennial saints the longevity anciently enjoyed by the Patriarchs.

A Believer of three or four hundred years standing will be able to entertain the youth of his day with the pleasing relation of what he has witnessed in the growing advancement of the Saviour's kingdom; the success which has crowned the labours of missionaries in distant regions; and the triumphs of divine grace in the subjugation of whole nations to

the Temple of Apollo at Utica, it is said there were cedar trees nearly two thousand years old. Maundrel and others describe cedars twenty-two or more yards in diameter. See *Encyclopædia Britannica*, under the word *Pinus*."

* See Dr. Bogue's *Discourses on the Millennium*, page 122.

the sceptre of Immanuel. Men of God, who have preached his word for five or six hundred years, will be heard with profound attention, sacred delight, and unspeakable edification; and the rising generations will be stimulated to holy zeal in promoting the kingdom of the Saviour, and diffusing to all around them the blessings of the benevolent Gospel.

It is highly probable that the Scriptures will be far better understood in those happy days than they are at present. The development of the prophecies will afford a high degree of delight, and prove a key to those which remain unaccomplished. The observation and experience of wise and good men, who have walked with God longer than Enoch or Noah did, will throw a wonderful beauty and lustre on the sacred book, and render the study of it inconceivably gratifying to pious minds; while the nearing prospect of the final consummation of the whole system of redemption, will produce an anticipation of bliss, creating "a heaven begun below."

If it be asked, How can these things be? we answer, By the abundant effusion of the Holy Spirit, a specimen of which was afforded on the day of Pentecost. What God has done, he can do again; and we are persuaded he will do so, because he has promised it. Why then should it be thought incredible by any, that "a nation should be born in a day?" See Isa. xxxii. 15.*

The preaching of the Gospel will doubtless be the principal instrument, in the hands of the Spirit, of effecting this glorious change. "The word of the kingdom" must be the instrument of extending and completing, as it was of commencing this kingdom. It must be preached to all nations, in order to produce "the obedience of faith," and to bring all the reasonings of men into subjection to the authority of Christ; and, as a second-

dary means, the reading of the Scriptures, which must be translated into all languages, and dispersed over all countries. Blessed be God, these means are already in operation, and every one who sincerely prays, "Thy kingdom come," must lend his aid to these holy efforts. We have seen, with admiration and thanksgiving, what effects have been produced in the last twenty years; and should the same means be continued and multiplied for twenty or fifty years more, we may hope for, at least, the commencement of the glorious season of which we speak.

Probably there are subsidiary means which God may be pleased to employ for the same purpose. We cannot observe without heartfelt satisfaction the endeavours now used to promote "universal Education," by which millions of human beings will be enabled to read, and hear with understanding, the great things of God. We perceive, in some instances, that "kings are becoming nursing fathers, and queens nursing mothers" to the church of Christ. The wonderful improvement in the art of Printing, by which, under the auspices of Bible Societies, copies of the Scriptures are easily multiplied and rendered astonishingly cheap—the great discoveries in Chemistry and Medicine, which may tend to the prevention or ready cure of many diseases, and consequently to the prolongation of life; the discoveries of nations before unknown; the improvements in Agriculture, by which a population, vastly increased, may be amply provided for,—and a variety of other favourable circumstances, already appearing, may, with others yet unknown, conduce to the pleasing object in view—a happy, holy, and useful longevity. G. B.

Although the foregoing article has recently appeared in a periodical publication of immense circulation, we yet could not resist the inclination to give it a place in *The Herald of Peace*; so highly do we estimate its intrinsic beauties, heightened as they necessarily are by our admiration of the laboriously benevolent and public useful life of its venerable Author.—Ed.

* Beautifully illustrated in Bogue's 11th Discourse on the Millennium.

War against Naples.

It is with no small degree of disappointment that we rise from the perusal of the very recent long debates in the two Houses of Parliament on the Neapolitan War, without being able to abstract any thing of a pacific tendency: the subject appears by the reports to have been handled in a political view merely; and the promoters of the discussion failed completely in their attempt to ascertain the British Government's share in the transaction.—In the meantime there seems no reason to doubt, according to the latest continental advices, that the Austrian army, to the number of 40,000, passed the Po on the 28th and 29th of January, and were advancing upon Naples in three columns by three different routes. It is also confidently stated, that in case of resistance on the part of the Neapolitans, the above troops will be followed by 80,000 more! This ominous intelligence is further confirmed by news from Naples, where every preparation appears to be making for the reception of an enemy: a considerable cargo of arms and ammunition had arrived there from England—the strong fortress of Gaeta, the key of the kingdom on the side of Rome, was entrusted to a lieutenant-general—the Prince Regent was about to review the troops, consisting of 12 battalions of national guard, 2 regiments of cavalry, 3 battalions of local militia, and a portion of the Neapolitan legion—while General Pepe reported from the Bruttian provinces, that 36,000 militia and legionaries were embodied, and that a spirit of ardent patriotism prevailed

universally amongst the inhabitants: Nothing therefore remains but to conclude that the die is cast—that the Peace of Europe, so loudly vaunted and so dearly earned, is at an end before the authors of it have ceased to laud its praises, or those who purchased it with their blood and treasure have begun to taste its promised *good* fruits.

To those who can peruse the above intelligence with indifference, and can look forward to the probable consequences of these hostile movements without a thrilling sensation of horror, we earnestly recommend a serious attention to the following borrowed

REFLECTIONS:

When it is considered how little the most boasted governments have been able or inclined to prevent the greatest calamity of the world, the frequent recurrence of war, it is natural to conclude, that there has been some radical defect or error in all government, hitherto instituted on the face of the earth. *Violence* may be used where there is *no* government. Governments pretend to direct human affairs by *reason*; but war is a dereliction of reason, a renunciation of all that refines and improves human nature, and an appeal to brute force. Man descends from the heights to which philosophers and legislators had raised him in society; takes the sword, and surpasses the beasts of the forest in ferocity. Yet, so far from thinking himself culpable, he deems his destructive employment the most honourable of all human occupations, because governments have politically contrived to throw a glossy mantle, covered with tinsel and spangles, over the horrors of bloodshed and devastation.

We hear much of necessary wars; but it is certainly true, that a real, absolute, unavoidable necessity for war, such as alone can render it

just, has seldom occurred in the history of man. The pride, the wanton cruelty of absolute princes, caring nothing for human life, have in all ages, without the least necessity, involved the world in war.

He who would have shuddered to spill a drop of blood, in a hostile contest, as a private man, shall deluge whole provinces, as an absolute prince, and laugh over the subjugated plains which he has fertilized with human gore.

What are the chief considerations with such men, previously to going to war, and at its conclusion? Evidently the expence of MONEY. Little is said or thought of the lives lost, or devoted to be lost, except as matters of *pecuniary* value. Humanity, indeed, weeps in silence and solitude, in the sequestered shade of private life; but is a single tear shed in courts, and camps, and cabinets? When men high in command, men of fortune and family, fall, their deeds are blazoned, and they figure in history; but who, save the poor widow and the orphan, enquire after the very names of the rank and file? There they lie, a mass of human flesh, not so much regretted as the horses they rode, or the arms they bore. While ships often go down to the bottom, struck by the iron thunder-bolts of war, and not a life is saved; the national loss is estimated according to the weight of metal wasted, and the magnitude and expence of the wooden castle.

Ploratur lachrymis amissa pecunia veris!
JUV.

There is nothing which one can so reluctantly pardon in the GREAT ONES of this world, as the little value they entertain for the life of a man. Property, if seized or lost, may be restored; and without property, man may enjoy a thousand delightful pleasures of existence. The sun shines as warmly on the poor as on the rich; and the gale of health breathes its balsam into the cottage

casement on the heath, no less sweetly and salubriously than into the portals of the palace. But can the lords of this world, who are so lavish of the lives of their inferiors, with all their boasted power, give the cold heart to beat again, or relume the light of the eye once dimmed by the shades of death? Shew me, one might say to them, your authority for taking away that which ye never gave, and cannot give; for undoing the work of God, and extinguishing the lamp of life which was illuminated with a ray from heaven! Where is your charter to privilege murder? You do the work of Satan, who was a destroyer; and your right, if you possess any, must have originated from the father of mischief and misery.

There is nothing so precious as the life of a man. A philosopher of antiquity, who possessed not the religion of philanthropy, who knew not that man came from heaven, and is to return thither; who never heard the doctrine authenticated, that man is favoured with a communication of the divine nature by the holy Spirit of God; yet under all these disadvantages, maintained that, *homo est res sacra*, that every HUMAN CREATURE IS CONSECRATED, to God, and therefore inviolable by his fellow man, without profanation. All the gold of Ophir, all the gems of Golconda, cannot buy a single life, nor pay for its loss. It is above all price.

Language has found no name sufficiently expressive of the diabolical villany of wretches, who without personal provocation, in the mere wantonness of power, and for the sake of increasing what they already possess in too great abundance, rush into *murder*! Murder of the innocent! Murder of myriads! Murder of the stranger! neither knowing nor caring how many of their fellow creatures, with rights to life and happiness equal to their own, are urged

by poverty to shed their last drop of blood in a foreign land, far from the endearments of kindred. A man, a reasonable being, a christian, plunging the bayonet, without passion, into the bowels of a man for hire! The poor creatures who actually do this (in despotic countries) are but mechanical instruments of knaves in power. Their poverty, and not their will, consents. May Heaven's sweet mercy, then, wash off the blood-stains from their hands, and reserve its wrath for those whose thirst of power, which they never had a wish to use for the good of man, leads them to wade to it through seas of human gore!

THE PARADE.

THE eagle's plumes are brown or gray ;
 The lion wears a tawny coat ;
 We hear not music in the note
 Of beast or bird of prey :
 But Man, preparing to destroy,
 Puts on the forms, the sounds of joy.

Sad is the dirge of howling winds,
 When o'er the ship the billows fly ;
 Heaven's thunder in the sable sky
 Its warning terror finds ;
 Which Man, preparing to destroy,
 Hides in the forms, the sounds of joy.

Earth's bosom, ere it heaves around,
 Rent by the force of hidden fire,
 Groans fearfully, and throbbings dire
 Proclaim the deep-felt wound :
 Yet Man, his purpose to destroy,
 Speaks but in forms and sounds of joy.

Since neither beast nor bird of prey,
 Nor ocean, nor the stormy cloud,
 Nor opening earth, is wont to shroud
 Grim death in semblance gay ;
 Since these, commission'd to destroy,
 Take not the forms, the sounds of joy,

Whence, Man! thy strange anomaly ?
 Does Nature, feeling secret shame
 The murderous purpose to proclaim,
 Her laws reverse for thee ?
 No—while the battle bids destroy,
 Nor eye nor ear is fed with joy.

Thy lightning scatters ruin then :
 Thy piercing blade extorts the groan ;
 And sea and earth and sky bemoan
 The monstrous mirth of Men ;
 Who march, their fellows to destroy,
 In pleasing forms, with sounds of joy !

L. H.

Hadleigh, 3d Nov. 1821.

To the Editor of the Herald of Peace.

SHOULD the whole or a part of the accompanying Inscription be admissible, its insertion will oblige
Your's,
J. H. C.

INSCRIPTION FOR THE TOMB OF

GUTHRON THE DANE,

In St. Mary's Church, Hadleigh, Suffolk.

O STAY thee, Stranger ; o'er this hallow'd ground
In solemn silence pause ! Here sleeps the Chief,
Whom royal ALFRED, with a Christian's zeal,
From deeds of savage slaughter, from the rites
Of Odin, bath'd in blood and breeding war,
Turn'd to the living God—*Guthrum the Dane.*

Here oft, repentant of the erring course
That stain'd his dawn of manhood, hath he bow'd
His head in meekness ; with a pilgrim's faith
Abjur'd the idols of his native land ;
Pray'd for redeeming grace ; and, sighing deep,
Dropp'd the lone tear upon his Saviour's cross :
Then, hence retiring, with a patriot's care
Rul'd his brief realm, and kept his vow in peace.

O ye, who, mid the strife of battle, burn
With lust of fame or pow'r ! Say, have ye felt,
E'en in the glow of conquest, when the car
In triumph bore you o'er the tented field,
Felt ye a throb of joy so keenly sweet,
Such thrilling rapture, as did GUTHRUM feel
When, free from ruthless rage and thirst of blood,
The storm of vengeful passion lull'd to rest,
Here, prostrate at St. Mary's shrine, he felt
His heart within him yearning for his God ?

Go, Stranger, if perchance to thee belong
The honour'd name of Father, teach thy sons,
That not in deeds of rapine or of spoil,
Power's forceful arm, or vict'ry's crimson steel,
Consists the virtue or the good of man ;
That He, who bade them breathe and live, alone
Looks on the heart, alone vouchsafes to dwell
In that pure bosom, where, with Peace, reside
The sister-forms of Piety and Love.

Drake's Winter Nights.

THE
HERALD OF PEACE.

APRIL 1821.

TO THE FRIENDS OF PEACE.

OUR readers, and the Friends of Peace in general, will participate with us in those feelings of deep concern and painful regret, which the transactions in Italy have excited. To the last moment we were willing to hope that the Conference at Laybach would have received a pacific termination. It seemed incredible that Potentates, calling themselves Christians, and united professedly to *preserve* the peace of Europe, should be the first to direct the march of armies against a peaceful and unoffending people!—Especially, that the emperor of Russia,—the patron of religious instruction, the friend of Bible Societies, and the protector of Christian missionaries, should lend himself to such measures! Alas! how have the Friends of Humanity and Peace been deceived! The love of arbitrary sway, a fear lest the influence of the Royal prerogative should be narrowed, and perhaps the secret suggestions of Ambition, have triumphed over the still small voice of Peace. The Members of the impiously denominated “Holy Alliance” have sufficiently evidenced that they are animated by motives which have no sanction in the noble, benevolent, and disinterested principles of the Christian religion. The order for the

subjugation or destruction of a whole people is gone forth. The imperial, self-elected arbiters,—the *pacificators* of Europe, have determined that the Neapolitans shall submit implicitly to their dictates. A Nation, happy under its legitimate Sovereign,—tranquil under its established Government, and at peace with all the world, is to be visited with the vengeance of two or three foreign Powers, because from the palace to the cottage they have chosen to adopt some improvements in their political forms. If their enemies succeed, every nation where a particle of liberty remains will have reason to tremble. And who can say that England even, will be long in safety? Who can tell how soon the same authorities which have directed the invasion of Italy, will not order their myrmidons to ravage our plains with fire and sword, if, by the unanimous concurrence of King, Lords, and Commons, any measures of reform should be adopted.

We neither have, nor wish to have, any thing to do with the alleged *political* reasons for this proceeding of the continental emperors. We view it upon the broad and immutable ground of moral principle and Christian duty—and feel compelled to designate it a most unwarrantable and

cruel act of aggression. We confidently anticipate its complete frustration; and have only to pray that it may be effected without effusion of blood.

But what is now the duty of Christians, and of Christian governments? They have it no longer in their power to prevent the commencement of hostile movements: That blessed reflection is lost to them for ever. But may they not yet stay the murdering sword? may they not strangle the savage monster War while yet in his infancy? and heal the wounds already inflicted? The golden opportunity of preserving the peace of Europe from violation is gone by; but many an unhappy victim may yet be rescued from the brazen arms of the great moloch of destruction,—many a happy family saved from spoliation and ruin,—and the awfully demoralizing effects of mortal warfare be averted!

Of all the countries in Europe, ENGLAND possesses the most powerful and effectual influence, if it could be induced to employ it. And are there no individuals of talent, energy, and benevolence, to rouse the attention of their fellow-countrymen to this important subject? We know there are thousands such. And we implore them to join their influence in procuring petitions to government, that it would remonstrate with the Members of the Holy Alliance, upon their present unjust proceedings towards Naples.

England, above all other countries, is bound to protest against the attack upon the Neapolitan State, for that attack is aimed at a Constitution founded upon similar principles to its own—England, above all other nations, is bound to exert itself in the

cause of Christian Benevolence, because there is no other where the truths of religion and the duties of humanity have been so generally and so mercifully diffused.

We conclude with earnestly wishing, in reference to the subject of this address, that every believer in Christianity would impress indelibly upon his memory, and his heart, the Saviour's declaration—"Blessed are the peace-makers, for they shall be called the children of God."

21st March, 1821.

Defence of the Peace Society.

A Member of the Committee of the Peace Society having put into the hands of a friend, a literary character and a Frenchman, a Spanish translation of Mr. Clarkson's "Essay on the Doctrines and Practice of the Early Christians, as they relate to War," he afterwards received from his friend a Letter, stating his objections to Mr. Clarkson's positions. As this Letter was written in French, and the citations from Mr. Clarkson, in Spanish, the paragraphs selected from the Letter for animadversion, by the author of the following Defence of the Peace Society, are, in justice to the writer, given in the language in which they are written. It is conceived that, to the English reader, the Defence itself will sufficiently develop the arguments of the objector.

SIR—As your animadversions on Mr. Clarkson's work are an attack upon the principles of the Peace Society, I beg leave to submit for your consideration some remarks upon them, in the order they stand in your Letter.

1. La guerre, de quelque manière qu'on la considère, est un grand mal, et

jamais elle n'a pu être regardée comme un bien. Tout les âges et tous les peuples en sont convenus. Les écrivains qui se sont dévoués à célébrer les exploits des héros, au milieu de leurs chants adulateurs, n'ont pu retenir l'expression d'une juste indignation, contre cet antique et moderne fléau du monde. Depuis Homère, jusqu'à lord Byron, on ne trouve pas un poème, ou une dissertation politique, qui la justifie, à l'exception cependant des livres sacrés.

Writers, who have celebrated the exploits of heroes, may, in the midst of their flattering song, have incidentally lamented some of the miseries attendant on war, but they could not condemn what they were in the act of extolling. Is not Homer an eulogist of heroes? Are not their military exploits emblazoned in his pages as objects worthy of the highest ambition? Does he not represent a short life gloriously employed in military slaughter, as preferable to a long life of inglorious ease? Such a poet not only justifies War, but excites his readers, who imbibe the true spirit of his poetry, to the same murderous deeds, as the path best leading to glory and renown. Alexander, Caesar, and Charles XII. of Sweden caught the inspiration of the Iliad, and in their career of human slaughter we see its glorious fruits.

Your assertion, that poems devoted to the celebration of the exploits of heroes express a just indignation at their conduct, involves ideas so incongruous, that I shall not attempt a serious refutation of it. Upon examination, it will, I believe, be found that all the eulogists of heroes are inspired by a martial heroic spirit, and infuse the same spirit into their readers, whether they wrote in the days of Homer, or in those of lord Byron.

2. Quand Mr. Thomas Clarkson a cru pouvoir attaquer ce fléau, par l'opinion des premiers chrétiens à cet égard, il n'a pas considéré les réponses qu'il est facile de faire à ses observations. Le Dieu des chrétiens est le Dieu des juifs, la religion des

uns n'est qu'une modification de la religion des autres. Les bases sont les mêmes, puisqu'elles reposent sur l'Ancien Testament. Si, dans ce livre, la guerre est préconisée sans cesse, si Dieu même l'ordonne, pour les motifs les plus légers, je dois dire même les plus injustes, s'il se complait dans l'appellation épouvantable de Dieu des armées, si enfin depuis le commencement de ces écrits jusqu'à la fin, nous sommes épouvantés par le récit des horreurs perpétuelles commandées et exécutées par les ordres du Suprême Inspirateur de ces terribles pages; on ne peut s'appuyer de lui pour condamner la continuation de ces usages barbares.

In this paragraph you travel away from and lose sight of the argument of Mr. Clarkson. But waving this objection, I answer, that though the God of the Christians is the God of the Jews, I cannot join you in the inference you attempt to draw from that fact; neither are you correct in the positions you advance. When you say that war is incessantly extolled in the Old Testament, when you say that "from the beginning to the end of this book we are shocked with the recital of continual horrors commanded and executed with the sanction of the Supreme Inspirer of these terrific pages," you say what an impartial examination of these pages would convince you they do not authorize.

Turn over "these terrific pages" as you miscall them, examine the characters they delineate, and you will find that the cause of the eulogiums passed on them is their worship of the one true God, in the midst of Pagan darkness, their faith in his promises, and their implicit obedience to his commands. For what military exploits has the historian eulogized Abel, Enoch, Noah, Abraham, Isaac, and Jacob, Joseph, Moses, Samuel, Elijah, Elisha, Obadiah, Isaiah, Jeremiah, Daniel, and his companions Hananiah, Mishaël, and Azariah. None of these were heroes.—And even Joshua and David, who may be called military characters, are not

praised and held up to our view for imitation on account of their warlike achievements, but for their faith in and obedience to the true God.

After mentioning his intention of building a house to the Lord, David adds, "But God said unto me, Thou shalt not build an house for my name, because thou hast been a man of war and hast shed blood." 1 Chron. xxviii. 3. In this passage, heroic achievements, instead of being extolled, disqualify David from building the temple of the Lord. Again in Psalm xli. 9. David says, in prophetic language, "He maketh wars to cease unto the end of the earth; he breaketh the bow, and cutteth the spear in sunder; he burneth the chariot in the fire." You cannot be ignorant of the prophecies of Isaiah and Micah to the same effect.

A faithful history of nations, is, more or less, a history of crime; such is the Bible; but while it records, it does not palliate, but condemns crime, especially in those whom the reader might, from their general character and situation, expect to be exemptions from the usual failings and vices of human nature. It exposes vice to condemn it, and that with an impartiality not to be met with in any other history.

Your assertion, that God himself commanded wars upon the most frivolous and unjust motives, might be met with a simple denial of it as unsupported by any thing we read in the Old Testament; but I cannot dismiss it without observing, that I recollect only two instances of aggressive war being commanded by God,—one, the command to the Israelites to destroy the Canaanites; the other, to destroy Amalek; both which commands were of a judicial nature, the Israelites being only the instruments to execute the divine judgments.

The Amalekites had made an unprovoked and cowardly attack on the rear of the Israelites just after their departure from Egypt, when they were faint and weary. This is one

reason assigned for the command against Amalek; but it is added, "and he feared not God:" that is, it was an act of defiance of God, who had so openly and marvellously displayed his power on behalf of the Israelites, in the destruction of the Egyptians in the Red Sea. Was it unjust in God to punish rebellion against himself? The sins of the Canaanites were of so abominable a nature, that, after having enumerated some of their cruel customs and unnatural vices, Moses adds, "Defile not yourselves in any of these things: for in all these the nations are defiled which I cast out before you: and the land is defiled: therefore I do visit the iniquity thereof upon it, and the land itself vomiteth out her inhabitants." Levit. xviii. 24, 25. The Canaanites were destroyed for their wickedness and abominations, for an example to the surrounding nations; and the Israelites were planted in their room, to preserve the worship of the only true God in the midst of Pagan superstitions, and as a light to the rest of the world. The command to destroy the Canaanites was attended by such a visible miraculous interposition of the Deity in the execution of it, that it is impossible, notwithstanding all that Dr. Geddes has urged in reply to the bishop of Llandaff, for it to be made a precedent, as authorizing any such claims in the present gospel day of peace on earth and good will to men. For if any nation were now disposed to quote the example of the Israelites' attack of the Canaanites, as an authority for a similar attack upon another nation, they are bound to produce the same sanction as the Israelites possessed, namely, a divine command confirmed by a chain of undoubted miracles, which, as in the case of the Israelites, would, by their irresistible evidence, force conviction even upon their enemies. See Josh. ii. 9-13 ix. 9, 10-24.

You see that by following you, I have strayed from a defence of the Peace Society to a defence of the

Bible, though in truth to justify one is to justify the other. This, I presume, was not your intention; but what has, probably inadvertently, fallen from your pen on the divine commands for war recorded in the Old Testament, has compelled me into this line of defence; and if it only convince you of the dangerous tendency of the argument you have adopted against Mr. Clarkson, I shall feel myself amply repaid for this digression.

3. Le culte substitué par le nouveau testament, au culte établi par l'ancien, la loi nouvelle qui a succédé à la loi primitive, ont ils établi des doctrines formellement contraires? Voilà la question à examiner. Je vais prendre les citations de l'ouvrage; mais avant, je dois faire une remarque, mon bon ami; c'est, Qu'il est bien malheureux, que, dans les objets les plus importants que l'on discute, on modifie si souvent la signification des mots, et que l'on cherche à établir sur des autorités, des opinions démenties par la raison et l'expérience. Cette marche éloigne de la vérité, et c'est celle qu'a suivie Mr. Clarkson.

Here, as in the last paragraph, you wander from the argument of Mr. Clarkson; but justice to the principles of the Peace Society obliges me to follow you in your meanderings. You ask, whether the worship substituted by the New Testament for the worship established by the Old—the new law which has succeeded the old, establish doctrines expressly contradictory to those under the law?

This question comprises much more than can affect the subject under consideration; I shall therefore, only attempt to answer it so far as it involves our present argument. This will reduce the argument to a single point. Do the requisitions of the Christian moral code expressly contradict the requisitions of the Mosaic moral law? A plain statement of two cases in point, will sufficiently explain how far these two moral codes agree, and how far they differ.

The law says, Thou shalt not commit adultery. The gospel says, that

adulterers shall not inherit the kingdom of God. So far they agree. But if we look to the definition of adultery given by each, a difference will be discoverable. Under the law, a man, whether he were previously married or not, could only be guilty of adultery by infringing on the conjugal rights of another man; for as the law allowed of polygamy, a woman had no exclusive claim to her husband. Again, Moses allowed a man to divorce his wife at his pleasure; in which case, the tie between the wife and her husband being dissolved, the woman was at liberty to marry another man. On the other hand, the gospel prohibits polygamy entirely; and divorce, except for a breach of chastity, by which it makes the marriage tie more binding, extending the vow of fidelity to the man, which, by the law, was only enjoined the woman; and thus infidelity towards the wife by the husband, which was not recognised as a crime by the law, is pronounced to be adultery by the gospel.

The law says, "Thou shalt not hate thy brother in thy heart—thou shalt not avenge, nor bear any grudge against the children of thy people, but thou shalt love thy neighbour as thyself." Lev. xix. 17, 18. And what says the gospel? Our Lord being asked what was the first and great commandment of the law, mentions the supreme love of God, and then adds, "And the second is like unto it, Thou shalt love thy neighbour as thyself. On these two commandments," adds he, "hang all the law and the prophets." Matt. xxii. 37-41. or, as it is expressed in Mark xii. 31, "There is none other commandment greater than these." And the apostle Paul in his Epistle to the Romans, xiii. 8-10, makes this commandment a part of the gospel moral code. Here we again meet with an agreement between the law and the gospel.

But when our Lord is asked, "And who is my neighbour?" His parabolic answer most forcibly shews the superiority of the Christian moral code to

the Mosaic Law. It shews that Christianity breaks down the fences of national distinctions, and requires that its followers consider all men as neighbours and brethren; whereas the Jewish law limits the meaning of the word neighbour to the Israelites, including perhaps the stranger within their gates. It makes a marked line of distinction between them and other nations; it recognizes national animosities, allows the Israelites to defend themselves by the sword against their enemies, and to retaliate the injuries they may receive.

I agree with you, that it is unfortunate, that in the most important discussions, the meaning of words is often softened down to accommodate them to the object of the writer; but I must dissent from you when you say that Mr. Clarkson has fallen into this error in the work before us.

4. *Yo os diga que no resistais lo malo.* Ce principe est justement rejeté par tout le monde et par vous même, comme contraire à tout ordre, et à toute morale. Il condamne l'homme au malheur, et fraie la route au triomphe du crime. La raison, l'équité, l'intérêt général disent au contraire à la conscience de tous: "prévenez, empêchez, punissez le mal." La servilité du principe cité est d'ailleurs trop opposée aux principes actuels, pour mériter une autre réfutation.

Of this command of our Saviour, "I say unto you resist not evil," you remark that it is justly rejected by every body, as contrary to all order and morality. Is not this an attack on the New Testament, rather than on Mr. Clarkson? You misconceive the above command; it does not, as you infer, give a license to evil against the peace and safety of the community, by prohibiting the interference of the civil magistrates to suppress and punish crime. The context proves that Christ is only enforcing the Christian principle of forbearance in opposition to the Jewish law of the retaliation of injuries, as expressed in Exod. xxi. "Life for life, eye for eye, tooth for tooth, hand for hand, foot for

foot," &c.—You appear to have been misled by understanding the word *evil* in a sense in which it is not used in this place by Christ. It is not for me to remind you of the necessity of giving a just interpretation of words, and to avoid accommodating them to our argument.

5. *Amad á vuestros enemigos. Haced bien á los que os aborrecen, y rogad por los que os maltratan y os persiguen.* Il n'y a rien là dedans qui condamne la guerre. Il ne s'agit pas même de la guerre, quoique dise l'auteur que vous avez traduit: *enemigos* d'après son étimologie veut dire ennemis particulier, et ensuite cette maxime chrétienne, qui ne s'applique qu'aux individus ne leur ordonne pas, par ces mots: *haced bien et rogad*, de servir les projets de ceux qui nous abhorrent, de prier pour leur succès. Mon ennemi va périr, dans un fleuve, dans un incendie, dans un précipice: je dois le sauver: son cœur est corrompu, je prie, pour que Dieu le change. Voilà toute l'étendue du précepte. Il devient immoral, quand on lui donne plus d'extension.

The sentiment, that man in his congregate or judicial character is absolved from those moral principles by which he is bound in his individual character, is pregnant with error; and with incalculable miseries to mankind. Your observations on the text, "Love your enemies, do good to them that hate you, and pray for them that despitefully use you and persecute you," seem to be founded upon this exemption of governments and of kings from responsibility, an exemption not recognized in the Christian code. In an absolute monarchy, if a king unjustly condemns one of his subjects to death, who has committed no crime, he may not be amenable to any power on earth for his conduct; but he is not therefore absolved from his allegiance to the King of kings and Lord of lords. In the eye of heaven, he is as much a murderer as the assassin who stabs his victim in the dark. Such was Alexander, when, by his orders, Parmenio, and afterwards Calisthenes, were slain.

The moral maxims of the gospel, if we would give them effect, must be considered as of universal obligation, unless the context contains an evident restriction; otherwise, they will be subjected to the arbitrary "private interpretation" of any individual, who may wish to make them more pliable to a loose morality, or to a favourite notion.

The maxim under consideration expresses the spirit which should influence men in their conduct towards each other; and there is not a maxim in war, that is consistent with the Christian spirit of forbearance and forgiveness of injuries, inculcated in this and other passages of the New Testament. The friends of Peace will freely admit that they are not commanded by the words *do good and pray*, to promote, or pray for the success of the mischievous projects of those who hate them. This would be to make themselves accessory to crime. The sentiment is so preposterous, that I am surprised your good sense could attribute it to them.

Your explanation of the two phrases, *do good and pray*, I admit to be correct, only I should extend it to the governors, as well as to the governed. Christian rulers have no more a license from heaven for crime than their meanest subject. They are equally bound with him to conform their conduct to the maxims of the gospel. Extend to governments your own definition of the Christian injunction to *do good and pray*, and you must see that it is incompatible with the prosecution of war of any kind, the elements of which are expressed in three words, *Kill, burn, destroy*.

6. *El demonio es autor de todas las guerras* — n'est pas une maxime née du Christianisme. St. Justin n'a fait que répéter ce qu'on avait dit longtemps avant lui. Les Scythes parlaient ainsi à Alexandre; et, de nos jours, les peuplades sauvages n'appellent ils pas d'un seul nom, *matchimantou*, le génie du mal et de la guerre?

You refer to the address of the

Scythian ambassador to Alexander, as containing the sentiment expressed by St. Justin, when he says that "the devil is the author of all wars:" hence, you say, "Justin has only repeated what had been said a long time before him." Before we can admit your conclusion, we shall expect you to support it by evidence of less doubtful authority than the speech put into the mouth of the Scythian by Quintus Curtius; and even in this speech, the sentiment of Justin is not to be found, for, whilst the orator condemns the insatiate ambition of Alexander, he boasts of the Scythians' mode of warfare, that by it they had "formerly conquered the most warlike nations, subdued the most powerful kings, laid waste Asia, and opened themselves a way into the heart of Egypt." Here is nothing corresponding with the sentiment of Justin; but it corresponds with the conduct of the Scythians; for in this very war with Alexander they were the aggressors, they attacked him when he had no intention to commence hostilities with them. The speech is, most probably, a mere flourish of the historian; and I am inclined, with sir. Walter Raleigh, to doubt the truth of the embassy itself, as not consistent with the hostile movements of the Scythians on this occasion.

You may perhaps observe, that if the speech to which you appeal is to be referred to the historian, and not to the Scythian, yet its antiquity authorizes your appeal. I answer, so little is known of the author, or of the age in which he lived, that some have supposed the work to have been composed in Italy not 400 years ago, and the name of Quintus Curtius to be fictitious, to give the appearance of antiquity to the work: but whatever may be thought of this conjecture, the speech does not, as I have observed, contain the sentiment you have attributed to it.

7. Tous les auteurs cités ensuite, ne devaient pas leur opposition à la guerre.

au christianisme. Ils l'auraient condamnée également s'ils étaient restés idolâtres. C'est une opinion commune à tous les philosophes de tous les temps, de tous les pays et de tous les cultes. Ce n'est que par des textes de l'évangile que l'on prouverait que le Christianisme condamne la guerre, et de pareils textes n'y ont pas encore été découverts, quoiqu'on y ait presque tout trouvé.

Until you produce your proofs, that the condemnation of all war by the primitive Christians, as stated by Mr. Clarkson, was the common opinion of all philosophers, of every age, of every country, and of every religion; you must excuse us, if we decline accepting your assertions as sufficient to overturn the proofs adduced by Mr. Clarkson, that they originated in Christianity.

As the advocates for war are at issue with us upon the import of those passages in the New Testament which we consider as virtually prohibiting all war, the design of Mr. Clarkson's work is to shew how those passages were understood by the primitive Christians, as affording strong presumptive evidence of their real import. The question therefore, so far as it relates to the Pamphlet that has drawn forth your animadversions, is, whether Mr. Clarkson's citations from the early Christian writers, support his interpretation of the Scripture passages in dispute? This you deny, and say, that the early Christians' objections to war are no other than they would have been had they continued idolaters, but fail in producing your proofs to overturn the conclusions Mr. Clarkson has drawn from his authorities. Under such circumstances your unproved opinion must succumb to Mr. Clarkson's proofs. This is, so far as Mr. Clarkson's argument is concerned, a sufficient answer to the last clause in the seventh paragraph.

8. Mais il y a défaut de raisonnement à établir cette doctrine sur les exemples cités de soldats qui quittent le service après d'être faits Chrétiens, ou de chrétiens qui meurent plutôt que d'être

soldats. Les motifs de cette conduite sont expliqués, assez clairement, dans les lois et les mœurs militaires des Romains. Leurs étendards étaient payens, leur culte, aux cérémonies duquel tout les soldats étaient tenus d'assister, devait faire horreur aux chrétiens, et la haine de l'idolâtrie seule les éloignait des rangs de l'armée.

9. Je viens d'examiner la phrase de St. Justin le martyr. *Nosotros que antes soliamos matarnos unos á otros, ya no combatimos aun con nuestros enemigos.* Mais observez, mon cher ami, que si le mot Grec signifie *combattre en guerre*, le mot Grec que vous rendez par *enemigos* ne signifie ni *ennemis privés*, ni *ennemis de l'état*; mais *ennemis de la religion nouvelle*.

Your 8th and 9th paragraphs are so connected in their argument, that I shall consider them at the same time: You evidently feel the force of the positive proofs adduced by Mr. Clarkson, of the early Christians' refusal to be soldiers. You endeavour to extricate your argument from the dilemma in which these proofs of Mr. Clarkson involve it, by observing, that the motives of their conduct are sufficiently explained by the military laws and manners of the Romans, which obliged the soldiers to assist in their idolatrous rites. I grant that the nature of these rites presents a sufficient reason for Christians to prefer death to an acquiescence in them; but, by this observation, you do not answer, but evade, the argument of Mr. Clarkson.

Mr. Clarkson was not ignorant of this objection to the military service in the Roman armies; he has cited in this very Tract, two instances of a refusal to serve in the army on that account; but then he has also cited instances where the objection extended to war itself. 'I am a Christian; and cannot fight,' says Maximilian Marcellus says, 'It is not lawful for a Christian, who is a servant of Christ the Lord, to bear arms for any earthly consideration.' Cassian and Martin speak to the same effect. From the manner in which these martyrs ex-

pressed themselves, it is evident they did not suffer for a private opinion, which was held indifferently by the Heathens and the Christians. This meets with further confirmation from the works of the early fathers, Justin, Irenæus, Tertullian, and Origen, as quoted by Mr. Clarkson.

Adverting to the prophecy of Isaiah, ii. 4, Justin says, 'that the prophecy is fulfilled, you have good reason to believe, for we, who in times passed killed one another, do not now fight with our enemies.' You quote the latter part of this passage only, and then, upon the mutilated citation, put a construction inconsistent with the part omitted by you, which refers to the prophecy of Isaiah, where, predicting the reign of the Messiah, he says, 'he shall judge among the nations, and shall rebuke many people: and they shall beat their swords into ploughshares, and their spears into pruning-hooks: nation shall not lift up sword against nation, neither shall they learn war any more.' This prophecy Justin, Irenæus, and Tertullian, say was fulfilled among the Christians of their time. The words of Irenæus deserve your attention, 'for the Christians have changed their swords and their lances into instruments of peace, and they know not how to fight.' With this evidence before us, it would be only wasting your time and my own to descend into a formal refutation of your fanciful construction of the word *enemies*, as used by Justin. You have here fallen into the very error with which you charge Mr. Clarkson.

10. L'homme à la propriété de ses biens, de son industrie, de son existence: Il doit les défendre contre les attaques de son semblable. Ensuite en généralisant; Une réunion d'hommes, une nation, à la propriété de son sol, de ses lois, de son honneur, etc. etc. elle doit les défendre etc. etc. La guerre dans ce cas est juste: il ne faut donc pas condamner la guerre en général. Un Roi puissant occupe sans résistance un pays qui ne lui appartient pas et le soumet à son despotisme. Il n'y a pas de guerre, mais il y a un mal encore

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plus grand, que la guerre aurait peut être prévenu.

That man has a property in his goods, his labour, and his existence, and that he may defend them from attempts to deprive him of them, is admitted; but then a Christian ought to restrict his defence of his temporal rights within the bounds set by the Gospel, which prohibits such a property in any thing temporal, as would be inconsistent with his duty to his Maker and Redeemer: neither does it allow of such a defence as would disturb his inward peace of mind, arouse the angry passions, or endanger the life of man, a fellow heir to immortality.

No nation or kingdom could desire a greater licence for war than is granted them in this paragraph; where you allow an appeal to the sword in defence of their honour. What is honour, to which idol so many millions of lives have been sacrificed? A phantom, a shadow, the offspring of pride, that is in direct contrariety to the humility upon which Christianity is built.

Upon the last sentence it may be observed, that nothing is easier than to paint in vivid colours an imaginary evil as the consequence of a rigid adherence to right principles; but no such colouring can induce the Christian, who faithfully treads in the footsteps of his Lord and Saviour, to deviate from the principles of conduct enforced by the Gospel; he knows who has said, 'Fear not them that can kill the body;' and he can confide in the Divine protection, being assured that 'all things work for good to them that fear God.' Such have the promise of the life that now is, and of that which is to come: And no case can be in point where neither of the parties act upon the Christian principle held by the Peace Society. Wm. Penn's settlement in America is therefore the only case applicable, and that is in our favour.

11. Pour faire passer ce flou terrible je crois que ce n'est pas contre la guerre

P

qu'il faut écrire. Mais contre l'ambition. Faites circuler dans le monde entier les pages terribles qui retracent les ravages causés par la folie de conquérir. Montrez aux regards de l'univers les cendres, le sang et les larmes où s'embourbe le char de la victoire. Effacez par l'expression de l'exécration générale, les pages adulatrices ou le conquérant est divinisé : que ses lauriers soient souillés d'infamie ; mais ne refuser pas un *juste* tribut de regrets au peuple qui a succombé dans une *juste* résistance, ou un hommage de reconnaissance à celui dont la fortune a couronné les efforts, pour la défense de ses droits violés.

You say that war is a great evil, that as such it has been condemned from the most remote period. You further say, that the opinions advanced by the early Christian fathers against war, were no other than had been entertained by philosophers of every age, of every country, and of every religion. If this were true, little hope indeed could be cherished that so inveterate an evil would ever be eradicated. We could not, certainly, expect so desirable a consummation from a repetition of the moral lessons of the ancient sages. But your description of the character of the page of the ancient heathen authors is not correct ; it will mostly, if not always, prove to be of that character which you justly assign to general execration, as deifying the conqueror, instead of staining his laurels with the infamy they justly deserve.

The declamation against ambition, which you recommend, will, you may be assured, produce no effect. The principle of aggrandizement, and of extension of territory, has been, thanks to the influence of Christian principles, long exploded, as untenable ground for drawing the sword. Your own good sense, upon reflection, must convince you that the reprobation of conduct in which the most determined advocate for war will *profess* to unite, cannot be effective towards abolishing the present practice of settling the differences between nations by an ap-

peal to arms, in which each party endeavours to affix the stigma of aggression on his opponent.

Having noticed your several objections to Mr. Clarkson's Tract, I shall now state the principles upon which *The Society for the promotion of permanent and universal Peace*, act, and upon which they build their hopes of ultimate success. I give the exact title by which the Society is designated, as conveying a correct idea of the extent of their object. The object you say you approve ; but you evidently differ from them as to the means calculated to attain it. I have pointed out the insufficiency of the means suggested by you ; and I hope to prove that the Society have not blindly adopted *means* inadequate to the end they have in view.

They believe, 1st, That the Bible, including the Scriptures of the Old and New Testament, is a volume of Divine Revelation, declaratory of the will of God to man.

2d, That in the Old Testament are prophecies pointing to the coming of Christ, and describing the nature of the new Covenant of God with man, under the reign of the Messiah. That among the characteristic traits of his government, is the extermination of the malignant passions that produce discord and strife among men. They consider that the triumph of the Prince of Peace over that baneful spirit in man, which excites to war, and sacrifices the weak, harmless, and unresisting, to the lawless domination of the powerful and strong, armed for the destruction of the human species, is emphatically delineated in the page of Prophecy under the most appropriate emblems : thus, speaking of the Messiah, Isaiah says, ' He shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked. And righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins. The wolf also shall dwell with the lamb, and the leopard shall lie down

with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them. And the cow and the bear shall feed; their young ones shall lie down together: and the lion shall eat straw like the ox. And the suckling child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice' den. They shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of the Lord, as the waters cover the sea.' xi. 4—9.

3d, They consider that, consistently with the above prophetic declaration of the nature of Christ's kingdom, the prosecution of war of any kind is incompatible with the spirit of the Gospel, which inculcates meekness, forbearance, forgiveness of injuries, loving our enemies, and returning good for evil. Whatever objections may be urged to these injunctions, from the present state of the world, some of which I have noticed, the harmony between them and the page of prophecy must be acknowledged.

Such are the principles and hopes of the Peace Society. The foundation of the former, is Divine revelation—of the latter, the veracity of the Divine promises. Consequently, to an unbeliever they have little to say, and even that little cannot be of much avail, whilst governments, calling themselves Christian, openly contradict, by their conduct, the moral precepts of the Gospel. Such governments, whatever may be their professions, have yet to be brought under subjection to the Prince of Peace.

This fact, melancholy as it is, only proves that much remains to be done; it does not discourage, but stimulates the friends of Peace to unremitting exertions in the attempt to diffuse the genuine spirit of the Gospel among mankind; for though they have full confidence in the accomplishment of the Divine predictions, they do not look for their accomplishment but through the gradual process of human agency, the usual means by which

the Great Supreme effects his purposes of good to man. It is only as, by these means, the heart of man is changed, the world evangelized, and the grand moral principles of the Gospel substituted for the cold-hearted, selfish policy of the world, that the Peace Society look for the consummation of their hopes.

To expect the present system of national policy to be overthrown by means short of these, is, they consider, to calculate upon an effect being produced without an adequate cause, to substitute what is wild and visionary, for sober and rational exertions to produce peace and concord among men.

CHRISTIANUS.

Peace Society, Gloucester.

No real and extensive benefit can arise from the knowledge of moral and religious truths, unless their tendency and value be actively exhibited, and recommended by the language and conduct of those to whom they have been mercifully revealed. The most successful reformers, the sincere benefactors and philanthropists of every age, have been diligent in the study, and laborious in the propagation, of the subjects which have imperiously pressed upon their minds. Happy would it have been for the world, if all, upon whom the light of religion and science has shone, had devoted their time and their labours to the melioration and happiness of their fellow creatures. Every one, indeed, is not gifted with equal strength of nerve, and energy of action, but all may do far more than has yet been accomplished in the blessed work of doing good.

These considerations we wish particularly to urge upon the Friends of Peace. Let them view the frightful glare of the torch of War again rekindled on the Continent—Let them anticipate all the direful effects which will result from the progress of the devouring sword,—and then acknowledge the vast importance, the indisputable duty, of diligently propagating

the principles of Universal and Christian Peace.

We have been led to these remarks from the perusal of the following Circular, which has been addressed to the inhabitants of the city of Gloucester. And we earnestly recommend the adoption of some such plan, in every town where there is a single Friend of Peace to whom reference can be made.

Inhabitants of the City of Gloucester,

YOU are now enjoying PEACE, one of the greatest earthly blessings; such you cannot but acknowledge it to be, if you will contrast it with the evils and calamities of an opposite state. The object of War is to destroy life—that of Peace to save it. War wastes and consumes the bounties of a kind Providence, whilst Peace enables you to taste them with the highest relish, and to turn them to the best advantage. War creates confusion, and spreads desolation wherever it comes; but Peace allows the affairs of life to proceed in a safe, calm, and harmonious course. War fills the minds of millions with alarm, dismay, and horror; injures the health and mutilates the persons of numbers, disables them from attending to the most necessary duties of their occupations and professions, and prevents the worthy and well-disposed from doing the good which they would be most happy to do in society. Peace, on the other side, stills every feeling of apprehension in the minds of the most delicate and tender, contributes to health, allows ample scope for the proper discharge of the duties of every station, and permits the benevolent to carry on their labours of humanity and love without danger or interruption. War is the fruitful source of crimes and offences of every description. Nothing relaxes the moral principle so dreadfully, nothing tends so powerfully to harden the conscience, and to undermine the virtues of philanthropy, kindness, compassion, and goodwill; whereas Peace is the very

best friend and ally of virtue; it gives time and opportunity for instilling, and bringing to maturity, the elements of all that is honourable, excellent, amiable, and good; it affords the greatest facilities for checking the growth of vice and folly, and for fostering, promoting, and encouraging those feelings and actions which are most consonant to the true dignity of man, and most perfective of his nature.

On these accounts, and for these reasons, you are most respectfully and earnestly solicited to direct your attention to the subject of Peace. Think of the means by which it may be possible to preserve it unimpaired. Think how you can lay a foundation on which may be erected the grand and admirable superstructure of permanent and universal Peace. Should you not succeed, or but imperfectly, in your object, yet you will be 'blessed in the deed.' You will be approved and accepted at the last, according to what you have sincerely wished and honestly attempted, though your wishes may fail of their effect, and your attempts may be unavailing. Object not, that a spirit of peace thwarts the aims of princes, and cripples the energies of government; its native tendency is to cause princes to have no aims that need to be thwarted, and to make governments see that their honour and prosperity are identified with these of their people. War puts to hazard the thrones of sovereigns, and has many times subverted states, kingdoms, and governments; on the contrary, Peace tends to consolidate and confirm both thrones and governments, and to give them a stability the most durable.

The friends of Peace are, in truth, the real friends of kings and governments; and are most solicitous to promote their welfare, in union with the best interests of mankind at large.

Their views harmonize with those of that Being, whom the sacred records repeatedly designate as the 'God of Peace;' they coincide exactly, too, with those of the Anointed One

of the eternal Father, who is styled, by prophetic wisdom, 'The Prince of Peace.' At his birth an host of angels is said to have chanted the heavenly anthem, 'Glory be to God on high, on earth peace, good will to men.' He enjoined his disciples 'to be at peace one with another;' and in the view of his departure out of this world, 'My peace (he said) I leave with you; my peace I give unto you.' In imitation of him, and in exact conformity with his will, his Apostles require Christians to 'live as much as lieth in them peaceably with all men, to follow after things that make for peace, and to follow peace with all men;' and it is solemnly affirmed that 'the fruit of righteousness is sown in peace by them that make peace.' You may rest fully satisfied, then, that in contributing your strenuous support to the promotion of peace, you will be acting in perfect agreement with the spirit and temper of the Gospel of your Lord and Saviour Jesus Christ. You will shew that you are the friends of your great Master, by your alacrity 'to do what he has commanded you.' The *peacemakers* you know he pronounced *blessed*, and declared them to be the *children of God*. The principle of Peace, therefore, being a genuine principle of the Gospel, sanctioned by the approbation of your Saviour, and enforced by his commands, can any thing more convincing or persuasive be used to prevail upon Christians to come forward and fearlessly avow themselves the sincere and practical promoters of peace? To those who are averse to this, it is earnestly recommended to call to mind the declaration of the Apostle, 'They who have not the spirit of Christ are none of his.'

Peace Societies are rising up in various quarters. They are numerous in America; and twenty, or more, have been instituted in Great Britain. One has recently been formed in your own City. Its members are of different religious and political opinions, but they agree in believing it to be an in-

dispensable duty incumbent upon all men, upon Christians more especially, to promote and secure, as far as they are able, the blessings of Peace. In becoming members of Peace Societies, the only qualification is a love of Peace, and a desire to witness its universal prevalence. These Societies propose to diffuse the Spirit of Peace in the most inoffensive and honourable manner. Their weapons are purely and exclusively spiritual. They recommend the perusal of short tracts that expatiate upon the good effects of Peace, and paint, in strong and lively colours, but not more strong and lively than true, the horrors of War, in all their terrific and appalling deformity. They circulate a monthly publication, which admits of communications from all quarters, on the subjects of Peace and War. They advise frequent, but always candid and temperate, conversations upon these points; and are desirous to induce all men to shew, in their lives and actions, the happy consequences of their own peaceable dispositions, and to let them appear in all the relations of domestic, social, and civil life. The expense attending the establishment and support of Peace Societies is trifling. That of this City expects no more from its members than *five shillings* annually; and if there is an incompetence of ability to contribute so much, they refuse not any sum that does not descend below a moiety of it. Rouse then, fellow-citizens, the best and noblest feelings you possess; exert yourselves like men and Christians in this most interesting and valuable cause. Leave no expedients untried that you can lawfully have recourse to; and may the Lord of Peace himself give you Peace by all means.

N.B. Application may be made for admission into the Society to any of the Members of the Committee:—Mr. Isaac Cooke, Mr. James Gittens, Mr. Francis Jackson, Mr. Richard Portlock, Mr. C. Parker, jun. Mr. Herbert Williams, or the Rev. Theophilus Browne.

Gloucester, Feb. 14, 1821.

EDUCATION :

*British and Foreign School Society,
Borough Road.*

THE details annually printed in the Appendix of the Society's Reports, ever since the year 1808, shew the steps by which the plan has proceeded until it has established itself in almost every city and large town in the kingdom: From a pamphlet entitled "A Defence of the British and Foreign School Society against the Remarks in the 67th Number of the Edinburgh Review," we give some brief extracts, to enable our readers to form a judgment of the Society's labours in distant and foreign parts.

France.—In 1814, the son of a Protestant French clergyman (Martin) was brought over, and placed in the Borough Road School, in order to acquire a knowledge of the system; early in 1815 at his own request Martin was joined by a friend and fellow student, Frossard; before the close of the same year, three Schools were organized in Paris by these young men; and in the early part of 1816, the schools in France were directed to be established by a royal decree. In those which had been previously formed, the children of Catholics and Protestants were taught together, according to the liberal plan of the Parent Society; but the clergy soon had the influence to cause a separation between Catholics and Protestants; and it was decreed, that schools should be established for each: the King however set an example of enlightened policy, *which is even worthy of the imitation of England*; he encouraged the Protestants to educate their children, and ordained that *their* schools should be equally supported with the Catholic: accordingly, although numerous applications have been made by the French Protestants to their government for pecuniary sup-

port, it has never in a single instance been withheld.

Spain.—In the year 1817, at the request of the Government, Captain Kearney, a Catholic, was admitted to learn the plan at the Borough Road. He then went to Madrid, and opened a boys' school, under the patronage of the Duke Del'Infantado. In 1819, the King issued a decree, directing Lancasterian Schools to be established throughout Spain. A Society, formed at Cadiz, has corresponded with the Borough Road Committee for advice. In 1820, Reports were received of the establishment of several schools, and the opening of a girls' school.

Italy.—In 1817, the British System was introduced at Naples: the Abbé Mastroti adopted the plan in one of their public establishments. The Abbé Campbell also opened a school, and was supplied with a manual and instructions from London. Since that time a Society has been formed at Florence, and twelve or fourteen schools have been established upon the plan in *Tuscany*:—it is generally spreading throughout Italy, and the Committee at the Borough Road watches every opportunity, to encourage the formation of schools in that interesting country.

Russia.—When the Emperor of Russia was in England in the year 1814, the nature of the British System was explained to him. In the following year two Russian officers attended Martin's school, at Paris; and several schools were soon established in the Russian army quartered in France. In 1816, four Russian youths, travelling by order of the Emperor, to study the subject of education, learnt the system at the Borough Road. In 1817, Count Romanzoff opened his school at Homel, which is superintended by a young man trained at the Borough Road. In 1818 and 1819, the Treasurer, in his travels through Russia, visited schools for many thousands of the children of soldiers, established precisely upon the System of the British

and Foreign School Society. In 1820 a schoolmistress was sent by the Committee to St. Petersburg, to introduce the system for girls.

Poland.—Schools on the plan are now establishing in the neighbourhood of Vilna, in Poland.

Sweden.—In 1818, the nature of the system was explained to the King of Sweden; and in the next year Adolphus Gerelius, Secretary to the King, spent some time in the Borough Road in acquiring a practical knowledge of the System: since he returned home, he has corresponded with the Committee, and two schools are now established at Stockholm. They have translated the manual into the Swedish language.

Denmark.—In Denmark the system is making progress as fast as circumstances will permit.

Brussels.—At the instance of the late Duke of Kent, a society was organized the 29th of October 1819, patronized by the Prince of Orange, and liberally supported by the inhabitants; and in March 1820, a school on the British System was opened, in a hall granted by the Corporation.

In *Germany*, and in other European nations, the Committee are using every means in their power to promote the introduction of the British System.

Malta.—In 1818, the Committee paid the expenses of a person who came from Malta, to learn the plan: he returned home in the following spring. A society is formed there, and they have now schools established upon the system for boys and for girls.

ASIA.—The system was first introduced in *India* by the late Duke of Kent, who established it in one of his regiments. The gentlemen of the Baptist Mission having been furnished with an instrument by the Parent Society, they have done, and are doing, incalculable good. In the year 1816, they sent out to Serampore a young man trained at the Borough Road, who has not only formed a model school, but made it a

point from which the system has been widely diffused. But though the system has been thus happily planted for the boys in that district of British India, the poor girls there, as almost every where upon the Continent, have been deplorably neglected: the Committee of the Borough Road are therefore preparing to send out a female, to form a model girls' school at Calcutta, or some other place under the protection of those resident gentlemen who constitute the Calcutta School Society.

Ceylon.—In 1819, two Wesleyan Missionaries, having studied the system at the Borough Road, left England for Ceylon; and interesting accounts of their successful proceedings have been since received.

The Mauritius.—A schoolmaster, a young man of colour, well qualified for the undertaking, is upon the point of going out to form a model school, under the protection of Governor Farquhar.

AFRICA.—In the year 1815, several African youth, educated at the Central Establishment, and qualified for masters, were sent to *Sierra Leone* under the patronage of the African Institution, which appropriated a considerable part of its funds to the establishment of the system there; a model school was formed, and some thousands of black children are now taught in that colony. In 1815 a school was opened at *Cape Town*, and the Missionaries in South Africa have established schools at several of their stations.

AMERICA.—In the remaining quarter of the world, America, the British System of Education has widely spread. Some schools were established prior to 1811, but they generally succeed very imperfectly, unless they are organized by a qualified master. Accordingly, in the year 1811 Robert Ould, one of Joseph Lancaster's early pupils, went to Maryland, and established a model school at George Town. A school was also opened at Washington for 350 children.

From this time schools continued to spread upon the American continent; but the want of a general superintending committee being severely felt, application was made to the Parent Committee in London for assistance. Accordingly, in 1818 a young man was sent to New York to reorganize the schools. In this year too an act was passed in Pennsylvania, directing that the schools in the city and county of Philadelphia should be conducted on the Lancasterian system. In 1819, the New York school contained 3600 children, and those in Philadelphia 3000. In 1820, very satisfactory reports of the moral effects of these schools were received both from New York and Philadelphia: the scholars in New York had increased to 4112.

Nova Scotia.—In 1813 Walter Bromley opened a school upon the system at Halifax, which he reported to contain 637 girls and boys. In 1816 he further reported on the good effects produced; and this year the Government granted 200*l.* towards its support: in 1820 the benefits resulting from the school were so apparent, that the House of Assembly granted money for new school rooms.

Haiti.—In 1816, application was made from Cape Henry to the British and Foreign School Society, for masters qualified to open schools upon their plan. This application was immediately complied with, and a young man was sent to the island, who soon established a model school for 200. In 1817, the Society sent another of their masters, who also gave great satisfaction; and soon after, a lad of colour was sent at the request of the Government. In 1818, six schools were reported, which continued to prosper: in 1820 there were eleven, conducted by native teachers, and containing 1300 children. President Petion, in the year 1816, having requested a schoolmaster upon the British System, the Society sent out a young man, who established a model school at Port au Prince; but in the next year, 1817, he fell a

sacrifice to the climate.* The school was afterwards conducted by the Methodist Missionaries. On the death of Petion, his successor, President Boyer, patronized the schools; and one of the inhabitants reported, in 1820, that the schools were in good order, and that the President was engaged in establishing more. At his request, the Committee has recently sent out a well-qualified master.

The system is established in the Island of *Dominica*, under the protection of Governor Maxwell; and also in the Danish Island of *St. Croix*. The Committee is informed of a school in *Antigua* for 1600 persons, children and adults; and there are also schools in some of the other islands. It is worthy of remark, that in an insurrection which took place among the slaves in Barbadoes a few years ago, none of those who had received education were to be found among the insurgents.

A wide field is opening for the spread of the system in *South America*; two masters have been trained at the Institution, and are upon the point of setting out for *Chili* and *Santa Fé*. Scripture Lessons in Spanish are now being printed for the use of these Schools.—A Scotch gentleman, who had studied the system at the Central School, has established several schools in the government of *Buenos Ayres*.

The Sun of Knowledge is thus "darting its beams across the gloom profound:" it is pouring light upon thousands, and preparing the way for the spread of those essential truths which are developed in the Gospel, and which, if universally acted upon, would convert the wilderness of this world into a paradise.

* His death was deeply felt by many of the inhabitants, who with tears followed the corpse to the grave; the children also whom he had instructed joined in the mournful procession, and wept his loss as that of a father and a friend.

Reflections upon the Conduct of Human Life; with reference to Learning and Knowledge.

(Continued from p. 83.)

REFLECTION III.

Wherein the general conduct of human life is taxed with too impetuous a pursuit of Knowledge in general.

1. HAVING past the two first stages of our Intellectual Conduct, that of the *End* and that of the *Means*, and reflected on the irregularities of each; I come now to the third and last, which consists not in the choice of the object, or of the method to it, but in the degree of affection wherewith it is prosecuted. And this part of our conduct is as irregular and faulty, if not more so, than either of the former: and the fault of it is, a too impetuous pursuit of knowledge in general.

2. This charge is of a larger extent than either of the preceding: Those concerning such only, as either misplace the object, or mistake the method of learning. But not only they who err in the placing of learning, or in the way to it, but even they who are right in both, come under this censure; they all agree in pursuing it too impetuously.

3. In order to make out the truth of this charge, it will be necessary first to consider, how far it becomes man to employ himself in the prosecution of knowledge; and then it will be easy to determine, whether our general pursuit of it be immoderate or no. Now for the determination of the former, let us observe the present state of man, the posture wherein he now stands.

4. And, first, the utmost knowledge man can arrive at in this world, by his utmost endeavours, is very inconsiderable.

God indeed has given us reason enough to distinguish us from the brute creation, and we may improve it so far, as to distinguish ourselves from one another: And so one man may

deserve to be called learned and knowing, in comparison of another that is less so. But absolutely speaking, the most that any or all of us either know or can know, is of little consideration. What we know of God is but little; for as the apostle says, 'We see through a glass darkly': what we know of ourselves perhaps is less, and what we know of the world about us, is not much: "We have seen but a few of God's works," and we understand yet fewer. There are almost an infinite number of things which we never so much as thought of; and most things we conceive very darkly and uncertainly; and there is not one thing from the greatest to the least, which we do or can understand thoroughly. Those that apply their whole study to any one thing, can never come to the end of that; for not only every science, but every particular of each has its unmeasurable depths and recesses. It is confessed by a great enquirer into the nature of antimony (as it is related by Mr. Boyle,) "That it is impossible for one man to understand thoroughly that single mineral only." And if a man cannot understand all of so little, how little must he understand of all? Suppose farther, that all the knowledge of all the learned were put together, it would weigh but light. For what one art or science is there that is brought to any tolerable perfection? And if the common stock be so little, how small a pittance is it that must fall to every particular man's share! And where is that man, who after all his poring and studying, is able to answer all the questions, I will not say which God put to Job, but which may be asked him by the next idiot he meets?

5. It is superfluous, as well as endless, to display the particulars of our ignorance; though indeed, when all accounts are cast up, that will be found to be our best knowledge. This only in general, our life is so short, our progress in learning so slow; and learning itself so long and tedious,

and what we do or can know so very little, that the sceptics had much more reason to conclude from the disability of our faculties, and the slightness of our attainments, than from the uncertainty and instability of truth, that there is no knowledge.

6. But, secondly, if it were possible for us to attain a considerable measure of knowledge, yet our life is so short and so encumbered, that we could make but little of the enjoyment of it. All the morning of our days is spent in the preliminaries of learning, in mastering words and terms of art, wherein there is nothing but toil and drudgery. And before we can taste any of the fruits of the tree of knowledge, before we can relish what is rational, our sun is got into the meridian, and then it presently begins to decline, and our learning with it. Our light, our strength, and our time, make haste to consume; nothing increases now but the shadows, that is our ignorance and darkness of mind; and while we consider and look about us, the sun sets, and all is concluded in the dark shadow of death. But often the sun is intercepted by a cloud long before it sets, and we live backward again, grow weak and childish, silly and forgetful, and unlearn faster than we learned. Or if it chance to shine bright to the last, then we grow too wise for ourselves, and reject the greatest part of what we had learned before, as idle and insignificant.

7. Thirdly, there is no necessity of being so wonderfully learned and knowing here. It is neither necessary, as enjoined by God, nor as a means to any considerable end. We can be good and we can be happy without it. And lest any advantages in our after-state should be alleged, this makes it more unnecessary than any consideration besides. For though we are never so unlearned now, yet if we know enough to do our duty, we shall in a short time arrive at such a degree of knowledge, as is requisite to our supreme perfection, to which our present learning cannot add, and

which our present ignorance will not diminish. Perhaps not immediately upon our discharge from the body, though even then there must be a vast enlargement of our understanding; but doubtless, when we are admitted to the vision of God, we shall then commence instantaneously wise and learned, and be fully possess of the tree of knowledge, as well as of the tree of life. For then that glass, through which we now see darkly, shall be laid aside, and the field of truth shall be clearly displayed before us. And though even then there shall be degrees of knowledge, yet the variety of this dispensation shall not proceed by the degree of our knowledge in this life, but by another measure. For,

8. Fourthly, though there is no necessity of our being so learned and knowing, yet there is of our being good and virtuous. This is necessary, both as commanded by God, and as a means of our final perfection. And besides, it is necessary now, there being no other opportunity for it. If we do not know here, we may know hereafter, and infallibly shall, if we are but good here. But if we are not good here, we shall neither be good, happy, nor knowing hereafter. The main opportunity for knowledge is *after* life; the only opportunity of being good is *now*: and if we take care to improve this, we are secure of the other; but if this is neglected, all is lost. This therefore is indispensably necessary, and it is the only thing that is so: and it is necessary now; necessary not only to our happiness in general, but also to our intellectual happiness in particular. For,

9. Lastly, thus stands the case between God and man. Man was made in a state of innocence and perfection, in perfect favour and communion with God, his true good, and in a capacity so to continue. From this excellent state he wilfully fell, and by his fall so disabled himself, that he could not by his own strength repent,

and so provoked God, that though he could have repented, yet he could not have been pardoned, without satisfaction made to the Divine justice. This satisfaction man was not able to make, nor any other creature for him. Whereupon God in great mercy ordained a mediator, his own son God and man, between himself and his lapsed creature; who by the sacrifice of himself should effect two things, answerable to the double necessity of man: First, make repentance available, which otherwise would not have been so; and, secondly, merit grace for him, that he might be able to repent. And this is what is meant by the restoration or redemption of man, which thus far is universal and unconditionate.

10. But still, notwithstanding all that this Mediator hath done for him, man is only so far restored, as to be put into a pardonable and reconcilable state: he is yet only in a capacity or possibility of pardon and reconciliation, which is then and then only reduced to act, when he truly believes, that is, with such a faith as is productive of all inward and outward holiness; *with* which he may, *without* which he cannot be saved, notwithstanding Christ hath died to save him. For the design of his death was not to make holiness unnecessary, but to make it available; not to procure a privilege of being saved *without* it, but that we might be saved *with* it. If this qualification be wanting, we shall be so far from being any thing advantaged from the redemption purchased by our Mediator; that we shall be accountable for it, to the great aggravation both of our guilt and misery. It therefore highly concerns man to improve with all diligence this great and only opportunity of adorning his mind with all Christian perfections; since *with* these, he may be happy, in all his capacities, and *without* them, he shall not only fall into a state of unutterable misery, but be also accountable for the possibility he had of escaping it, for per-

versely neglecting so great salvation, so glorious an opportunity of being saved.

11. These things being premised concerning the present state of man: First, that he can know but very little; Secondly, that the enjoyment of that little in a short and encumbered life, is by no means answerable to the labour of acquiring it; Thirdly, that there is no necessity of such a deal of learning and knowledge, either as to this world or the next, and that ere long he shall have his fill of knowledge in the beatific vision, one glance whereof shall instruct him more than an eternal poring on books, and undistinguish the greatest doctor from the most ignorant peasant; Fourthly, that there is an absolute necessity of his being holy, this being the condition not only of his happiness in general, but also of the accomplishment of his understanding in particular: and that now is the only opportunity for it: Lastly, that the attainment of happiness upon this condition, was the purchase of his Saviour's death, who has also merited grace for his assistance in the performance of it; which if he neglect, he shall not only miss of happiness, but also be answerable for so dear an opportunity of gaining it. From these premises, it will, I think, follow with no less than mathematical evidence,

12. First, That knowledge is not the thing for which God designed man in this station, nor consequently the end of his bestowing upon him those intellectual powers which he has.

Secondly, That the end for which God did design man in this station; and the reason why he bestowed those powers upon him was, that he might so serve him here, as to be rewarded with perfect knowledge hereafter; And thirdly, That the principal care and concern of man, both for his own interest, and out of compliance with the design of God, ought to be, to live a Christian life, to accomplish the moral part of his nature, to subdue his passions, to wean himself from the

love of the world, to study purity of heart and life ; in one word, "To perfect holiness in the fear and love of God." And in particular, that he ought to pursue knowledge no farther than as 'tis conducive to virtue.

(To be continued.)

Dialogue between ROMULUS and NUMA POMPILIUS ; one a pacific, the other a warlike Prince.

(From Fenelon's 'Dialogues of the Dead.')

Romulus. So, you have arrived at last. Your reign, my friend, has been a long one.

Numa Pompilius. Because it has been tranquil. The way, I found, to make it so, was to use the world kindly ; never to misapply my influence ; to act in such a manner that none might wish for my death.

Romulus. Yes ! to live in obscurity, and die without glory. The display of authority has no attractions at this rate. According to you, it is equally idle to make a conquest, and to keep it ; to disregard death, and to be ambitious of immortality.

Numa Pompilius. What, let me ask, has befallen your immortality ? How comes it (for I heard you ranked with the gods, and drank nectar) that I find you here ?

Romulus. To speak the truth, the senate placed me among the gods merely to rid themselves of my interference in their affairs as a mortal. They chose to deify me, rather than practise the obedience due to a king.

Numa Pompilius. Do you tell me the assertions of Proculus were false ?

Romulus. I do ; and surely his reasons for making them must be known to one who persuaded the world to believe him inspired by the nymph Egeria. Proculus, who knew that nothing is easier than to make men credit what coincides with their wishes, when he saw the people disturbed by my death, contrived the fable you allude to, in order to quiet them.

Numa Pompilius. Thus without a doubt it was ; and instead of gaining immortality, you died a violent death.

Romulus. And yet on the other hand, altars were raised, priests appointed, sacrifices offered, and incense burned, in honour of me.

Numa Pompilius. And what in truth are these things worth ? They have not hindered you from appearing in this place, where at the present moment you will probably allow that the happiness at least of a monarch is best founded on his moderation and justice, and the love of his subjects. He, indeed, may not be honoured as a divinity, but his health of mind is likely to be unbroken, the government of his empire will be easy, and besides he will have the satisfaction of benefiting mankind.

Romulus. If I mistake not, you did not handle the sceptre early in life ?

Numa Pompilius. No. It was well that I did not get into power, inexperienced and ignorant, at a time when the indulgence of the passions is most dangerous ; a misfortune to which you, who slew your brother in a fit of anger, and made yourself hated by your subjects, were exposed.

Romulus. The faithfulness of a guard perhaps preserved you from a death like mine.

Numa Pompilius. So far from that, my first act after ascending the throne, was to abolish those whom you had chosen, and distinguished by the name of Celeres. A man forced upon the seat of royalty, who remains there actuated by no motive but that of doing good, and would willingly quit it at any time, can have little fear of being put to death like a tyrant. For my part, I imagined it was doing a favour to the Roman people to place myself at their head. To enrich them, I lived sparingly myself. The adjoining states would have gladly had me for their ruler. Where then was the need of guards ? Harmless as I was, the senate had no interest in conferring on me the dignity they

decided to you. The people looked upon me as a friend and a father, and in their affection I confided for the safety of my property and peace, and therefore, of my life. This confidence was mutual.

Romulus. Would you have me suppose it was against your will that you ascended the throne, when you afterwards made use of the whole power the Romans had given you, to impose upon them your private principles of religion?

Numa Pompilius. When their representatives came to me in my retreat of Cures, I professed my unfitness to govern a nation familiarized with conquest; told them to seek another Romulus; and added, that the manner of your death and that of Tatius was enough to deter me from accepting their offer: moreover, I urged that I had not ever seen a single action. Nothing however would do but my compliance, and I was made a king, but never departed from my first plain, temperate mode of living, nor was known from my fellow-citizens except by the title of a sovereign. The Sabine and Roman states were so firmly united by the means I took, that few accidents will be able to divide them. By me the golden age might be said to be restored. Not only the inhabitants of Rome, but of all Italy, enjoyed prosperity while I lived; and industry, under my auspices, tempered the savage dispositions of the Romans, and by attaching them to their own country, kept them from molesting their neighbours.

Romulus. Peace and affluence only foster pride, rebellion, and dissoluteness in the people, and unfit them for incurring the fatigues and dangers of war. If it had so happened that your territories had been attacked, what step would you have taken, who are unacquainted with arms? The enemy brood would have waited till such time as you had consulted the nymph!

Numa Pompilius. If I did not understand the art of war so well as

you, I always found it possible to avoid it, and I obtained the respect and esteem of my neighbours. I gave the Romans laws that, enforcing probity, industry and sobriety, made them a match for any opponent. After all, I am afraid they still show too much of that violence in their proceedings, of which you set them an example.

Sentiments of living Authors on the subject of War.

[From Pictures of War, by Remicus.]

(Continued from page 87.)

Thomas Scott, D.D.—War, in every case, must be deemed the triumph of the harvest of the first great murderer—the devil.

Southey, (Poet Laureat).—It would have proved a striking part of a vision presented to Adam, the day after the death of Abel, to have brought before his eyes half a million of men crowded together in the space of a square mile. When the first father had exhausted his wonder on the multitude of his offspring, he would then naturally inquire of his angelic instructor, for what purpose so vast a multitude had been assembled? What is the common end? *Alas! to murder each other, all Cains, and yet no Abels!*

Hall, of Leicester.—How dreadful to hold every thing at the mercy of an enemy, and to receive life itself as a boon dependent on the sword! How boundless the fears which such a situation must inspire; where the issues of life and death are determined by no known laws, principles, or customs; and no conjecture can be formed of our destiny, except as far as it is dimly deciphered in characters of blood; in the dictates of revenge, and the caprices of power! Conceive but for a moment the consternation which the approach of an invading army would impress on the peaceful villages in this neighbourhood! When you have placed yourselves for an instant in that situation,

you will learn to sympathize with those unhappy countries which have sustained the ravages of arms. But how is it possible to give you an idea of these horrors? Here you behold rich harvests, the bounty of heaven, and the reward of industry, consumed in a moment, or trampled under foot; while famine and pestilence follow the steps of desolation. There the cottages of peasants given up to the flames, mothers expiring through fear, not for themselves but their infants; the inhabitants flying with their helpless babes in all directions, miserable fugitives on their native soils! In another part you witness opulent cities taken by storm; the streets where no sounds were heard but those of peaceful industry, filled on a sudden with slaughter and blood, resounding with the cries of the pursuing and the pursued; the palaces of nobles demolished; the houses of the rich pillaged; the chastity of virgins and of matrons violated; and every age, sex, and rank, mingled in promiscuous massacre and ruin. . . . The injury which the morals of a people sustain from an invading army is prodigious. The agitation and suspense, universally prevalent, are incompatible with every thing which requires calm thought or serious reflection. In such a situation is it any wonder the duties of piety fall into neglect; the sanctuary of God is forsaken; and the gates of Zion mourn and are desolate? Familiarized to the sight of rapine and slaughter, the people must acquire a hard and unfeeling character. The precarious tenor by which every thing is held during the absence of laws, must impair confidence; the sudden revolutions of fortune must be infinitely favourable to fraud and injustice. He who reflects on these consequences, will not think it too much to affirm, that the injury the virtue of a people sustains from invasion is greater than that which affects their property or their lives. He will perceive that by such a calamity the seeds of order, virtue, and piety, which it is

the first care of education to implant and mature, are swept away, as by a hurricane. . . . The morality of peaceful times is directly opposite to the maxims of war. The fundamental rule of the first is to do good; of the latter to inflict injuries. The former commands us to succour the oppressed; the latter to overwhelm the defenceless. The former teaches men to love their enemies; the latter to make themselves terrible even to strangers. The rules of morality will not suffer us to promote the dearest interest by falsehood; the maxims of war applaud it when employed in the destruction of others. That a familiarity with such maxims must tend to harden the heart, as well as to pervert the moral sentiments, is too obvious to need illustration.—While the philanthropist, a fellow-worker together with God, in exploring and giving effect to the benevolent tendencies of nature, is devising means to mitigate the evil, and augment the happiness of the world; the warrior is revolving in the gloomy recesses of his mind, plans of future desolation, terror and ruin. Prisons crowded with captives, cities emptied of their inhabitants, fields desolate and laid waste, are amongst his proudest trophies! The fabric of his fame is cemented with tears and blood; and if his name be wafted to the ends of the earth, it is in the shrill cry of suffering humanity; in the curses and imprecations of those whom his sword has reduced to despair.

Melville Horne.—It is not the voice of the martial Godfrey, that calls Christians to slaughter, when they go forth to attempt the conversion of the Heathen. It is that of the Good Shepherd, who invites them to attend his steps, while he folds his sheep among the Gentiles. It is not for the land of malediction, nor for the sepulchre in which he reposed for a night, that they contend; but for his spiritual saving, and universal reign. With them no trumpet sounds, but that of jubilee; no sword is drawn but that of the Spirit; no blood shed, but that of joyful

martyrs. . . . If, in defiance of religion, reason, and policy, the rude eloquence of Peter of Amiens armed the nations of the West, and precipitated Europe on the head of Asia, shall Christians despair of a crusade to save and bless mankind, sanctioned by every principle of undefiled religion, sober reason, and sound policy? Then emperors and kings, princes and prelates, took the cross—superstition had its day, and a dreadful day it was. The day of Atheism, miscalled the Age of Reason, has succeeded; and bleeding nations display its trophies. It is time for the day of religion to take place; and for the wearied creature to rest in the peaceful and pacific kingdom of the Son of God.

Dr. Chalmers, of Glasgow.—The mere existence of the prophecy in my text, (Isaiah ii. 4.) is a sentence of condemnation upon war, and stamps a criminality on its very forehead. So soon as Christianity shall gain a full ascendancy in the world, from that moment war is to disappear. We have heard that there is something noble in the art of war; that there is something generous in the ardour of that fine chivalric spirit which kindles in the hour of alarm, and rushes with delight among the thickest scenes of danger and of enterprise;—that man is never more proudly arrayed, than when, elevated by a contempt for death, he puts on his intrepid front, and looks serene, while the arrows of destruction are flying on every side of him;—that, expunge war, and you expunge some of the brightest names in the catalogue of human virtue, and demolish that theatre on which have been displayed some of the sublimest energies of the human character. . . . It is thus that war has been invested with a most pernicious splendour, and men have offered to justify it as a blessing, and an ornament to society; and attempts have been made to throw a kind of imposing morality around it; and one might almost be reconciled to the whole train of its calami-

ties and its horrors, did he not believe his Bible, and learn from its information, that in the days of perfect righteousness, there will be no war;—that so soon as the character of man has had the last finish of Christian principle thrown over it, from that moment all the instruments of war will be thrown aside, and all its lessons will be forgotten; that, therefore, what are called the virtues of war are no virtues at all; or that a better and a worthier scene will be provided for their exercise; but in short, at the commencement of that blessed æra, when the reign of heaven shall be established, war will take its departure from the world, with all the other plagues and atrocities of the species. . . . I am not saying that the burden of all this criminality rests upon the head of the immediate combatants. It lies somewhere; but who can deny that a soldier may be a Christian, and that from the bloody field on which his body is laid, his soul may wing its ascending way to the shores of a peaceful eternity? But when I think that the Christians, even of the great world, form but a very little flock, and that an army is not a propitious soil for the growth of Christian principle;—when I think on the character of one such army, that had been led on for years by a ruffian ambition, and been enured to scenes of barbarity, and had gathered a most ferocious hardihood of soul, from the many enterprises of violence to which an unprincipled commander had carried them;—when I follow them to the field of battle, and further think, that on both sides of an exasperated contest, the gentleness of Christianity can have no place in almost any bosom; but that nearly every heart is lighted up with fury, and breathes a vindictive purpose against a brother of the species, I cannot but reckon it among the most fearful of the calamities of war—that while the work of death is thickening along its ranks, so many disembodied spirits should pass into the presence

of Him who sitteth upon the throne, in such a posture, and with such a preparation.

Shepherd.—When will a sufficient number of instances have been recorded by the pen of history, of nations harassing each other by the outrages of war, and after years of havoc and bloodshed, when exhausted by exertions beyond their natural strength, agreeing to forget the original subject of dispute, and mutually to resume the station which they occupied at the commencement of the contest? Were subjects wise, what would be their reflections, when their rulers, after the most lavish waste of blood, coolly sit down and propose to each other the *status-quo ante bellum*? Happy would it be, could the *status-quo* be extended to the widow and the orphan, to the thousands and tens of thousands, who, in consequence of the hardships and accidents of war, are doomed to languish out the remnant of their lives in torment and decrepitude!

Dr. Macleod, of America.—War is an evil. It is a school of vice; it is a nursery of debauchery. By it cities are sacked, and countries laid waste. The dearest ties of kindred are unloosed; fathers made childless, children fatherless, and wives converted into widows. You see, brethren, some of its pernicious effects in this city; and you feel and lament the evil. You hear of greater evils in other parts of our land, during the short period since war has upon our part existed. You deprecate the calamity. You regret the policy which led to such a state of things. You are tempted to call in question entirely, the *legitimacy* of war. It is not surprising you should. What more cruel, and less congenial with the spirit of the Gospel? But England is scarcely ever at peace.

[The author does not wish to insinuate, by the production of these, and other extracts from the writings of eminent men, whether living or deceased, that they were, without exception, ad-

vocates for a system of peace, and enemies to war in all its forms: He wishes he could have said so; but most of them, if not all, have written enough to show, whatever their intentions have been, that war is barbarous, unchristian, impolitic; and that to endeavour to accelerate its total abrogation, is, in this enlightened age, become the imperious duty of every disciple of the Saviour of men, our crucified Redeemer and Lord.]

The Substance of Three Letters addressed to Christian Ladies.

[From the Friend of Peace.]

Worthy Friends,

THE interviews which I have had with several of your number, have occasioned reflections of a pleasing and animating nature. I have not only been delighted to find in them able advocates for the principles of Peace, and a just abhorrence of War, but have been led to consider what would be the consequences, if all Ladies of distinction should imbibe such sentiments, and unite their influence to render War disreputable.

It has often been said that "women rule the world;" and there is much better foundation for this remark than for many of the maxims which have long been regarded as incontrovertible. You are too well acquainted with men to need to be informed that nothing can long be popular with them which is generally viewed as disreputable by the fair sex.

I was much gratified with some remarks which recently appeared in a Newspaper, on duelling. "The fair sex (says the writer) have it in their power to do much in affairs of this kind. Their frown would tend greatly to put duelling out of fashion. In truth we do not perceive how a lady of delicacy or sensibility can reconcile it to herself to take to her arms a duellist, who has by a successful shot probably blasted the hopes of a family, or covered a widow and children with mourning, and consigned them to wretchedness and despair."

In these remarks many worthy females will cordially acquiesce; and what shall be said of the woman who can exult in such conquests on the part of her husband, or her son? Is she not at best a semi-savage, whatever may be her pretensions to rank or refinement? What but the pernicious influence of a barbarous custom could so steel the heart of a female?

It may however be justly asked, What are duellists but *petty* murderers, when compared with men who employ their influence to bring on nations the tempest of war? The duellist is, perhaps, satisfied with having murdered *one* brother, and reduced *one* family to "wretchedness and despair," while the war maker murders his thousands and his tens of thousands! Can then a woman of delicacy and christian tenderness, esteem it an honour to be caressed by a man who has made hundreds of her fair sisters disconsolate widows—bereaved hundreds of parents of their beloved sons, and hundreds of helpless children of their fathers! Shall females, who were formed for tenderness and sympathy, to sooth the passions and abate the ferocity of their brethren, encourage by their smiles such fell destroyers, and countenance deeds at which angels might weep and demons blush!

What can ladies of delicacy think of the worse than savage brutality and violation which have been practised by officers and soldiers of christian nations on taking a city by storm? Reflect, I beseech you, on the horrible scenes described by Labaume on the taking of Moscow—the perfidious conduct of a General on whom a nobleman's daughter relied for protection, and who engaged to preserve her from insult and dishonour. Thus says the historian—"There wanted nothing to complete the horrors of this day, when he resolved to outrage virtue and seduce innocence; and we were afterwards informed, that neither no-

ble blood, nor the candour of youth, nor even the tears of beauty, were respected." He also observes—"Nothing could equal the anguish which absorbed every feeling heart, and which increased in the dead of the night, by the cries of the miserable victims who were savagely murdered, and the screams of young females who fled for protection to their weeping mothers, and whose ineffectual struggles tended only to inflame the passions of their violators."

I need not request you to ask yourselves, what must be the feelings of a mother, tender and virtuous, on hearing the screams and beholding 'the ineffectual struggles' of her daughters, while pursued by such bloody and ferocious barbarians. But I may ask, how is it possible for rational beings to regard such men as the glory of a nation, or as 'the protectors of the fair sex?' And how can Christian mothers consent to have their sons trained up in a manner which exposes them to become such monsters of depravity; and which exposes females of other states to be thus insulted and abused?

But it is against war, and not its misguided agents, that I wish to excite hatred. Both men and women have been bewildered by the popularity which fanaticism and delusion have given to the trade of manslaughter. Pity should be mingled with the blame we attach to their conduct. They would have done better, had they been properly instructed in early life. Still, so many horrible things are associated with war, that it may be justly esteemed wonderful, that any virtuous woman can give even an implicit approbation to a custom so perfectly detestable and inhuman; a custom which licenses the vilest passions which are to be found on this side of the infernal regions, and which tolerates the worst crimes which it is in the power of man to commit!

(To be continued.)

*The Doctrine and Precepts of the
Scriptures on the subject of War.*

[From Pictures of War.]

DOCTRINE OF THE OLD TESTAMENT.

It is a divine sentence of very great antiquity, 'Whoso sheddeth man's blood, by man shall his blood be shed; for in the image of God made he man.' Gen. ix. 6. Whether this is to be understood as interfering with the right of the civil magistrate to punish criminals capitally, belongs to another subject; * but it certainly appears to prohibit every other mode of infringing upon the lives of our fellow-creatures, and consequently forbids the practice of war.

The expedition of Abraham against the five kings, Gen. xiv. 14. &c. has been adduced as a justification of war; and it is said, that on his return from that expedition it was, 'that Melchisedec met him and blessed him.' That Melchisedec did so, is true, but that his blessing Abraham had any connection with the expedition, remains to be proved.

Besides, Christians are not called the children of Abraham, because they imitate his example in war, but because they exercise like precious faith with him. If Christians are warranted to imitate the example of Abraham in all things which met the approbation of God, then they may sacrifice cattle, practise polygamy, and buy and hold slaves.

The words of Jacob, Gen. xlviii. 22, may be adduced by some as evidence that the patriarchs engaged in hostilities; but the reading of the Septuagint, which Michaelis proposes to insert in the Hebrew text, refers the passage to Shechem or Sichem, which Jacob's sons destroyed on account of the violation of their sister Dinah; and which might be denominated a conquest with respect to Jacob. And we read of no other territorial ac-

quisition that Jacob made. The Chaldee understood Jacob's *second* and *bow* figuratively, translating this: 'By my prayer, and by my supplication.'

But as a complete answer to every thing that might be urged from the example of the patriarchs in behalf of war, let it be observed, that they lived prior to the promulgation of the law on Sinai, and that it is plain from many parts of their conduct, that they are not held up to posterity as perfect models in every transaction.

In after times, when the moral law was published to the Jewish people from Mount Sinai, this precept was incorporated with the others: 'Thou shalt not kill.' No command can be conceived more positive, clear, and unconditional—it gives no authority to kings or rulers—it says nothing of expediency, of national honour, or of unprovoked aggression, but, without comment, leaves its mandate to the common sense and common charities of mankind.

That exceptions made by divine authority, and consequently not of a sinful nature, are to be found intermingled with the ceremonial institutes given to the Jews, is undeniable; but they evidently belonged to the covenant of peculiarity, and to particularise them here, would lead us too far from our main purpose. It is still true, that in the language of the Decalogue, simply taken, no exception appears; and it is also true, that when our Saviour repeats the precept in his sermon on the Mount, instead of making exceptions to it, he shews more than had been done before, its extensive and spiritual application.

Which of the Ten Commandments is not supposed to be, at least partially, suspended during war?—Do not men acknowledge other gods before Jehovah, while they serve and obey men in defiance of God's commands?—Do not war-makers impiously take God's name in vain, and make him a party or an associate in their guilty and murderous enter-

* See on this subject 'Basil Montagne's publication of the sentiments of authors on the punishment of death.'

prizes?—Is not the fourth commandment uniformly and wantonly violated during war?—Are not children so far authorized by war to dishonour father and mother, as even to take their lives, if they happen to be opposed to each other in the contest?

As to the following commands, the maxims and usages of war run thus: Thou *shalt* kill.—Thou *mayest* commit adultery and fornication.—Thou *mayest* steal, rob, and plunder.—Thou *mayest* bear false witness, slander, deceive, and lie.—Thou *mayest* covet thy neighbour's house, his wife, his ox, his ass, and every thing that is his.

Those wars of the Jews which were sanctioned by Jehovah, were undertaken at his express command, not upon *their* enemies, as such, but upon wicked nations, considered as the enemies of God—not to gratify *their* passions, or to avenge themselves, but to execute the divine vengeance.* They were wars of extermination, in which the vengeance of God was displayed; and they can be referred to with no more propriety, in justification of other wars, than Abraham's slaying his son at the Divine command, as his obedience was virtually perfect, can be alleged in justification of murder.

The command utterly to exterminate the inhabitants of Canaan, justified killing them at *any* time, and under *any* circumstances, so long as any of them remained, (those with whom a covenant was made, excepted) and made it a great sin to suffer any of them to live. But it would be hard to shew, that the Jews were permitted to exercise any feelings of malice towards them. For aught that appears, they were bound to exercise the same temper, and practise the same kindness towards their personal or other enemies, considered as such, which are more largely insisted on in the Gospel. Hence we find in the Pentateuch, precepts like the follow-

ing: 'Thou shalt not avenge, nor bear any grudge against the children of thy people; but thou shalt love thy neighbour as thyself. If thou shalt meet thine enemy's ox, or his ass, going astray, thou shalt surely bring it back again.' At a later period this precept is recorded: 'If thine enemy be hungry, give him bread to eat; if he be thirsty, give him water to drink.' Lev. xix. 18. Exod. xxiii. 4. Prov. xxv. 21.

In farther remark upon the Jewish wars, let it be observed, that many things were, by the Mosaic law, enjoined on the Jews, that were not on the Gentile nations; and many things are now enjoined on Christians, that were not on the Jews. The object of the Gospel dispensation was, among other things, a greater perfection of the human character than the law of Moses contemplated; therefore, for Christians to descend to a practice of the Jews, in any thing prohibited by the Gospel, is as unjustifiable as for the Jews to have adopted heathen customs forbidden by their law.

Have professing Christians received a command to destroy nations, similar to that given to the Jews? If so, let them produce it. Do they not rather fight at the command of their own passions? And is it not by a thirst for riches and glory, some disputed claim, or causes more trifling, that the flames of war are often kindled, and thousands of lives sacrificed? But why do Christians pitch upon the Jews' *wartlike* actions, as the only model for imitation? Why not practise circumcision? Why not sacrifice cattle? Why not admit plurality of wives? If we disapprove these practices, as not comporting with the dispensation of the Gospel, let us, for the same reasons, disapprove following their examples relative to war, that destroyer of life, religion, and morals, and entailer of misery and distress on millions that are left to deplore its consequences.

It is worthy of notice, that David, endeared as he was by his virtues,

* In Numb. xxi. 14. they are called 'the wars of the Lord.'

yet, because 'he had shed much blood, and made great wars,' 1 Chron. xxii. 8, was forbidden to build the temple. Although the wars he carried on were at the command of the Lord, and against the wicked; and though neither he nor the rest of mankind, had been taught, in the clear and comprehensive manner which we now are, that they ought to love enemies, the building of a house to the Lord was reserved for Solomon, whose name signifies *pacific*.

There is a sentence in the book of Proverbs, xx. 18, which might seem to give some countenance to national hostilities, viz. 'Every purpose is established by counsel, and with good advice make war.*' The inspired Proverbs are maxims of wisdom, illustrated for the most part by some familiar subject, that existed at the time they were delivered. The object here is, not to inculcate the lawfulness of war, but the necessity of sound wisdom in relation to the actions of men; and the subject of war appears to be introduced, merely to illustrate this idea. Similar to this, in the New Testament is the apostolic language, 'Know ye not that they who run in a race, all run; but (only) one receives the prize? So run, that ye may obtain.' 1 Cor. ix. 24. Not, surely, recommending the Olympic games to their imitation, but enjoining on them activity in their Christian course.

In Judges v. 8, it is said, 'They chose new gods; then was their war in the gates;' which plainly means, that idolatry was the fatal source of all the calamities of Israel. When they forsook God, God forsook them, and gave them into the hands of the heathen, their enemies, who oppressed them, and shut them up in their cities.

Psalms lxviii. 30. 'Scatter thou the people that delight in war,' that is, as Dr. Hammond paraphrases it, 'Punish and destroy those that hold out, and trust in their military strength,

tyrannizing, and oppressing, and subduing all their neighbour nations, and out of an insatiate desire of wealth, though they have ever so much, will have more, and use all violence and war to that purpose,' &c.

In Jer. xvii. 5, a curse is pronounced on him 'that trusteth in man, and maketh flesh his arm.' Yet this is notoriously the case in regard to national hostilities; great dependence being placed on the skill of the men in military tactics, on the bravery of the soldiers, and the experience of their general, to the exclusion of reliance on the Divine power, and the aid of him who alone giveth strength and success in any undertaking.

When we read in the writings of the prophets, those striking predictions of the coming of Messiah, the character in which he is described, and the offices he is represented as performing, are all opposed to the destructive practice of war.

Isaiah ii. 2-4. 'It shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow into it.

'And many people shall come and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of the Lord from Jerusalem.

'And he shall judge among the nations, and shall rebuke many people; and they shall beat their swords into plough-shares, and their spears into pruning-hooks; nation shall not lift up sword against nation, neither shall they learn war any more.'

The same passage occurs in Micah, iv. 1-4, with this addition: 'But they shall sit every man under his vine and under his fig-tree; and none shall make them afraid: for the mouth of the Lord of hosts hath spoken it.'

Isaiah, ix. 6, the prophet thus speaks: 'To us a child is born, to us

* See a similar passage in Prov. xxiv. 6.

a son is given: and the government shall be upon his shoulder: and his name shall be called, Wonderful, Counsellor, the Mighty God, the Everlasting Father, the *Prince of Peace*. Of the increase of his government and peace there shall be no end.*

How completely were these predictions verified, as they regarded the Saviour himself! He taught his disciples the doctrines of peace, and commanded them to take up the cross and to follow him, to live in peace, and to follow peace with all men. His last gift to them was peace. He said to them, when about to send them out into the world, 'Behold, I send you forth as *lambs* in the midst of *wolves*;' thus teaching them what treatment they might expect, and what character they must maintain among wicked men.

We find, throughout the Old Testament, that those men, whether individuals or nations, who depended on the preserving power of God, and were mindful of their allegiance to him, experienced the Divine protection on the most trying and difficult occasions; while those who departed from God, and placed their dependence on human strength, were awfully overthrown. The following instances of both may be given.

Noah, the only righteous man of his generation, trusted in God, and was preserved amidst a world of waters.

Moses excites the feeble Israelites, despairing for fear of the mighty host of Pharaoh, to this dependence, saying, 'Stand still, and see the salvation of God.'*

Joshua knew his security to be in this dependence; to which he was encouraged by the promises of God, saying, 'Be strong, and of good courage; be not afraid, neither be thou dismayed; for the Lord thy God is with thee, whithersoever thou goest.†

Gideon, to convince him of the security of this dependence on God

alone, was directed to reduce his army of thirty-two thousand, to only three hundred; lest peradventure Israel might vaunt themselves against God, saying, 'Mine own hand hath saved me.†

David, the valiant and victorious king of Israel, ascribes all his preservations and deliverances, to the arm and power of God only. 'Truly (says he) my soul waiteth upon God, from him cometh my salvation. He only is my rock and my salvation, he is my defence.'

On the other hand, we find among the Heathen, high notions of man's being vested with a power of *self-defence*, and self-preservation, and hence many arrogant and confident pretensions. But if we take a view of the fate of such pretenders, we see exemplary and awful instances of the vanity of such boastings.

Pharaoh, king of Egypt, exalted himself, and opposed his own will to the command of God, saying, 'Who is the Lord, that I should obey his voice to let Israel go?' He perished, with all his host, in the Red Sea.

Goliath, glorying in his *natural* strength and stature, approaches David with the utmost disdain, saying, 'Come to me, and I will give thy flesh to the fowls of the air, and to the beasts of the field.' Yet he fell by a stone from the sling of the stripling whom he had despised. The reason is obvious: the youth trusted in the power of God, the giant in his own.

Sennacherib, king of Assyria, boasting of his might, and enumerating the nations whom his fathers had destroyed, was suddenly surprised with the loss of one hundred and eighty-five thousand of his army, in which he trusted; and returning home with shame, was there slain by a conspiracy of his own sons.

The instance of Nebuchadnezzar might also be quoted, to show the impiety and danger of confiding in personal greatness, or in national splen-

* Exod. xiv. 13.

† Joshua, i. 9.

‡ Judges, vii. 2.

door. The Scriptures abound with expressions to the same effect, such as the following : * ' There is no king saved by the multitude of an host. A mighty man is not delivered by much strength. An horse is a vain thing for safety, neither shall he deliver any by his great strength. Behold, the eye of the Lord is upon them that fear him, upon them that hope in his mercy, to deliver their soul from death,' &c.

If the drift and current of Scripture are opposed, as might be farther shown, to the doctrine of man's *power of self-defence* and preservation, a doctrine springing from mistaken pride, and presumptuous self-exaltation ; then what becomes of the *duty of self-defence*, so much and so warmly contended for ? How much better to substitute in its stead the undoubted Scripture doctrine of dependence on the power of God alone for preservation, a doctrine perfectly agreeable both to the laws of nature, and to the precepts of Christianity.

The following paragraph was sent by the Author of the article entitled, ' Defence of the Peace Society' too late for insertion in its proper place, it should follow the word ' opponent,' p. 106, col. 2. line 3.

..... CHRISTIANUS is not insensible to the miseries which are

inflicted on man by the ruthless ambition of the conqueror ; he is not void of feelings of regret when might appears to overcome right ; but this he considers to be, too often, the result of an appeal to force, instead of to reason and religious principle, in the settlement of national disputes. To prevent the continuance of these unequal, these sanguinary contests, the very recital of which makes humanity to bleed, is the object of the Peace Society : this they endeavour, under the Divine blessing, to effect by infusing into the hearts of men those Christian principles of love and good will that strike at the root of discord and strife, and would establish among men that individual and social happiness, to accomplish which the Patriot has bled, and the Politician wielded the thunders of his eloquence. History and experience make the friends of peace despair of seeing this happy and auspicious era, produced by the kings of the earth, who give their power and their strength to the beast, to the moloch of War ; No, it is to the Lamb, slain from the foundation of the world, with whom those kings make war, that they look with faith and unshaken confidence for victory over all the enemies of his peaceful kingdom ; they know that he ' shall overcome, for he is Lord of lords, and King of kings.' Rev. xvii. 14.

* Ps. xxxiii. 16, 17, 18, 19.

ODE ON WAR.

For every battle of the warrior is with confused noise, and garments rolled in blood : but this shall be with burning, and fuel of fire, &c. Isaiah ix. 5—7.

See the conqu'ring Hero comes !
 Glory in his bosom reigns ;
 Streaming banners, waving plumes,
 Wrested spoils, and captive trains,
 Glitt'ring arms, and clanking chains
 Shew the riches conquest gains,

Trumpets, drums, and cannon loud,
Praise him 'mong the vulgar crowd;
Hist'ry's page, and Flatt'ry's pen,
Praise him 'mong exalted men.

Raise the arch triumphant, high,
Strew th' unworthy way with flow'rs;
"Long live, mighty Caesar!" cry,
His the fame, the suff'ring ours.
Vengeance he has hurl'd around,
Stunn'd the skies, and shook the ground,
Form'd his lines,
Sprung his mines,
And forc'd the mighty barrier's mound.

Ye, who commerce would increase,
Ye, who value humankind,
Till the soil, or tend the fleece,
Learning's son, or lab'ring hind;
Men of wisdom, men of peace,
Spreading empire o'er the mind,
Shrink to nothingness, and cease!
Ye are empty as the wind!
Can you, little as you are,
Ever arrogantly dare
With an Hero to compare?
Haste, and drag his gilded car,
Spread his triumphs wide, and far—
Hail the Deity of War!

Ah! what voice is that which breaks,
Thund'ring through the frantic herd?
Hark!—'tis Truth, 'tis Conscience speaks!
Sons of men! they will be heard!—
"Turn to scenes behind you, turn,
"Where destroying legions stood,
"Where in ruins cities burn,
"Where the earth is drench'd with blood!
"See the countless myriads slain!
"Hear the last expiring breath
"To the God of Love complain,
"Gasping veng'ance e'en in death.
"Weeping widows in despair,
"Wring their hands, and rend their hair,
"Sighs and moans,
"Shrieks and groans,
"Putrid limbs and scatter'd bones,
"Pois'ning the encumber'd heath—
"These shall blast the laurel wreath!
"Justice banish'd from her throne,
"Mercy hence so rudely driv'n,
"Peace, to mortals now unknown,
"These have wing'd their way to heav'n.
"Issuing from the altar there,
"Goodness hears their patient pray'r;

" Long they shall not pray in vain—
 " God will his own cause maintain,
 " And the wrath of man restrain ;
 " Place them on their seats again,
 " Guardians of a gentler reign.
 " Yes, from out confusion wild,
 " Order, happiness shall spring ;
 " Nations shall confess the child,
 " Born to be creation's King.
 " He shall rule with boundless sway,
 " And his kingdom shall not cease,
 " Heav'n and earth shall him obey—
 " Mighty God, and Prince of Peace.
 " Truth shall fix his throne and crown,
 " Wisdom shall his laws ordain,
 " Pow'r shall tread th' oppressor down,
 " Freedom break the vassal's chain ;
 " Bounty shall the poor supply,
 " Mercy shall the wretch befriend,
 " Praise shall rise to God on high,
 " Peace shall o'er the earth extend.
 " Nations, barbarous and rude,
 " Shall to gentle meekness move,
 " And, with childlike grace endu'd,
 " Melt into a mass of love.
 " Then the sword's rebeaten blade
 " Shall the furrow'd earth refine,
 " And the spear, for murder made,
 " Prune the too luxurious vine.
 " Of no plund'ring foe afraid,
 " Each shall reap the crop he sows,
 " And beneath his fig-tree's shade
 " Sing, and sink to safe repose.
 " God the word prophetic gave,
 " God, almighty to fulfil
 " (Strong to punish, strong to save)
 " All the counsels of his will."

Pray, ye saints ! with ardour pray ;
 Mourn, the season's long delay ;
 Patient, wait destruction's doom ;
 Hope—the kingdom soon shall come.
 See the period drawing nigh,
 Sin, and wo, and death shall die :
 Yet the cross a season bear,
 And the glory you shall share.

THE
HERALD OF PEACE.

MAY 1821.

ARRANGEMENTS have been made, which it is hoped will put *The Herald of Peace* in a situation to claim and to deserve the support and the approval of the friends of Christianity.

An Individual of distinguished literary merit, (whose sentiments and prior exertions on behalf of the great and the good cause of which *The Herald* is designed to be in some sort the representative, have fitted him for the task,) has consented to take the helm of editorship; and we trust it will be wafted by favouring gales on its interesting voyage, and bear a rich cargo of Peace and Hope, and Truth and Virtue.

Should it become an advocate worthy of the noble principles with which it is identified, those who have interfered to preserve it from being wrecked will be abundantly recompensed. They have felt, they strongly feel, the value and importance of such a Work as *The Herald of Peace*. As a record of the progress of the pacific principle—as an arena where the question, Whether Man *must needs be* a slayer of Man? may be brought to the test of inquiry—as a storehouse, where every thing tending to promote the spirit of fraternity, and to subdue the fatal influence of the malevolent affections, may be treasured up,—they recommend it to the attention of the friends of Peace, they entreat them to cooperate by their literary contributions, and by their personal exertions, to give it interest, and influence, and circulation.

It is not in the narrow bounds of this introductory greeting that they will descant on the horrors of War—on the causes or the consequences of this heaviest of evils—volumes upon volumes might tell its tales of misery, and the history be but *begun*. Ten thousand busy pens might be engaged in recording its enormities—and yet their melancholy list would be but entered on. Its ravages have desolated the universe—its curse has pervaded all earthly space and time. It spares neither youth nor age—nor domestic nor national happiness—nor arts, nor sciences—nor wisdom, nor virtue. It is a personification of death—but with multitudinous terrors. It is an appalling, a gigantic presence—awful, horrible, “breathing threatenings and slaughters.”

and scattering terror, agony, destruction. But why should they dwell on the disgusting picture?

— It is for them to anticipate, it is for them to co-operate in introducing, that "day of promise" whose sun shall shine forth unclouded, and pursue through ages of peace and joy its bright and benignant course. They can have no doubt that such a day will burst upon the world; for such is the assurance of that sacred volume on which they build their fairest hopes, and whence they gather their strongest arguments and consolations. On that they rest, and rest unshaken. To it they appeal from the contempt of the scornful—from the hopelessness of the despairing—from the indifference of the idle—and from the passions of the proud.

N. B. It is necessary it should be fully understood that the *Society for the Promotion of Permanent and Universal Peace* is in nowise to be considered responsible for the articles which may appear in this Work. They will use it as their official organ, and they recommend it to the patronage of the friends of that Society; but they have no influence over the editorial department, and they wish to have none.

ON THE MILITARY PROFESSION.

WHAT IS a Soldier? Rub off the varnish which poets, orators, politicians, and historians, have so thickly spread over his profession, and what is he?

A man clad in garments of a prescribed form and colour, who is paid so much per day, or month, to destroy his fellow creatures according to the directions of his commander.

He is a servant; he does his work, takes wages and wears a livery.

Yes, a livery; for the military uniform is nothing more, make it as gay and gorgeous as you please. It is true there is nothing disgraceful in this circumstance, for many an honest man and good Christian wears a livery, and many more wish they did, for the sake of their ill-covered backs. But they would not, at least so we hope of many, wear the livery of blood. Nor have they the foolish vanity, common to the high-born fop, who wishes to display his graceful person to advantage, and the ignorant rustic, fired with envy at the serjeant's worsted sash, who greedily covets

the livery to adorn the body, heedless of the servitude of which it is the badge, and of the debasing, the wicked drudgery which it pledges the wearer to perform. Few servants are proud of liveries, though they wear them. They submit to the coat, because it belongs to the station in which they have to earn their bread; and would gladly rise above the one, and throw off the other. In the army, many have pressed into the servitude for the childish vanity of exhibiting themselves in its pretty livery.

There are two particulars in which soldiers are much worse off than other servants.

Their servitude, as to the great majority at least, is not dissoluble at pleasure. It is not so properly servitude as slavery. However much they may have been disappointed in the place, it is not allowed them to give their masters warning, and seek a new one. They are sold for life, or at least for a term of years. For many of them no year of Jubilee will ever come. They have rashly adopted the

worst side of the alternative offered to slaves in Judea, and renounced their liberty for ever. Their ears are bored. The awl has pierced and fixed them to the door-post of Moloch's temple. Without the mercy of discharge, they have only the prospect of continuing in their dreadful trade of shooting others; or deserting, and being shot themselves. The poorest wretch that ever felt his blood quailing within him, as famine stared him in the face, should pause, and reflect, before he thus mortgages himself without hope of redemption.

But there is still more need for serious reflection if the nature of the work be recollected which he hires himself to perform. The tasks of servants are often laborious, but they put no force upon the conscience. The burden presses not there. Even slavery brought but seldom that necessity for chusing between obeying man, and obeying God, which is prominent in a soldier's life, if he have a clear sense of Christian duty. The evil is accidental in the one case, essential in the other. The first Christians might be slaves, but would not be soldiers. With this station they were told to be content, but were never told so as to that. How could they indeed, when its works are only recognized in the New Testament as among the works of the devil, which Christ came to destroy? The soldier's labour is immense. He has to make bodily exertions the recital of which fills us with astonishment, and under which nature often sinks, and he perishes, without the stroke of the enemy, of mere fatigue and exhaustion. Violent occasional exertions, long continued endurance, and severe privations, make up the sum of his existence in the scene of warfare; and all for what? To make ruins of towns, and deserts of fruitful fields, and on some great day of contest to stretch as many as possible of his wretched fellow labourers in the opposite ranks lifeless on the ground.

To burn and waste, and maim and

kill, without hesitating, or asking why, these are his *duties*. The love of plunder and of fame, ferocity and revenge, are the dispositions which such acts imply, and which, if not previously existing, are generated, and, if existing, cherished by them. Can there be a deeper contrast with the deeds and dispositions which Christ has pronounced "blessed" in the opening of his Sermon on the Mount? And shall man dare to impose, or obey, a code of duty hostile to that which he has given? Or, can he dare it with impunity?

What are his wages? A bare support for the great multitude. They might have earned a better by honest industry in a thousand different ways. The more distinguished, indeed, gain estates and titles. Their laurels are gilt. One country is impoverished, to pay them for having desolated another.

Childish vanity, hard necessity, intractable idleness, greedy avarice, are not, certainly, the only soldier-making motives. There are some of a higher class, according to the common estimation. There is the desire of renown. The field of battle is the temple of glory, and while the many fight only for their pence a day, some are worshipping that idol.

"Fame is there, to say who bleeds,
And Honour's eye on daring deeds."

While the rest have only their anonymous share in a "passing paragraph of praise," these are celebrated by name, they have each his niche in history, and their deeds will be sung in the ballads of future generations. And is this the crown for which an immortal being should strive? Has his Creator placed him in this probationary world to peril all for such a tinsel prize? Grovelling ambition! Grovelling, even though we put out of view the mighty realities, the awful judgment of another world. The fame of Alexander, or Cæsar, or Charles 12th, is vulgar to that of Howard. In the dawn of knowledge,

their glory is waxing dim, but his brighter and brighter. Public opinion will soon demand histories in which heroes shall be no longer canonized, but the benefactors of mankind shall be those

"Around whose name the varying style refines."

But they boast the delightful con-

sciousness of having served their king and country. And in religion, persecutors have thought they were doing God service. No king, who is what he ought to be, the father of his people, can be served by what impoverishes and demoralizes them; and to what people has war, even the most successful war, proved a blessing?

ORIGINAL CORRESPONDENCE.

To R. Marsden, Esq. Treasurer of the Society, &c.

DEAR SIR,

IN the packet of tracts of the Peace Society which you sent me before I left England, No. 12 was wanting. In *The Sun* of 8 March 1814 is to be found a heart-rending picture of the calamities of warfare. I wish you could prevail on some of our friends who possess time and ability for the undertaking, to prepare a statement, for one of the next publications, of the various evils all attributable to war, from which mankind suffer. I mean especially such as although they may not appear to a superficial observer to have immediate connexion with war, are yet ultimately referable to it alone, such as the endless prohibitions and restrictions upon trade and commerce, and on the free intercourse of nations with each other. The more the subject is considered, the more will it be found that war is the source and main-spring of almost every evil, and of almost every grievance under which mankind are suffering. War is the chief and primary engine of the kingdom of Satan, and his efforts will not be wanting to counteract every thing attempted by your excellent Society. I hope and trust ere long to see a co-operation between us and the Bible Societies established in so many parts of the world: they cannot, it is true, adopt

as a measure of their society the intentions of ours; but the individuals composing them may still form themselves into associations for the purpose, the objects of both being so very similar; and indeed the more that peace is promulgated and established, the more will the circulation of the Scriptures be aided and encouraged. I hope the circulation of your tracts in the most general languages on the continent, is forwarded by every possible means.

Believe me, Yours, Dear Sir,
Very truly,

Malta, Christmas-day 1820.

To J. Bowring, Esq. Hon. Sec. of the Society.

SIR,

I HAVE the honour to acknowledge the receipt of your obliging communications of the 7th ult. to which I have delayed my reply, until I was in possession of the parcel which you had the goodness to forward to me; and it was only on the 20th inst. that the long-wished-for parcel reached my hands. I beg to offer you my sincere thanks for your compliance with my request, and I shall feel truly happy should an opportunity offer to enable me to reciprocate so much kindness. My wishes to be made acquainted with the interesting concerns of the Society for the promotion of permanent and universal Peace, have been fully gratified, and

I beg to assure you, that I shall give the subject that attention and consideration which the noble object of the promoters of the Society so justly challenge, and that I shall not omit to communicate their proceedings to the Friends of Religion and Peace in this Country.

I must, however, beg leave to state, that I had been given to understand that the Peace Society was closely allied to the British and Foreign Bible Society, and that the number of its members had been much more considerable: nor can I help regretting that the exertions for the promotion of Peace, founded on the Gospel, should not have been more generally recommended both in the higher and lower ranks of society.

The Friends and promoters of your highly laudable Society, have my best wishes and prayers for the entire success of their exertions; and with the assurance of my personal regard and esteem, I have the honour to be

Sir,

Your most humble and
obedient Servant, —

The Hague, 30 March 1821.

Extract from a Letter on the Conscription, in the Italian Possessions of the Austrian Government.

— In the month of August 1819, we were cruising in the Adriatic, and found that the system of conscription was still in exercise in most of the Austrian possessions we touched at, indeed it was acted upon with peculiar rigour just then, and to induce men to quit their homes with less repugnance, they were told, that they would be kept only three weeks (at Fiume and the other places appointed for the re-union of recruits,) to learn their exercise, and then be sent home again, free of expence, till their services should be required. How little the poor people depended on these promises, or how averse they were to the system altogether,

though in the utmost misery in those very homes they clung to, may be deduced from the following facts, out of many more we were told of:—

At the time already specified, we passed several days in the island of Cherso, and in the course of our rambles about the country, found many men secreted in the bushes to avoid the conscription, as the drawing of lots was just then taking place. They urgently begged for food, fearing to make their hiding-places known even to their countrymen.

On our arrival at Pola a few days after, we found the same persecution going on there, and the cultivation of the country at the same time miserably neglected for want of hands. Here we were told, and the story was confirmed by the Austrian officer commanding the District, that a poor woman finding her husband was forced to leave her, was driven to such despair, (women never being able to earn above the merest trifle in those countries) that taking her *five* children up to a cliff overhanging the sea, she threw them all in, and herself after them!

To the Editor.

SIR,—You have directed the regard of your readers, in a former Number, to Mr. Sheppard's "Inquiry on the Duty of Christians with respect to War;" but your attention was on that occasion exclusively directed to the first part of his publication, where he attacks the peculiar principle of the Peace Societies, and maintains, that in certain circumstances it may be lawful for Christians to engage in warfare. To my mind, the observations brought forward in opposition to his reasonings were as satisfactory as the spirit with which they were expressed was pleasing. If all theological controversies had been conducted with the same pacific dispositions which usually characterize the pages of *The Herald*, the religion of Jesus would have flourished more extensively; recommending itself

by the amiable character of its disciples, to the consciences of all men. Because they have not known what spirit they were of, therefore, in all ages of the church, Christians have been found imitating the conduct of James and John, and in their uninstructed zeal have been ready to call down fire from Heaven to consume their adversaries.

No such feelings as these, however, animate the mind of the author of the Inquiry. Whilst in a proper spirit he contends that Christians may, under peculiar circumstances, take up arms, he is evidently inspired with an anxious desire for the universal prevalence of pure Christianity, when of necessity wars would come to a perpetual end.

He is, therefore, the advocate for defensive war only, and is as inveterately principled against the usual grounds of hostility among nations, as are the warmest friends of Peace. After having taken a general view of the Christians' rule in regard to War, and noticed the objections which might be made to it, he says,

"The other system, that of unrestricted, unsanctioned warfare, has been tried ever since Nimrod's time; and has repeatedly ended in the destruction of nineteen mutual aggressors by the twentieth; an Alexander, Caesar, or Tamerlane. History exhibits the effects of this system; conjecture foretels, with alarm, those of the defensive. Can they be worse than the former?"

Considering no martial operations as justifiable to the view of a Christian, but those which result from judicial authority, national or international, he says, "it follows, that he cannot use arms at the unlimited direction of the State."

But it may be asked by the advocates for the War system, What kind of reliance can be placed on that national force, the individuals of which are to decide how far they will choose to comply with the directions of judicial authority; and who, at the moment

when their services are most needed, may see fit to disband themselves?

Mr. S. would meet this objection by alleging, that if the Governments were truly Christian, there could be no disagreement in the views of themselves and their subjects. But as the Governments of Europe, though professedly Christian, are notoriously influenced by motives of state policy, and not by the spirit of the gospel, the system advocated by the Inquirer is wholly inapplicable to the present state of things. Indeed he appears perfectly aware of this, and exhibits in a very striking manner the motives by which States are in general actuated; and which we think is sufficient to deter the Christian from yielding himself up to the unlimited military service of any Government.

"Now there is no doubt that the State itself, as comprising the legislative and executive power, is the supreme court of the realm; and if it were true, that it is, or supposable that it will be, always actuated by principles of justice, as to national affairs, in the same degree as its own inferior courts are, as to municipal affairs, then the Christian subject needs not, on my principles, scruple to become a member of an armed force, at the unlimited disposal of the State. But nothing is more certain than that this time is not yet arrived. It is apparent from all history and experience, that, while the force of its civil courts may be employed in doing justice and maintaining peace, the greater force of the State may be wielded in violation of every rule of Christian justice, and peace. The pride, resentment, covetousness, or ambition, of a sovereign or a minister, or the same spirit prevailing in the nation, and exciting a popular cry, may lead to the most unjust use of that force. While the civil court may be punishing the duellist, and reprobating his lawless notions of personal honour, the State may engage in a duel, where myriads of lives are to be sacrificed to national

honour; while they are deciding against the man who unjustly pleads a title to another's lands, the State may embark in a war, whose real object (under the mask of precaution or reparation) is aggrandisement, by the conquest of a neighbouring territory; while they are guarding the property of the subject from illegal, private, or corporate claims, the State may undertake a contest, whose secret spring is, the desire of certain individuals for increased patronage, and of certain classes for military or fiscal appointments, at the cost of general and oppressive taxation. These unjust impulses and acts of war have existed, and may exist, more or less, even under the best *actual Government*, since, from a despotism to democracy, and through every mixed and intermediate form, it is certain that the majority of men, and perhaps the still greater majority of *statesmen*, have not yet been influenced by truly Christian principles; and it is, therefore, morally certain, that the evil passions of our nature must frequently, not to say generally, affect the public measures. This fact deserves attention, because it is a full answer to those who may say, "Your reasoning is correct, for the Christians who live under a despotic or democratic form of Government; but we, who live under a Constitution founded and administered in justice, need not hesitate to give our unlimited service to the State." I admit cordially the superior excellence of our Constitution; but it surely cannot need proof, that *this State*, like all others in the world, *is, and has been, ever liable to be plunged into wars which no consistent Christian can regard as just.*

"On these grounds, I think it evident that no such Christian, no one who is fully enlightened in the spirit of his religion, can become a military person, at the full disposal of *any* state. Very far, indeed, am I from supposing that there are no true Christians in that profession; on the contrary, it is impossible to doubt

(since we have the strongest evidence of the fact) that there have been distinguished examples of piety in it, and we have every reason to believe that there still are such: but I must regard their approval of unlimited military service as an erroneous view of Christian duty, since I cannot see how a Christian can justify himself in actively aiding measures and enterprises that are unchristian. But it cannot be doubted, that he is always *liable to the necessity* of doing so, as a member of a body which is placed at the entire disposal of a state, and obliged to act mechanically at its command. To place himself under such an engagement is not consonant to the spirit of his religion, nor to the moral liberty of man, and the proper ends of government. It may, indeed, be said in defence of unlimited service, 'He who bears arms for the state, is, in this character or office, merely an instrument, and, as such, not accountable. The military officer, or soldier, though they may be liable to aid or execute acts of injustice, are blameless, while acting under a lawful authority. And, besides this, the common soldier is necessarily a mere instrument, from his ignorance of the rules of political justice, and total incapacity of deciding on the merits of the service in which he is engaged, so that he escapes moral responsibility in two ways; by a defect of knowledge, as well as by devolving it, like his superiors, on the government which they serve. The criminality, if any, rests wholly with that supreme authority which devises and directs the wrong.' I answer—But every man who bears the name of a Christian, is a subject of that revealed law of God which forbids all wrong. He cannot, when invited or summoned to become a soldier, without due limitation of service, convert himself, before entering on such an engagement, into an irresponsible mechanical instrument, like the bayonet which he is to wear, or the cannon which he is to point. *If he has seen or heard the precepts of*

the Decalogue and of the New Testament, he cannot annul the moral obligation to obey them, though he may be insensible or regardless of it."

Such sentiments as these, if universally received, could not fail, I apprehend, to annihilate the practice of war; for those who would engage themselves only to fight, *consistently with the sacred obligations of Christianity*, would be very unfit agents for carrying into effect the purposes and practices of human destruction. Happy will it be for the world if even Mr. Shep-

pard's principles become generally prevalent. Peace would erect her universal empire, and the sons of men would no longer seek each others destruction; but, on the contrary, strive to promote their mutual felicity.

Though I think, with the Friends of Peace, that Mr. S. has not taken the high ground which the religion of Jesus Christ requires, yet I must regard him as a valuable auxiliary in the arduous but glorious work of promoting peace on the earth. J.

BATH AUXILIARY PEACE SOCIETY.

AN interesting account of the formation of this Society was inserted in our last Volume, page 121; and we also gave (p. 154) a brief but excellent Address which emanated from it. With great pleasure do we avail ourselves of the present opportunity for again introducing it to the notice of our readers, by copying the following statement of the proceedings at its first Anniversary.

Proceedings of the First Anniversary Meeting of the Bath Auxiliary Peace Society, holden on Friday Feb. 23, 1821;

HENRY WANSEY, Esq. in the Chair.

THE Report of the Committee was presented by William Davis, Esq. to the Chairman; who requested the Secretary, Mr. George Wood, to read the same.

The following Resolutions were then unanimously adopted:

Moved by Rev. J. P. Porter, seconded by Rev. T. Mallalieu—1. That an account of the Proceedings of the Meeting at which this Society was established, with the Report of the Committee now read, and the audited account, be printed and distributed, under the direction of the Committee.

Moved by Rev. M. Maurice, seconded by W. Davis, Esq.—2. That this Meeting congratulate the Parent Society on the extended influence of those pure and pacific principles for the diffusion of which it was expressly instituted; and they trust that the

measure of success which has been already vouchsafed to the Society, will operate as an incitement to increased exertion.

Moved by T. Isaac, Esq. seconded by Mr. H. Howse—3. That the thanks of this Meeting be given to William Davis, Esq. the Treasurer, and to Mr. George Wood, the Secretary, for their acceptable services; and that they be requested to continue the same.

Moved by Mr. H. Crook, seconded by Mr. R. Godwin—4. That the thanks of this Meeting be given to the Members of the Committee, for their exertions in promoting the important objects of the Society, and for their Report now read; and that the following gentlemen be the Committee for the ensuing year, with power to add to their number, viz.

Henry Wansley, Esq.	Mr. John Gray
Rev. John Paul Porter	Mr. Joseph Harris
Rev. Thos. Mallalieu	Mr. John Martin
Thos. Isaac, Esq.	Mr. Jas. Gooden
Mr. Thos. Langdon	Mr. Rich. Godwin
Mr. Henry Crook	Mr. Henry Howse
Mr. Michael Shum	

Moved by Mr. J. Martin, seconded by Mr. J. Harris—5. That the cordial thanks of this Meeting be given to Mr. Robert Carpenter, for the continued gratuitous use of a room in his house for the Meetings of the Committee.

Moved by Rev. J. Hunter, seconded by T. Isaac, Esq.—6. That the thanks of this Meeting be given to the Rev. Michael Maurice, of the Bristol Auxiliary Peace Society, for his interesting communications now made; and to other friends from different parts, who have favoured the Meeting with their acceptable company on this occasion.

The Chairman having left the Chair, it was unanimously resolved, That the cordial thanks of this Meeting be given to Henry Wansey, Esq. for his kindness in taking the chair, and for his able and gentlemanly conduct therein.

First Annual Report of the Bath Auxiliary Peace Society.

YOUR Committee feel peculiar satisfaction in being enabled to commence their Report of the first year's proceedings of the Society, with laying before the Members the following Minute of the Committee of the Parent Society, adopted with reference to the formation of this Auxiliary Society:

"COMMITTEE.—The proceedings of the Meeting held at Bath on the 25th of February were read; and Mr. Rees is requested to inform the Secretary, that the Bath Auxiliary Society is acknowledged as a Branch of this Society.—The Secretary is requested at the same time to communicate the very great gratification which the Committee have received in perusing the statement of the proceedings at Bath; and that they have been particularly encouraged by the manly and decisive tone of the Resolutions which have been adopted.

"*Earl Street, March 10, 1820.*"

Your Committee would now state, with as much brevity as is consistent with perspicuousness, such particulars as they consider it their duty to submit to the Members.

VOL. III.

The *means*, which have been employed in promoting the objects for which the Society was instituted, have been as ample as the novelty of the principle inculcated, and the inveterate prejudices of early education and confirmed habits, warranted them in expecting. The Subscriptions and Donations received within the year amount to 39*l.* 5*s.*; and the number of Tracts furnished to Subscribers for circulation is, 1,218. In addition to this primary method of diffusing information, your Committee have printed 500 copies of an Address, illustrative of the general principles of Peace Societies; and at the same time announcing the formation of the Bath Auxiliary, and inviting the co-operation of Christians of every denomination. Of these a considerable number have been distributed. Your Committee have likewise employed the press in minor objects subservient to their design. They have also placed half-bound sets of the Society's Tracts on the tables of the principal Public Libraries, and of the Upper and (late) Kingston Rooms, in this city. In a word, your Committee trust they have fulfilled their delegated duties to the extent of their means and opportunities.

Your Committee gladly avail themselves of this occasion to express their sense of obligation to Mr. Carpenter, for the kind permission which he has given them of gratuitously holding their meetings at his Office in Trimstreet; a feeling in which, they doubt not, every member of the Society will heartily participate.

A retrospect of the circumstances of the past year is, however, not unmingled with mournful recollections. In the month of August the cause of Peace was deprived of a zealous advocate, and the Committee of an efficient member, by the sudden and distressing death of the Rev. John Chamberlain: an event which, from its unlooked-for occurrence, seems aloud to proclaim to those whose existence in this world is held by an

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equally uncertain tenure—"Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom, in the grave."*

With regard to the degree of success which has attended the circulation of Tracts, &c. your Committee can, on this head, only point with precision to the number of Subscribers, all of whom, it may be fairly presumed, are convinced of the rectitude of the distinguishing principle of the Society. In how many other instances those silent reasoners may have been rendered successful in extirpating deep-rooted errors, become venerable by time, and sanctioned by example, your Committee have not the means of declaring. Nor on this head would they indulge any immoderate anxiety. Satisfied that the cause they advocate is the cause of God and of man—that the principles they profess are derived, pure and unadulterated, from the Scriptures of

truth—they are content perseveringly to proceed in the path of Christian duty, and to leave the result of their humble efforts in this infant cause to Him whose sole prerogative it is to bless with success any "work of faith" or "labour of love." Under this impression, they commend the interests of the Society to the unwearied prayers of every friend of Peace; and at the same time, as a powerful stimulus to increased personal exertion, they cite the following encouraging statement from the last Report of the Tavistock Auxiliary Peace Society:

"On the supposition that there was no other institution of this nature but our own, and that, from this period, every member were to be the means of making one active convert annually, and should do the like for 30 successive years, the object would be more than accomplished, even supposing it were necessary to bring over to this truly benevolent cause every man, woman, and child on the face of the Globe! This consideration ought to encourage us; and it is hoped that in the ensuing year no subscriber will let his Tracts lie uncirculated."

The members of the Tavistock Society, to whom these remarks were applied, amounted to only 46; a number not much greater than that of our own Society.

Finally, your Committee believe they cannot conclude this Address in a more efficient or more acceptable manner than by attaching to it the last Report (the fourth) of the Committee of the Parent Society, which has been but very recently published.

* The circumstances of Mr. Chamberlain's death are as follows:—About 7 o'clock on Friday evening the 4th of August, Mr. C. left his house to take his accustomed walk; and, in passing through a field in the neighbourhood of Moor-lane, Holloway, he must have been seized with an apoplectic fit. Between 3 and 4 o'clock on Saturday morning he was discovered by a milkman lying on the ground in an insensible state; who procured assistance, and (being ignorant of Mr. C.'s person) conveyed him to a house in Widcombe parish, where medical aid was procured: but it proved unavailing; and, still insensible, he expired about 3 o'clock in the afternoon.—The verdict at the coroner's inquest was, *Died by the visitation of God.*

EXTRACTS.

From "No Cross, No Crown," by Wm. Penn.

CHAP. VIII.

§ 5. If we look into the histories of the world, we shall find many

instances to prove the mischief of this lust of pride. I will mention a few of them, for their sakes, who have either not read or considered them.

Solou made Athens free by his excellent constitution and laws; but the

ambition of Pisistratus began the ruin of it before his eyes. Alexander not contented with his own kingdom, invades others, and filled with spoil and slaughter those countries he subdued : and it was not ill said by him, who, when Alexander accused him of piracy, told him to his face, that Alexander was the greatest pirate in the world. It was the same ambition that made Cæsar turn traitor to his masters, and with their own army, put into his hand for their service, subdue them to his yoke, and usurp the government ; which ended in the expulsion of freedom and virtue together in that commonwealth : for goodness quickly grew to be faction in Rome ; and that sobriety and wisdom, which ever rendered her senators venerable, became dangerous to their safety : insomuch that his successors hardly left one they did not kill or banish ; unless such as turned to be flatterers of their unjust acquisition, and the imitators of their debauched manners.

§ 6. The Turks are a great proof to the point in hand ; who, to extend their dominion, have been the cause of shedding much blood, and laying many stately countries waste. And yet they are to be outdone by apostate Christians ; whose practice is therefore more condemnable because they have been better taught : they have had a master of another doctrine and example. It is true, they call him Lord still, but let their ambition reign : they love power more than one another ; and to get it, kill one another ; though charged by him, not to strive, but to love and serve one another. And, which adds to the tragedy, all natural affection is sacrificed to the fury of this lust, and therefore are stories so often stained with the murder of parents, children, uncles, nephews, masters, &c.

§ 7. If we look abroad into remote parts of the world, we shall rarely hear of wars ; but in Christendom, of peace. A very trifle is too often made a ground of quarrel here : nor

can any league be so sacred or inviolable, that arts shall not be used to evade and dissolve it, to increase dominion. No matter who, nor how many, are slain, made widows and orphans, or lose their estates and livelihoods : what countries are ruined ; what towns and cities spoiled ; if by all these things the ambitious can but arrive at their ends. To go no farther back than sixty years, that little period of time will furnish us with many wars begun upon ill grounds, and ended in great desolation. Nay, the last twelve years of our time make as pregnant a demonstration, as we can furnish ourselves with from the records of any age. It is too tedious, nor is it my business to be particular : It has been often well observed by others, and is almost known to all : I mean the French, Spanish, German, English, and Dutch wars.

—◆— *Heraclitus*.

VIRUS would strike me blind, if I should laugh at your wars. By music, pipes, and stripes you are excited to things contrary to all harmony. Iron, a metal more proper for ploughs and tillages, is fitted for slaughter and death : men, raising armies of men, covet to kill one another ; and to punish men that quit the field for not staying to murder men. They honour as valiant, such as are drunk with blood ; but lions, horses, eagles, and other creatures, use not swords, bucklers, and instruments of war : their limbs are their weapons, some their horns, some their bills, some their wings ; to one is given swiftness ; to another bigness ; to a third swimming. No irrational creature useth a sword, but keeps itself within the laws of its creation ; except *Man*, that doth not so ; which brings the heavier blame, because he hath the greatest understanding. You must leave your wars, and your wickedness, which you ratify by a law, if you would have me leave my severity. I have overcome pleasure,

I have overcome riches, I have overcome ambition, I have mastered flattery: fear hath nothing to object against me, drunkenness hath nothing to charge upon me, anger is afraid of me: I have won the garland, in fighting against these enemies. See his Epistles to Homodorus.

*Thos. Secker, Archbishop of
Canterbury.*

WAR in all cases is accompanied with dreadful evils; of which we are apt to consider the heavy expense, as if it were the only one, and forget the sufferings and miserable deaths of such multitudes of human creatures, though *every one* of them is a *murder*, committed by the authors of this calamity. Works, vol. iii. p. 876.

But War is also a state of no less wickedness than calamity and terror. Whenever it breaks out; one side, at least, must have acted grievously contrary to humanity and justice; contrary too, in all likelihood, to solemn treaties, and that from no better motives than little resentment, groundless or distant fears, eagerness of gaining unnecessary advantages, restless ambition, false glory, or wantonness of power. To such detestable idols are whole armies and nations deliberately sacrificed; though every suffering thus caused is a heinous crime, and every death a *Murder*. Works, vol. iii. p. 880.

*The Doctrine and Precepts of the
Scriptures on the subject of War.*

[From Pictures of War.]

DOCTRINE OF THE NEW TESTAMENT.

WHEN the coming of our Redeemer was foretold, it was in language like this, that he should be called the 'Prince of Peace;' that under his reign, 'the war trumpet should be hung up in the hall, and war should be studied no more;' that 'there should be nothing to hurt or to offend

in all his holy mountain;' that when assaulted by wicked men, 'he should be led as a lamb to the slaughter,' and should make no resistance.

At the nativity of Christ, the angels sung, not the glories of war, nor a song of military triumph, but a hymn of peace: 'Glory to God in the highest, on earth peace, and goodwill towards men.' The words and works of Christ are in perfect unison; and nothing will be found that does not breathe peace, speak the language of love, and savour of charity.

How very instructive, that the descent of the divine Spirit upon our Saviour was in the likeness of the innocent, inoffensive dove! What emblem more significant of its nature and tendency! And how fully his meek, unresisting conduct proves its effect! Does it influence men differently now, that they, though professing to be his followers, and governed by this dove-like spirit, can be cruel, wrathful destroyers of each other?

At the commencement, and in the course of his public ministry, he taught such doctrines as these:

'Resist not evil, (or, more properly rendered, resist not the injurious.)—He that takes the sword shall perish by the sword.—All things whatsoever ye would that men should do unto you, do ye also to them.—Blessed are the *meek*, for they shall inherit the earth.—Blessed are the *merciful*, for they shall obtain mercy.—Blessed are the *peace-makers*, for they shall be called the children of God.—Ye have heard that it was said to them of old time, Thou shalt not kill, and whosoever shall kill, shall be in danger of the judgment. But I say to you, that whosoever is angry with his brother without a cause, shall be in danger of the judgment; and whoever shall say to his brother, Raca, shall be in danger of the council: but whosoever shall say, Thou fool, shall be in danger of hell fire.—Ye have heard that it hath been said, Thou shalt love thy neighbour, and hate thine enemy: But I say unto you, *Love your enemies*, bless them that curse you, do good to them

that hate you, and pray for them that despitefully use you, and persecute you.'

The apostles follow out their Master's instructions, by recording in their writings such admonitions as the following :

' See that none render evil for evil to any man.—Avenge not yourselves, but rather give place unto wrath.—Follow peace with all men.—As much as in you lieth, live peaceably with all men.—No murderer hath eternal life abiding in him.—If God be for us, who can be against us?—Who is he that will harm you, if ye be followers of that which is good?—Casting all your cares on God, for he careth for you.—We may boldly say, the Lord is my helper, I will not fear what man can do to me.—Though we walk in the flesh, we do not war after (i. e. according to) the flesh; for the weapons of our warfare are not carnal.—Some affirm that we say, let us do evil that good may come, whose damnation is just.—Follow peace with all men, and holiness, without which no man shall see the Lord.'

With a variety of similar passages, all breathing the same pacific and forgiving spirit.

It is true, that John the Baptist, when inquired of by the soldiers, what their duty was, does not bid them lay aside their profession, but merely exhorts them to abstain from violence. This is easily accounted for, and it would be wrong to construe it into an indirect approbation of war, since the soldiers never put the question, whether their profession was a lawful one, but merely what, as soldiers, they should do? And John, like him whose forerunner he was, would not interfere with civil or political arrangements, he having higher objects in view. Besides, does not his very reply, '*Do violence to no man, neither accuse any falsely,*' show plainly enough what his views of their profession were, and how much exposed he considered them to be to every kind of rapine and injustice. Obedience to the Baptist's injunction is wholly incompatible with war, which is a system of *violence* through-

out. Only hinder soldiers from doing violence to any man, and you stop at once the whole progress of war; so that if the directions of John are insisted on as Gospel authority, they will prove much more against the lawfulness of war, than in favour of it.

Our Lord says, (Luke xiv. 31) 'What king going to war against another king, sitteth not down first, and consulteth whether he be able with ten thousand to meet him that cometh against him with twenty thousand? Or else, while the other is yet a great way off, he sendeth an embassy, and desireth conditions of peace.' Doubtless, our Lord's design was to warn people to count the cost, before they professed to be followers of him; that they might not be deceived nor discouraged, and that they might act from principle, and not from hypocrisy. And he inculcates these things, by referring to the example of kings in their consultations about war. These references to war being introduced merely for the illustration of other subjects, will no more prove the lawfulness of war, than the reference of the Apostle to the Olympic games for illustration, will prove the lawfulness of these Heathen feats.

The centurion and Cornelius have been pointed out as *Christian soldiers*, and highly approved of God for their faith and piety; nor were they (say the objectors) directed by Christ or his apostles to renounce their profession. In reply be it observed, that they were first soldiers and then Christians, and we have no evidence that they continued in the profession of arms; nor are we warranted to say that they were not directed to renounce that profession, as the Scriptures are silent on the subject. But the idolatrous rites enjoined on the Roman soldiers were totally inconsistent with the Christian character, aside from the unlawfulness of war itself; therefore it is very improbable they could or would continue in the military profession.

Two of the disciples, while yet under their Jewish prejudices, addressed our Saviour thus: 'Lord, wilt thou that we command fire to come down from heaven, and consume them, as Elias did?' May Christians ever bear in mind his answer: 'Ye know not what manner of spirit ye are of; for the Son of man came not to destroy men's lives, but to save them.' Luke ix. 54, 55, 56.

It is objected, that our Lord paid tribute-money, which went to support military power. To this it is replied, that our Lord set the example of giving no just cause of offence to any. Tribute was demanded of him unjustly, according to the existing laws; but, lest fault should be found, he wrought a miracle and paid it. When the rulers of this world call for that which bears their own image and superscription, Christians have no right to withhold from them their dues, for they must 'render to Cæsar the things that are Cæsar's.' But how does the lawfulness of war follow from a Christian's rendering to Cæsar his due? Is it because some of the money goes to support war? Probably, of the money which our Lord paid, as much went to the support of idolatry, and the games of the day, as to the support of war.

Our Saviour's words (Luke xxii. 36.) have been thought to authorize warlike measures: 'He that hath no sword, let him sell his garment, and buy one.' But here is no warrant for hostilities; for, in the first place, a great number of manuscripts, and some of note, besides many of the oldest editions, read the verse as a prediction, 'He that hath no sword *shall* sell his garment, and *shall* buy one.' Secondly, The whole expression is evidently figurative, and is intended to give warning of the most imminent dangers, and of a season approaching, when a weapon should be accounted more necessary than a garment.

In verse 38th of the same chapter; after the remark, 'here are two swords,' our Lord answers, 'It is enough.' By this phrase, he signified with sufficient plainness, to those who should reflect on what he said, that arms were not the resource they ought to think of. For what were *two swords* against all the ruling powers of the nation? The import of the proverbial expression therefore is this, 'We need no more;' which does not imply that they really needed, or would use, those they had.

The New Testament does not furnish an instance, (except the reprehended one of Peter's) of an apostle or a disciple using a sword or weapon of defence.

Paul is mentioned as having made use of a captain and guard of soldiers on one occasion, to secure his person. But surely few or none would suppose this an approbation of warfare. He merely made use of these men as officers of the *civil power*, who were bound by their situation to protect one man against the outrages of another. The same Paul says elsewhere, 'The weapons of our warfare are not carnal;' and exhorts Christians to put on as *their* defence 'the whole armour of God.'

The inconsistency of Christians entering into military service, or engaging in war, is plainly implied in our Lord's remark on the nature of his kingdom, in which he makes a decided distinction between it and the kingdoms of this world. He says, 'If my kingdom were of *this* world, then would my servants *fight*;' intimating that the sword must be an unhallowed and improper weapon in the hands of his followers, who never can, in pursuance of their true principles, have the least occasion to employ offensive or murderous weapons.

We are commanded by an apostle, to '*pray for kings*, and for all in authority;' but it is for this end, 'that we may lead a *quiet and peaceable* life

in all godliness and honesty.' The magistrate is said, 'not to bear the sword in vain;' but it is plain from the context, that this is the sword of *judicial authority*, and not of military engagement. Besides, the expression of 'bearing the sword,' is evidently figurative, and meant to convey the idea of civil infliction or severity.

In Romans, ch. xiii. we are ordered 'to be subject to the powers that be.' In the enumeration of duties which Christians owe to civil rulers, as laid down in that chapter, or elsewhere in the New Testament, subjection is inculcated; tribute, custom, fear, and honour, are also enjoined, and all these not only for wrath, (i. e. for fear of punishment) but also for conscience sake, (i. e. from reverence for a higher authority.) But there is not a word of injunction on the subject of *military services*; for, at that rate, a most unnatural and incongruous scene would occur, and Christians in *one* kingdom might be commanded, and led on to plunge their bayonets in the breasts of their Christian brethren in *another* kingdom, who might be equally under the command of *their* rulers. How would this agree with Christ's law of brotherly love, and with the precept, not to *take away their's*, but to *lay down our lives* for the brethren?

But what is the character of the national ruler, in the New Testament? It is, that 'he is the minister (or servant) of God.' Now a *servant* of God should do only what God *commands* in his own revelation. And where does God *command war*? Let the passages be collected from the peace-breathing pages of the Gospel and epistles. But further, it is said, 'He is the minister of God *for good*, that is, to the subject or ruled. Now how can this be, if much of his authority, and that too often exercised, consists in calling out and organizing his subjects, that they may contend *vi et armis* with their fellow-creatures, and extirpate them if possible?

But it is objected, 'that these fellow-creatures are robbers, plunderers, and invaders.' But why so? May not the arguments used for enlisting subjects at home be retorted, in regard to these foreigners? These men, whether bad or good, are only 'obeying the powers that be,' in their own country. They are obliged, in consequence of their allegiance to *their* sovereign, to do *us* all the mischief they can. And if they are bound *apostolically* to do what their rulers commanded them, then it is their *religious duty* to *invade, molest, fight with, and murder us!!* Thus the holy precepts of inspiration are brought in, or rather are perverted, to sanction the political quarrels of princes, and to bind Christian subjects *on both sides*, by the most sacred obligations *to shed each other's blood*, from a principle of conscience! Can any thing be more perniciously absurd, or more awfully impious?

Be it always remembered, that the office of a national ruler is described in Scripture, not in relation to his wars with other nations, but *in relation to the peaceable government of his own subjects*. This, indeed, is all that a Christian subject has to do with. If a prince, from a spirit of ambition, or from the love of what is falsely called glory, will engage in contests with other nations, let him hire, bribe, or persuade those he can to second his efforts; but Christians have nothing to do with a warfare of this description. Their hostilities are of another kind, directed to other objects, and promoted by different weapons.

In 1 Pet. ii. 17. we are exhorted to 'fear God, and to honour the king.' It is undeniable, that the second of these exhortations is subordinate to, and depends upon the first. To admit the idea of implicit obedience to magistrates, without regard to conscience towards God, is to condemn the prophet Daniel and his three companions, as well as the holy martyrs, for not relinquishing their faith at the command of princes. But

Paul's record of his own sufferings, and imprisonment for conscience sake, sets aside the plea for implicit obedience. He also defines the Christian weapons of warfare in his time, and of course in every succeeding time, to be 'not carnal, but mighty through God.' Spiritual and carnal weapons will no more unite under the Gospel dispensation than iron and clay.

Such indeed are the dreadful consequences of war, that it is no marvel if the apostle James thus described their origin: 'Come they not hence, even from the lusts that war in your members?' And of all lusts, can there be any more detestable than that which produces the selfish and revengeful disposition to injure others?

If war is a Christian duty, why should not the example and precepts of Christ, instead of the example of the heroes of this world, be exhibited to those who fight, in order to stimulate them? Is not Christ as worthy of imitation as the Cæsars and Alexanders of this world? He was a triumphant conqueror, he vanquished death and hell, and purchased eternal redemption for his people; but he conquered by resignation, and triumphed by his death. Here is an example worthy of the highest emulation. And why not animate soldiers by it? Only because it would unnerve their arms for war, and render them harmless to their foes.

The spirit of martyrdom is the true spirit of Christianity. Christ himself meekly and submissively died by the hands of his enemies; and instead of resistance, even by words he prayed, 'Father, forgive them, for they know not what they do.'

Stephen, when expiring under a shower of stones from his infuriate murderers, prayed, 'Lord, lay not this sin to their charge.'

Paul, instead of resisting, testified that 'he was ready not only to be bound, but to die for the Lord Jesus.'

The early martyrs resigned up their lives with patient submission as wit-

nesses for Jesus; and this at a time when, as Tertullian tells us 'the Christians were sufficiently numerous to have defended themselves against the persecutions excited against them by the Heathen, if their religion had permitted them to have recourse to the sword.' How different the one spirit from the other. The warrior is bold and vindictive, ready to defend his property at the hazard of his life, and to shed the blood of his enemy. The martyr takes joyfully the spoiling of his goods, and counts not his life dear to himself.

Would the pure and beneficent spirit of Jesus have exulted over the desolated plains of Marengo, or the ensanguined waves of Trafalgar? Would he have taught the horrid refinement and boast of modern warfare, the union of carnage with humanity? Would he have conceived the monstrous absurdity of *fighting for the preservation of religion*, for the security of social order, or for the establishment of universal peace?

How would such a prayer as the following sound from the mouths of the churches, when united in solemn assembly!

'O blessed Jesus, dear redeeming Lamb of God, who camest down from heaven to save men's lives, and not to destroy them, go along, we humbly pray thee, with our bomb-vessels and fire-ships; suffer not our thundering cannon to roar in vain, but let thy tender hand of love and mercy direct their balls to more heads and hearts of thine own redeemed creatures, than the poor skill of man is able of itself to do.*'

Or, let us imagine we hear a soldier among these fighting Christians, saying the Lord's Prayer: 'Our Father; what proof of filial obedience to the divine command, 'Thou shalt not kill,' does this man offer, whose heart and hands are just preparing to cut his brother's throat? 'Hallowed be thy name;' how can the name of God be

* See Law's Reflections on War.

more impiously *unhallowed* than by mutual bloody murder among you, his sons? 'Thy kingdom come;' do you pray for the coming of *his kingdom*, while you are endeavouring to establish an *earthly despotism*, by the spilling of the blood of God's sons and subjects? 'Thy will be done on earth as it is in heaven;' his will in heaven is for *peace*, but you are now meditating *war*. Dare you say to your Father in heaven, 'Give us this day our daily bread,' when you are the next minute to burn your *brother's corn-fields*, and had rather lose the benefit of them yourself, than suffer him to enjoy them unmolested? With what face can you say, 'Forgive us our trespasses, as we forgive those who trespass against us,' when, so far from *forgiving* your own brother, you are going with all the haste you can, to *murder* him in cold blood, for an alleged trespass, which, after all, is but imaginary? Do you presume to deprecate *danger of temptation*, who, not without great danger to yourself, are doing all you can to force your *brother* into danger? Do you deserve to be delivered from *evil*, that is, from the *evil being* to whose impulse you submit yourself, and by whose spirit you are guided, in contriving the greatest possible evil to your brother? *

It may be doubted, whether a complete history of all the conduct of infernal spirits would contain any thing more inconsistent, more abominable, or more to be deplored, than has appeared in the history of *warring Christians*. To behold two contending armies, from Christian nations, so deluded as mutually to offer prayers to the same benevolent God, for success in their attempts to butcher each other, is enough to fill the mind of any considerate person with amazement and horror;—a sight like this might well cause triumph in hell!

* See Antipolemus, by Erasmus, translated by Knox.

Extracts from "English Stories,"
Vol. 2, by Maria Hack.

Page 64. (*Harry* reads.) In the year 1294, a circumstance occurred which, though apparently trivial, was followed by very important consequences. A French and an English vessel happened to be near the coast of Normandy, and both of them being in want of water, they sent their boats to land, in order to procure the necessary supply. The crews unfortunately met at the same spring; each party desired to have the precedence, neither would yield to the other, and a scuffle ensued, in which a Norman was killed. This quarrel between a few sailors about filling their water-casks, not only kindled a bloody war between France and England, but occasioned an important change in the affairs of Scotland; and to this change, as being more immediately connected with our story, we shall confine our attention.

Harry. But I cannot "confine my attention" to it, mamma; and I wish you would be so very good as to explain how it was possible that such a prudent king as Edward the First could engage in a bloody war about filling water-casks!

Mrs. B. The war appears to have originated in the imprudence and obstinacy of the French king. You know that Normandy was adjudged to be forfeited to the crown of France, on account of king John's share in the supposed murder of prince Arthur. The Norman sailors complained to Philip the Fair of the treatment they had received at the spring; and instead of enquiring into the real state of the case, or demanding satisfaction from the English government, that monarch, whose cruel and vindictive temper forms a striking contrast to the mildness and justice of his excellent grandfather, Louis the Ninth, bade the angry sailors take revenge themselves, and trouble him no more about the matter. Thus authorized, these desperate men seized an English

ship in the Channel, and hung several of the crew on the yard-arm, with some dogs beside them; they then dismissed the vessel, bidding the remaining mariners inform their countrymen that vengeance was now taken for the blood of the Norman killed at Bayonne.

Harry. That was insulting and abominable indeed. Hang English sailors up with dogs! Mother, I do not wonder now that Edward should go to war.

Mrs. B. Do you think, then, that the insolence and wickedness of a few ignorant sailors was a sufficient reason for subjecting millions, who had no concern in that quarrel, to the dangers and miseries of war? I assure you, Harry, that one of the most politic kings who ever swayed the English sceptre, one who was far too fond of military enterprises, did not think the occasion required him to make so hazardous an experiment.

Harry. But what could he do? Surely he would not submit to see his subjects insulted in that manner!

Mrs. B. His subjects did not solicit his interference as they ought to have done, but took the law into their own hands, and committed the like barbarities on all French vessels without distinction. A sort of piratical war between the fleets of both nations followed: the English sailors obtained the assistance of Irish and Dutch vessels; the French secured that of the Flemings and Genoese. The sovereigns of both countries took no part in the quarrel, till after an obstinate battle, in which the English were victorious, and the loss of the French was said to amount to fifteen thousand men. The affair was now become too important to be overlooked; the king of France loudly demanded reparation, and Edward despatched the bishop of London to the French court, in order to accommodate the difference. In the first place, he stated that the English courts of justice were open to all men, and if any Frenchman were injured,

he might there seek redress; but so far from insisting on the case being decided by the laws of England, he offered to settle the matter by private arbitration, or to refer it to the judgment of the court of Rome. You see, Harry, that national injuries may be repaired by wiser expedients than the hazardous results of war.

Lucy. If nations settle their differences by arms; strength and courage, not justice, must gain the victory. Which of the plans proposed by Edward did the king of France accept?

Mrs. B. None of them. Philip refused all the peaceable offers of our hero; indeed, he seems to have been glad of the opportunity of gratifying his ambition, for he summoned Edward, as his vassal, to answer in person, for the outrages which had originated in his own rash sanction of private revenge; and because he did not appear, Philip declared the feudal possessions which the king of England held in Gascony, to be forfeited, and immediately invaded them. Now, my dear Harry, the connexion of these circumstances with the affairs of Scotland will be explained in our story, and you had better proceed.—

Harry then reads an account of the manner in which the wars with France and Scotland, before alluded to, were brought about—

Page 115. After reading an account of the sufferings of Bruce, subsequent to his coronation, *Harry* proceeds:—"The declining health of Edward had compelled him to remain during the preceding winter, at Carlisle. Unwelcome news soon reached him: In the beginning of April 1307, Bruce found means to raise a body of troops, at the head of which he descended from the mountains. His little army increased as he advanced, and at last amounted to 10,000 men. With this accession of strength, he attacked and defeated the earl of Pembroke, and a few days afterwards routed the forces under the command of the earl of Gloucester, who fled to

the castle of Ayr, where he was immediately besieged.

"Edward was exasperated beyond measure when he heard that Bruce had again appeared, and been again successful. The energy of his mind appears to have exerted a temporary influence over his disorder. He felt, or fancied, an increase of strength, and made an offering of his horse-litter in the cathedral of Carlisle. Impatient to execute his meditated vengeance on Scotland, he mounted his horse, and set forward on his way to Solway Firth; but the disorder, which had appeared to be suspended by strong mental excitement, returned with increased violence: in four days he only advanced six miles, and reached Burgh on the Sands, on the 6th of July. The next day he expired in his tent, in sight of that country which he had devoted to destruction. That his ruling passion was strong, even in death, we may believe, on the authority of Froissart, who probably received the account he has transmitted to us from persons who witnessed that awful scene, which he describes as follows:

"When he (the king) perceived he could not recover, he called to him his eldest son, who was afterward king, and made him swear, in presence of all his barons, by the saints, that as soon as he should be dead, he would have his body boiled in a large cauldron, until the flesh should be separated from the bones; that he should have the flesh buried, and the bones preserved; and that every time the Scots should rebel against him, he would summon his people, and carry with him the bones of his father; for he believed most firmly that as long as his bones were carried against the Scots, those Scots would never be victorious."

To view the parting spirit trembling on the confines of eternity, and carrying with it into the house of death the schemes of ambition and the thirst of vengeance, is a fearful contemplation. But thus lamentably

ignorant was this great monarch, of one of the most striking precepts of Him whose religion he professed, but to whose spirit he was a stranger: 'Forgive, that ye may be forgiven.'

Lucy. What a contrast between the last instructions of Edward the First and those of our favourite Alfred! He charged his son to "comfort the poor and shelter the weak;" and to trust in Providence, when he was in trouble, not in a dead man's bones. I am afraid the English did not improve much in the four hundred years that passed between the deaths of these two kings.

Mrs. B. It would be very unfair to judge of the progress of improvement in such an interval, from the conduct of one individual. The temptation which proved fatal to the virtue of Edward, had no power over the mind of Alfred. They formed entirely different estimates of the true glory of a sovereign—The one supposed it to consist in the enlargement of his dominions; the other in the wise government of those he inherited from his ancestors—The one wasted his treasures and exertions in fruitless attempts to become the sole monarch of Great Britain; the other, when extensive districts would have submitted to his authority, was content to live and to die the patriot king of the West Saxons. Alfred died in peace and honour, and bequeathed a tranquil and flourishing kingdom to his successor. Can you tell me, Harry, what prevented Edward from doing the same? What was it that gradually obscured his noble qualities, and surrounded his dying bed with the fiend-like images of cruelty, hatred, and revenge?

Harry. Ah, mamma! I can tell what you are thinking of, by the very tone of your voice. Well, I will be honest, and own that the first cause of all this mischief was "nothing worse than a little ambition;" but I hope—yes, I am sure—I shall think very differently of ambition for the future.

At page 296—It is stated as the opinion of John Wicliff, that “He was particularly disgusted with the ambition which induced rival Popes to assert their claims to St. Peter’s chair, at the expence of torrents of human blood; for he not only considered *the whole trade of war to be utterly unlawful for Christians*, but seems to have thought it wrong, on the principles of the gospel, to take away the life of man upon any occasion.”

The Substance of Three Letters addressed to Christian Ladies.

(Continued from p. 121.)

PERSONS who have read and reflected but little on the subject, regard the attempt to abolish war, as chimerical. I rejoice that many ladies of respectable rank are of a different opinion; and I doubt not, that they will unite with their brethren who have embarked in the cause of peace. Permit me, then, to express my firm belief, that the abolition of war will be completely in the power of the fair sex, if they can be persuaded to act the part of Christians indeed, and to combine their influence for the heavenly purpose.

Do any of you ask, What can women do in such an enterprise? I answer, ‘Much every way,’ or at least much in many ways. But to prepare themselves for the work, they should obtain correct information respecting the causes of war, its nature and effects, and the characters of the men in general by whom it is made and conducted; its deleterious influence on the morals of society, the desolation, the anguish and misery it occasions; its violations of moral principle in the systematic course of intrigue, falsehood and violence it employs, and its perfect contrariety to the dictates of benevolence and religion, as these were displayed by the Messiah.

Let it also be understood by the ladies, that war is the most wanton and fatal species of gambling—carried

on by one class of men at the expence of the property and the lives of another; that it is in every respect as needless and as immoral as duelling, and commonly far more unjust in the vengeance it inflicts; that it is the most atrocious mode of offering human sacrifices which was ever adopted by pagans or savages, and that, like all other sanguinary customs, its very existence depends on its popularity. Consequently, every thing which tends to render the custom popular, tends to multiply the crimes and miseries of mankind; and every thing which tends to diminish its popularity, tends to lessen the aggregate of crime and wo.

The ladies should also consider, that every smile of approbation which is given by them to military murder, may be the occasion of death to some surviving brother, or of dishonour to some fair sister; and that the consequences of such indiscretion may eventually recoil upon themselves, and involve them or their offspring in wretchedness, infamy, and despair. Having their minds duly impressed with these considerations, they should set their faces against war, as the most horrible of all customs which have been handed down from ages of savage ignorance and barbarity; and resolve to employ all their influence to render it as disreputable, as it is wicked and destructive.

The ladies of rank and intelligence should take the lead in this work, and diffuse through every class of females correct sentiments on this subject. Mothers should inspire their daughters with the most perfect abhorrence of this cruel custom, and teach them to treat with decided disapprobation every appearance of a disposition in men to boast of their heroism in shedding human blood, or to make light of the crimes and havoc of war. They should imbue the minds of their sons with sentiments of humanity, love and tenderness towards all mankind, and excite in them a just detestation of every species of cruelty and barbarity.

Let them also be taught to pity the unhappy beings who are deprived of the natural rights of men, and doomed to spend their days amidst the contagious vices of the camp, or in ships of war, or to employ their powers for the destruction of one another. And let both sons and daughters be taught to admire the heroism of men who hazard their reputation and their lives, and who employ their time, their powers and their property, in relieving the distresses and promoting the happiness of their fellow-beings. Let them moreover be taught to regard with horror, mingled with pity, those deluded men who wantonly plunge nations into war, or who seek to aggrandize themselves by destroying or oppressing others.

If mothers perceive in their children a disposition to admire the wonderful exploits of such men as Alexander the Great, or the fatal splendour which delusion has thrown around such desolating barbarians, they should correct the error, by bringing to view the unspeakable misery which such men have occasioned in the world; what multitudes of wives they have made widows, what multitudes of children they have made fatherless, or murdered in childhood; how many tender parents they have bereaved of their sons—how the people of whole towns, cities or provinces, have been either wantonly butchered, or reduced to beggary and woe. Such military monsters should be represented to children, as bearing a striking resemblance to their ‘father, the devil,’ being like him the tormentors and destroyers of mankind.

All women professing godliness should take a decided and active part; remembering that a ‘meek and quiet spirit is in the sight of God of great price.’ This spirit they should inculcate both by precept and example; discountenancing in their children and in others every propensity to cruelty, revenge or war. How shocking to hear a Christian

woman narrating with pleasure the inhuman butcheries committed by her husband, her father, or her son! If she has reason to respect her husband, her father, or her son, let it appear that she also deplores the delusion which has led many valuable men to call evil good, and to regard the business of manslaughter as an honourable employment. If she has at all occasion to mention the sanguinary deeds of her relations, let it ever be done with tears of regret, and not with the exultation of an unreflecting savage.

By thirty years of faithful and united exertions on the part of females in Christendom, War might lose all its fascinating charms, and be regarded by the next generation with more abhorrence than the people of the present age look back on the gladiatorial combats of Rome, the Papal crusades, or the flames of martyrdom. Then every well-informed man, who shall desire the approbation of the ladies, or be in pursuit of a virtuous wife, will know that military decorations, and boasting of sanguinary exploits, are as little adapted to recommend him, as a present of human scalps, or of garments died in the blood of murdered men.

Unless something should be done to bring War into disrepute, it will frequently and inevitably occur; and probably it will be but a few years before our country will again be engaged in some bloody and disastrous game—

“Go then, ah go, whate’er thy lot,
Be thine the prison or the cot—
And round thee gentle Peace diffuse,
Her morning smiles and evening dews;
Thy sons with love of Peace inform,
Their hearts with sweet affections warm;
Bid them pernicious strife abhor
And all the pride and pomp of war;
Far round thee light the genial fire,
Thy neighbours and thy friends inspire;
United, lift the ardent prayer
That God thy ruin’d race may spare,
Protract of life the little span,
And change the reasoning wolf to man.” *

On Christian Morals.

WHEN we reflect upon the compromise of principle that too often appears in Works professing to subserve the cause of Christianity, by withholding, through a desire not to give offence, the whole counsel of God, by abstaining from delineating in their true colours the many deviations of individuals, and of nations, from the Christian standard of morality in their intercourse with each other: it is gratifying to meet with works which, shaking off the shackles of the fear of man, expose these deviations in their various ramifications, whether among professors, or profane, whether by nations or by individuals, regardless of any other consequence than that of a dereliction of the duty enforced upon every man by the Gospel of Christ. And it is with peculiar pleasure that we hail the appearance of periodical Works, when they are conducted on this principle, of making every inferior motive succumb to the glory of God and the eternal good of man. Few publications have so extended a circulation as the Magazine and Review; the popular form they assume, by making them accessible to the middling and lower classes as well as to the opulent, introduces them to the social circle and to the fireside, and hence they are within the reach of persons who are precluded by their avocations in life from a perusal of the more unwieldy tome, the more elaborate works of the learned and of the philosopher.

Such a work *The Christian Recorder* promises to be, so far as we are enabled to judge from the specimens it has presented us with of its principles,—on which an opinion may be formed by the following extracts from “Some general Remarks on the Subject of Christian Morality,” in “A historical and critical notice of Dr. Chalmers’s writings.” Their peculiar accordance with the object of *The Herald of Peace* supersedes any apology for transplanting them into its columns.

“WERE we to attempt to sketch an outline of a work on Christian Morality, we would commence at the two general principles of the moral law, “Thou shalt love the Lord thy God with all thy mind and heart,” and “Thou shalt love thy neighbour as thyself,” which we would place at the foundation of the whole superstructure of Bible morality. These we would view as the trunk of the tree from which all the diversified and minute branches derive

their origin and their nourishment. These two grand principles, we consider as the basis of the moral laws, not only of the inhabitants of our globe, but also of those which govern all intelligences throughout the vast universe, in whatever world, or region of infinite space, they may have their physical residence,—and as the bond which unites to the Supreme Intelligence, and to one another, all holy beings in heaven and on earth.

“We would show the influence and the special bearings which every part of the economy of salvation, of the blessings it exhibits, and of the character and work of the Mediator, ought to have upon the sentiments, the passions and affections of the renovated mind, in order to produce an unreserved obedience to the requirements of the divine law; and to show the peculiar and additional obligations under which fallen men are laid, to glorify the author of their salvation in those bodies and spirits which he hath redeemed.

“For the purpose of expanding and elevating, in the human mind, the principle of “Love to God,” we would direct the understanding to contemplate the grand operations of Deity, in the distant spaces of the universe, which have a direct tendency to inspire the soul with that true reverence which is always accompanied with love and affection. At the same time, we would direct it to a survey of all the wise and benevolent arrangements of the Creator in our sublunary system, not only with regard to man, but also in reference to “the beasts of the field,” “the fowls of the air,” the insect tribes, and “the fishes of the sea,” which all display the love of God, and his incessant care in promoting the happiness “of every thing that lives.” We would enter into particular details on this topic, for the purpose of showing, that, in all our intercourses with our fellow-

men, and with the inferior orders of sentient beings, we ought to be imitators of our heavenly Father in our benevolent care and attention to promote the comfort of every thing that has life and feeling and intelligence; and also, in order to demonstrate, that, "He in whom we live and move," is ever attentive to our wants, and will, most assuredly, secure the eternal happiness of those who comply with the requisitions of his will. For, although the higher motives of obedience ought to be the principal incitements to duty, yet, we ought never to overlook any circumstance, however minute, which has a tendency to bind our affections to the Supreme Intelligence, and to the inferior order of beings with which we are surrounded.

"We would next endeavour to make these principles and laws bear upon the modes and maxims, in regard to *education*, which prevail both in public and domestic life. We would enter into the family and domestic circle, and take a survey of all those foolish and unchristian principles and modes of conduct that are pursued by parents, and children, and servants, which have an evident tendency to produce obstinacy, superstition, dissimulation, hatred, envy, pride, and disaffection in the minds of the young. We would enter the village school, the city boarding-schools, and the lecture-rooms of the universities, and trace the false maxims, and the pagan sentiments which are interwoven through the whole course of modern education—the admiration which is attempted to be excited towards barbarous heroes, and the destroyers of mankind—the spirit of antichristian emulation, revenge, and disaffection, which are indirectly fostered by many of their scholastic exercises—and the spirit of contention and warfare, which is cherished by the books they read, the discipline by which they are trained, and the amusements

in which they engage, and which afterwards displays itself in diabolical energy, amidst the contests of communities and nations.

"We would next glance at the moral conduct of *nations*, and attempt to delineate the glaring acts of violence, rapine, revenge, cruelty, and injustice, which they have committed upon unoffending tribes, and upon each other, in opposition to every law, human and divine, and to all the denunciations of the word of God. We would make the Divine law bear with its full force, against *war* in all its injustice, horrors, and abominations; and would demonstrate, that the moral principles which ought to guide nations and communities and rulers, in their conduct towards each other, are precisely the same as those which ought to direct the conduct of the meanest individuals; and that human butchery and rapine, when perpetrated on an extensive scale, so far from being less atrocious than the murders and depredations committed by the assassin and the robber, are only so much more abominable in the eyes of heaven, in proportion to the mass of human misery they have created."

We here suspend our Extracts to observe, that there is no notion more pernicious to the peace of nations, more subversive of Christian morals, and which more obstructs the evangelizing of mankind and the spread of the Kingdom of the Redeemer, than that of the exemption of governments from moral responsibility, from subjection to the reign of the Prince of Peace, an exemption which this writer so justly and energetically reprobates. But while we can go the full length with him in considering all war as antichristian, and that those who support it under any of its forms, so far swerve from the Christian standard of morals, we are not prepared to place all such on the same level of moral turpitude as "the assassin and the robber;" though we fear that in many instances, with reference to the primary instigators of "human butchery and rapine," his scale of moral guilt is too applicable.

"Finally, as the most powerful motive to a vigorous prosecution of

the path of universal holiness, we would exhibit the agency of the Eternal Spirit on the minds of men,—of that Spirit who “searcheth all things, even the deep things of God,” and who “worketh in us both to will and to perform his good pleasure.” At the same time we would show that, as in all the operations of nature and providence, so in the moral world, the influences of this Divine Agent are intimately connected with active endeavours on the part of man, and that it is vain to expect the aid of his All-powerful Energy, unless we attend to the cautions, exhortations, instructions and ordinances which he has ordained for “guiding our steps in the way of peace.” “If thou criest after knowledge, and liftest up thy voice for understanding, if thou seekest her as silver, and searchest for her as for hid treasures, then shalt thou understand the fear of the Lord, and find the knowledge of God.”

“We humbly conceive that it is by such instructions as those we have now suggested, *combined with a lucid exhibition and application of the leading Doctrines of Revelation*, and not merely by a *formal proving of doctrines*, and skimming over the surface of our moral disease which has tainted all the faculties of the soul,—that the world is to be regenerated, and “all iniquity (as ashamed) be made to stop its mouth” and hide its head. And, we would most earnestly recommend to the ministers of religion a subject and a mode of preaching, which, in many quarters, has been too much neglected,—if they wish to be instrumental in giving such an impulse to the christian world, as will tend to usher in that glorious era when the knowledge of the Lord shall cover the earth, when righteousness and praise shall spring forth before all the nations, when the work of righteousness shall be peace, and the effect of righteousness

quietness and assurance for ever.—We would discuss such subjects fully and fearlessly, “without partiality and without hypocrisy,” without winking at the moral delinquencies of any man or set of men. For, Christianity knows no compromises, or distinctions of birth, rank, or station, in its applications, and the eternal principles of rectitude it displays will not bend a single iota to the prejudices, humours or follies of any of the sons of Adam.”

Telemachus; or the Abolition of the Gladiatorial Spectacles.

IN a letter on War to Francis I. king of France, Erasmus mentioned the “butchery of the Gladiatorial Spectacles,” and the way in which the custom was abolished.

“Nothing (says Erasmus) can be more cruel and savage than single combats, and the butchery of gladiatorial spectacles; and yet our forefathers were so delighted with the sight, that an example, the basest of all left us by the Heathens, took such firm hold of the Christians, especially in the city of Rome, that they have not been able at this day to divest themselves entirely of this relic of Paganism. The abolition of that species of combat, which they distinguish by the name of *tripartite*, we owe to one Telemachus. This good man left the East, and came to Rome, where, entering the theatre, and seeing armed men rushing violently, with an intent to kill each other, he leaped into the midst of them, exclaiming—‘What are you doing, brothers? why do you run headlong, like two wild beasts, to each other’s destruction?’

“In short, while the good-natured man was humanely endeavouring to save the lives of the combatants, he lost his own; for the people stoned him to death! So highly did the unthinking rabble value this cruel diver-

sion, which afforded an object to stare at.

"What was the consequence? The Emperor Honorius, as soon as he heard of the transaction, issued orders to abolish the exhibition of gladiatorial combats. Now reflect a moment with me, how base an amusement this was, how many thousand lives were lost by it; and you will immediately see how much the world is indebted to the death of one individual. For a deed like this, Telemachus was deservedly canonized. But how much more richly would that man deserve this honour, who should put an end to the conflicts of the great potentates, who lord it over this suffering world?"

REFLECTIONS.

1. What intelligent Christian does not now look back with amazement and horror on the gladiatorial exhibitions, in which men murdered one another to make sport for the multitude! What an influence must such a custom have had on the minds and morals of the Romans! What barbarians must the inhabitants of Rome have been, who could "delight" in such murderous amusements! But,

2. Will not Christians of future ages, in like manner, review with horror the history of our times! People of the present day may have eyes to see, in some particulars, the barbarity of former ages; but are they not generally as blind as the Romans were to the inhumanity of their own customs? What better than gladiators are the armies of Christian nations, who meet each other in a field of battle for mutual murder? And for what more rational purpose do they generally meet, than that of sanguinary sport or amusement? It would perhaps be difficult to name a single war that has occurred in Christendom, which was not as perfectly needless, wanton, inhuman, and unprofitable, as a gladiatorial exhibition; but it would be easy to name a hundred which were as perfectly inhuman and useless, and vastly more destructive,

Dr. Franklin's Views of War.

"We make daily great improvements in *natural*—there is one I wish to see in *moral* philosophy;—the discovery of a plan that would induce and oblige nations to settle their disputes without first cutting one another's throats. When will human reason be sufficiently improved to see the advantage of this? When will men be convinced that even successful wars at length become misfortunes to those who unjustly commenced them, and who triumphed blindly in their success, not seeing all its consequences? Your great comfort and mine in this war, is, that we honestly and faithfully did every thing in our power to prevent it."—*Letter to Dr. Price, Feb. 1780.*

Imperial Policy.

THE Emperor of China, it is said, gives his Physicians large salaries; but the moment he is taken sick, their salaries are suspended, till he recovers his health. By this wise policy it becomes the interest of the Physicians to exert all their skill to preserve the health of the Monarch, and speedily to restore it, if it be interrupted.

Is not this policy capable of being transplanted, and applied to still more important purposes? Peace is health, and War is a disease, in the body politic. Let Rulers be regarded as Physicians; give them good salaries during peace; but the moment the war fever commences, let their salaries be suspended, till peace is restored. On this plan the peace of nations would perhaps suffer as little interruption, as the health of a Chinese Emperor.

Reflections upon the Conduct of Human Life; with reference to Learning and Knowledge.

REFLECTION III.

Wherein the general conduct of human life is taxed with too impor-

tunate a pursuit of Knowledge in general.

(Continued from page 116.)

13. This therefore is the measure to be always observed, in our prosecution of knowledge. We are to study only, that we may be good, and consequently to prosecute such knowledge only as has an aptness to make us so, that which the apostle calls, 'The truth which is after godliness.' Whatever knowledge we prosecute beside this, or further than it is conducive to this end, though it be, absolutely considered, never so excellent and perfective of our understanding, yet with respect to the present posture and station of man, it is a culpable curiosity, an unaccountable vanity, and only a more solemn and laborious way of being idle and impertinent.

14. And this will be found, if well examined, to be nothing different from the censure of the wise preacher, 'I gave my heart to know wisdom,' says he, 'and I perceived, that this also is vanity and vexation of spirit.' Not that he now first applied himself to the study of wisdom. No, he had been inspired with that before, and by the help of it had discovered the vanity of all other things. But that wisdom which saw through all other things, did not as yet perceive the vanity of itself. He therefore now gave his heart to *know* wisdom, that is, to reflect upon it, and to consider whether this might be excepted from his general censure, and struck out of the scroll of vanities. And upon deep reflection, he found that it could not, and that even this also was as much a vanity as any of the rest. Not that his proposition is to be understood absolutely, but only with respect to the present posture of man. Neither can it be understood of all knowledge even in this life; some knowledge being necessary to qualify him for happiness in the next. It must therefore be understood of all that knowledge, which

contributes not to that great end. So that with these two necessary limitations, the sense of it is plainly this, That to man in this present juncture, all knowledge which does not contribute to the interest of his after-state, is vanity and vexation of spirit.

15. For to what purpose should we study so much, since after all we can know so little? Since our life is as much too short for enjoying that little knowledge we *have*, as for compassing what we *would* have; and withal, since there lies no manner of obligation or necessity upon us to do thus? But (which is what I would most of all inculcate) to what purpose imaginable should we be so vehement in the pursuit of learning, of any learning but what is of use to the conduct of life, considering these two things first, That it is but to stay a little while, and we shall have all that knowledge gratis, which we so unsuccessfully drudge for here, to the neglect of more important exercises; and, secondly, That there is such an absolute necessity of being good, and that this short uncertain life is the only time for it, which if neglected, this great work must be undone for ever. Upon the former consideration, this studious bookish humour, is like laying out a great sum of money, to purchase an estate which after one weak, dropping life will of course fall into hand. Upon the latter, it is as if a man that was riding post upon business of life and death, should, as he passes through a wood, stand still to listen to the singing of a nightingale, and so forget the only business of his journey.

16. It is most certain, the cases here supposed are as great instances of folly as can well be conceived. And yet (however it comes to pass that we are not sensible of it) it is equally certain that we do the very same, that we are too much concerned in the application; and that to most of us it may be truly said, 'Thou art the man!'

17. For what difference is there between him who now labours and toils for that knowledge, which in a little time he shall be easily and fully possessed of, and him that dearly buys an estate, which would otherwise come to him after a short interval? Only this; That he who buys the estate, though he might have spared his money, however gets what he laid it out for. His expence indeed was *needless*, but not in *vain*. Whereas he that drudges in the pursuit of knowledge, not only toils for that which in a short time he shall have, and in abundance, but which after all he cannot compass, and so undergoes a *vain* as well as *needless* labour.

18. Again, What difference is there between him, who when he is upon business of life and death, shall alight from his horse, and stand to hear a nightingale sing, and him who having an eternity of happiness to secure, and only this point of time to do it in, shall yet turn virtuoso, and set up for learning and curiosity? It is true the nightingale sings well, and it were worth while to stand still and hear her, were I disengaged from more concerning affairs; but not when I am upon life and death. And so knowledge is an excellent thing, and would deserve my study and time, had I any to spare; but not when I have so great an interest as that of my final state depending upon the good use of it. My business *now* is not to be learned, but to be good.

19. For is my life so long, am I so *overstocked* with time, or is my depending interest so little, or so easily secured, that I can find leisure for unnecessary curiosities? Is this conduct agreeable to the present posture of man, whose entrance into this world, and whose whole stay in it is purely in order to another state? Or would any one imagine this to be the condition of man by such a conduct? Shall a prisoner, who has but a few days allowed him to make a preparation for his trial, spend that little oppor-

tunity in *cutting* and *carving*, and such like mechanical contrivances? Or would any one imagine such a man to be in such a condition, near a doubtful trial of life and death, whom coming into a prison he should find so employed? and yet is there any thing more absurd in this, than to have a man, who has so great a concern upon his hands, as the preparing for eternity, all busy and taken up with quadrants and telescopes, furnaces, syphons and air-pumps?

20. When we would expose any signal impertinence, we commonly illustrate it by the example of *Archimedes*; who was busy in making mathematical figures on the sands of *Syracuse*, while the city was stormed by *Marcellus*, and so, though particular orders were given for his safety, lost his life by his unseasonable study. Now, I confess there was absurdity enough in this instance, to consign it over to posterity: But had *Archimedes* been a Christian, I should have said, that the main of his impertinence did not lie *here*; in being mathematically employed when the enemy was taking the city, but in laying out his thoughts and time in so unconcerning a study, while he had no less a concern upon him, than the securing his eternal interest, which must be done now or never. Nothing certainly is an impertinence if this be not, to hunt after knowledge in such a juncture as this!

21. Many other proceedings in the conduct of life, are condemned of vanity and impertinence, though not half so inconsistent with the character of man, nor so disagreeable to his present posture. The pens of moral writers have been all along employed against them who spent their short and uncertain lives, which ought to be spent in pursuing an infinitely higher interest, in gaping up and down after honour and preferments, in long and frequent attendances at court, in raising families, in getting estates, and the like. These are con-

damned, not only for their particular viciousness, as crimes of ambition and covetousness, but for what they have all in common, as they are mispendings of time, and unconcerning employments.

22. Now I would fain know, Whether any of these be more expensive of our time, more remote from the main business of life, and consequently more impertinent, than to be busily employed in the niceties and curiosities of learning? And whether a man that loiters away six weeks in court-attendances, be not every whit as *accountably* employed, as he that spends the same time in solving a mathematical question, as Mr. *Descartes* in one of his epistles confesses himself to have done? Why should the prosecution of learning be the only thing excepted from the vanities and impertinences of life?

23. And yet so it is. All other unconcerning employments are cried down merely for being so, as not consistent with the present state of man, with the character he now bears. This alone is not content with the reputation of innocence, but stands for positive merit and excellence. To say a man is a lover of knowledge, and a diligent enquirer after truth, is thought almost as great an encomium as you can give him; and the time spent in the study, though in the search of the most impertinent truth, is reckoned almost as laudably employed as that in the chapel. It is learning only that is allowed (so inconsistent with itself is human judgment) not only to divide but to devour the greatest part of our short life; and is the only thing that with credit and public allowance stands in competition with the study of virtue: nay, by the most is preferred before it, who had rather be accounted learned than pious.

24. But is not this a strange competition? We confess that knowledge is a glorious excellence. Yet rectitude of will is a far greater excellence than brightness of understanding:

and to be good, is a more glorious perfection than to be wise and knowing, this being if not the only, certainly the principal difference between an angel and a devil. "It is far better," to use the expression of Mr. *Poiret*, "like an infant without much reasoning, to love much, than like the devil, to reason much without love."

25. But suppose knowledge were a more glorious excellence than it is; suppose it were a greater perfection than virtue; yet still this competition would be utterly against reason; since we cannot have the former now in *any measure*, and shall have it hereafter *without measure*: But the latter we may have *now* (for we may *love much*, though we cannot *know much*) and cannot have it *hereafter*. Now the question is, whether we ought to be more solicitous for that intellectual perfection, which we cannot have *here* and shall have *hereafter*; or that moral perfection, which we may have *here*, and cannot have *hereafter*? And I think we need not consult an oracle, or conjure up a spirit to be resolved.

26. This consideration alone is sufficient to justify the measure we have prescribed for our intellectual conduct, that we ought to prosecute knowledge no farther than as it conduces to virtue: and consequently, that whenever we study to any other purpose, or in any other degree than this, we are unaccountably, impertinently, I may add, sinfully employed. For this is the whole of man, 'To fear God and keep his commandments,' the whole of man in this station particularly, and consequently this ought to be the scope of all his studies and endeavours.

27. And accordingly it is observable, that the Scripture, whether it makes mention of wisdom, with any mark of commendation, always means by it either religion itself, or such knowledge as has a direct influence upon it. Remarkable to this purpose is the 28th chapter of *Job*; where

having run through several instances of natural knowledge, he adds, 'But where shall wisdom be found, and where is the place of understanding?' As much as to say, That in none of the other things mentioned, did consist the wisdom of man. Then it follows, 'Man knoweth not the price thereof, neither is it found in the land of the living. The depth saith, It is not in me, and the sea saith, It is not in me.' Not in the depths of learning, nor in the recesses of speculation, 'Seeing it is hid from the eyes of all living. Destruction and death say we have heard of the fame thereof with our ears:' as much as to say, that after this life, and then only, unless perhaps about the hour of death, men begin to have a true sense and lively relish of this wisdom. But in the mean time, 'God understandeth the way thereof, and he knoweth the place thereof.' And unto man he said, 'Behold, the fear of the Lord that is wisdom, and to depart from evil, that is understanding!' To man he said: had it been to another creature, suppose an angel, in a state of security and confirmation, he would perhaps have recommended for wisdom the study of nature, and the arcana of philosophy. But having to do with man, a probationary unfixed creature, that shall be either happy or miserable eternally, according as he demeanes himself in this short time of trial, the only wisdom he advises to such a creature in such a station, is to study religion and a good life.

28. From authority let us descend to example: and two I would particularly recommend, of men both eminently wise and learned; I mean Moses and St. Paul. The latter professedly declares, 'I determine to know nothing but Jesus Christ and him crucified.' And the former complaining of the gross ignorance of his people, breaks out into this passionate wish, 'O that they were wise! that they understood this, that they would consider their latter end!'

29. Moses had been bred a scholar as well as a courtier, and was well instructed in all the secrets of philosophy. And besides the advantages of Pharaoh's court, he had God himself for his tutor; he had conversed personally with his Maker, and therefore must needs be supposed to know what was true wisdom. But he does not make it consist in courtly education, or the mysteries of philosophy; but in considering our latter end. He wishes that his people were wise; and to this end he does not wish, that they were as well-bred, or as learned as himself, but only that they understood this, this one thing, that they would consider their latter end. This he makes the summary and abstract of all wisdom. Not unlike Plato, who defines philosophy, "the theory of death."

30. And here, if a short digression may be dispensed with, I would observe, how much Plato is in the right, and what an excellent part of wisdom it is, to consider death seriously. To make this distinctly appear, I shall shew first, that the consideration of death is the most proper exercise for a wise man; and secondly, that it is the most compendious way of making him wise that is not so.

31. First, it is the most proper exercise for a wise man. Wisdom consists in a due estimation of things; which then are duly estimated, when they are rated, both as they are in themselves, and as they are in relation to us. If they are great and extraordinary in themselves, they deserve to be considered for their own sakes; if they nearly relate to us, they deserve to be considered for ours. And on both these accounts, death and its consequences are highly deserving a wise man's thoughts.

32. For, first, They are in themselves great and extraordinary transactions, and as such, deserve the attentive consideration, even of a stander by, of any other indifferent Being, suppose an angel; even though he were no otherwise concerned in

it, than as it is a great event, a noble and wonderful scene of Providence. On this single account, death is as fit a subject for the contemplation of a wise man, as any in nature.

33. Or if there be within the sphere of nature, things of a greater appearance, yet there is none wherein man is so nearly concerned. Since on this depends his eternal happiness or ruin. Nothing deserves so much to be considered by him. Whether therefore we regard the greatness of the thing in itself, or its greatness with respect to us, the consideration

of death is as proper an exercise as a wise man can be employed in.

34. And as it is so fit an employment for him that is wise already, so, secondly, it is the most compendious way of making him wise that is not so. For all wisdom is in order to happiness; and to be truly wise, is to be wise unto salvation. Whatever knowledge contributes not to this, is quite beside the mark. It is, as the apostle calls it, 'Science falsely so called.' The knowledge itself is vain, and the study of it impertinent.

The Society for the Promotion of Permanent and Universal Peace.

FROM causes which are not likely to occur again, the names of some of the Subscribers to the above Society have been omitted in their Annual Report for 1820. The Committee adopt this method of supplying the names that should have appeared in that Report, and they hope that in future there will be no occasion for complaints of this nature. They also take this opportunity to request that the Correspondents for different parts of the kingdom will, when they send up their subscriptions, accompany them, if possible, with a list of the Subscribers' names, or send such list as soon after as they conveniently can.

GUERNSEY.

James Agnew, Esq. Capt. Guernsey Militia; Mr. D. Bredthafft; Miss Breton; Rev. Mr. Filleul, Rector of the Parish of St. Brelade, Jersey; A Friend, by Rev. F. Perrot, Jersey; Two Friends; Rev. Mr. Hayes, Minister of the Church of England; Mrs. William Jones; Mr. Edward Thomas Le Cocq; Lieut. Le Messurier, R.N.; Mr. Dennis Le Pelley; Mr. Mauger, Surgeon; Mr. N. Moullin, Ponchez; Rev. Edward Mourant, Rector of the Forest and Torteval Parishes, Guernsey; Mr. F. Ollivier; Mr. John Ozanne; Captain Schmidt; Mrs. Seaman; Robt. Walters, Esq.; W. H.—Mr. Nath. Cosins should have been entered as Correspondent.

HULL.

Mr. Benjamin Barron; Mr. John Jackson, Beverley; Mr. Joseph Smith; Mr. Joseph Foster; Mrs. Elizabeth Storr.

LEWES, SUSSEX.

Correspondent, Mr. Frederick Marten.

Mr. William Boys; Mrs. Susannah Crittenden; Mr. William Marten; Mr. John Marten; Mr. Frederick Marten; Mr. John Rickman; Mrs. Ann Saxby.

POETRY.

ODE ON PEACE.

[Written at the Time of its Proclamation.]

WEARY of War's destructive rage,
 And sick'ning o'er the bloody strife
 That marks a cruel, guilty age,
 And long shall stain th' historic page,
 Humanity indignant turns,
 And Piety in ashes mourns
 The barb'rous waste of human life.

O ye! who thrive on mortal gore,
 Go, follow in the victor's train;
 The purple field of death explore,
 And feast upon the thousands slain.
 Go, hear the limbless suff'ers' moan,
 The shriek of pain, the dying groan;
 While black Revenge breathes out its savage yell
 To tunes of martial joy, and blasphemies of hell.
 Go, trace the track of armies through the plains
 Where cheerful Labour smil'd, with plenty crown'd;
 No harvest ripens, and no herd remains,
 But one wide wreck of ruin spreads around,
 And lust and plunder mark their dreadful way,
 With fearful pomp deriding wild dismay.
 While Pity views with streaming eye,
 Where cities proud in ashes lie,
 And crowds in vain for refuge fly,
 And widows raise their mournful cry,
 And famish'd age and infants die;
 Ambition mocks their misery,
 And triumphs o'er his prey.

Ah! where is now the God of love?
 The genius of the Gospel where?
 In vain his laws their crimes reprove,
 In vain his cross their banners bear.
 Religion flies the cruel race,
 Who murder in her peaceful name;
 Infuriate demons seize her place,
 And in her mask secure their aim.

From sin the horrid discord rose,
 That made of fellow-creatures foes;
 Thus Cain, by hellish wrath inspir'd,
 His meeker brother's blood requir'd,
 And murder first began:

And envy, pride, and malice still
 The restless human spirit fill
 With hatred to th' Almighty will,
 And cruelty to man.

Poetry.

The fury of man's wrath to cool,
 The savage heart to tame,
 God sends him to affliction's school,
 And puts his pride to shame.
 Thus nations madly battle urge,
 And still their woes increase,
 Till their own choice becomes their scourge,
 And, trembling on destruction's verge,
 They pant at last for peace.

Hail, sacred Peace! thou com'st to heal
 The woes exhausted nations feel.
 Thou bringest Plenty in thy train,
 To cheer the fainting poor again.
 Commerce, unbound by thee, shall pour
 Earth's varied gifts on ev'ry shore;
 And active Industry resume
 The spade, the plough, the forge, the loom :
 While Art ingenious adds new means
 In curious skill, and vast machines.
 Thou dost sweet Liberty restore,
 And open Mis'ry's dungeon door :
 Nor longer shall a Tyrant's chain
 The sympathy of soul restrain,
 But fathers, friends, and brothers, meet again.

Compassionate Author of peace !
 Around the wide world let it flow,
 That cruel contention may cease,
 And friendship and love dwell below.
 Oh! soon may the promise take place,
 The dawn of Immanuel's reign,
 And set up the Kingdom of Grace,
 Where discord no more shall remain !

Instead of the trumpet of war,
 Let mercy's sweet message be heard,
 And nations now scatter'd afar,
 Unite in the bands of thy word ;
 Instead of the weapons of Death,
 May soldiers of Jesus, with love,
 Contend for their God, and their Faith,
 And win the bright kingdom above !

Instead of the sword and the spear,
 The plough and the pruner restore,
 That herbage and fruits may appear
 On fields that were cover'd with gore.
 No more may Ambition arise,
 To kindle the world to a flame ;
 But Mercy come down from the skies,
 And *Peace to all nations proclaim !*

THE
HERALD OF PEACE.

JUNE 1821.

TO THE FRIENDS OF PEACE.

YOU are disciples of Him who was called by the prophetic spirit, *the Prince of Peace*; and it is a glorious title: you are believers in a religion whose object it is to give glory to God in the highest, and on earth peace, and good will towards men; and it is a noble object. The spirit of your religion, and the spirit of war and discord, are in deadly opposition, and one or the other must finally prevail. You cannot doubt which. The word of God enables you to anticipate the triumph of good over evil. That holy victory is certain; but it becomes you not to await it in idle expectation. The assurance of success should operate as a motive to activity and perseverance. They are your bounden duty.

Christianity and War are words easily pronounced in the same breath, easily joined by the pen in the same sentence. What those words represent can never be forced into union. The one is a constellation of virtues, and the other a mass of crimes. The Christian who acts up to his religion, has nothing to do with war but to lament it, to protest against it, and to join his prayers and efforts for its

abolition, with those who are like-minded. War is inconsistent with his principles; with the sacred maxims which he reverences, and by which he would have his character formed, and his life regulated. Ambition prompts it; but he is lowly minded. Many are enriched by its spoils; but he inquires, "What shall it profit a man if he gain the whole world, and lose his own soul?" Revenge kindles its desolating flames; but he has learned not to resist evil, but overcome it with good. His feelings are averse from war, so far as those feelings are in harmony with his convictions. He has no sympathy with the rage of combatants, or pride of victors. His heart is in scenes of quiet and repose, of honest industry, and benevolent exertion. Duties, accompanied with solemn sanctions, are imposed on him by divine authority, and he cannot allow that man may suspend or abrogate these; or suppose that a feeble fellow worm of the earth, who must himself appear at the bar of judgment, can bear him harmless in their violation. In a camp he cannot do to others as he would that they should do unto him,

and therefore he has no business in a camp. He worships the God of peace, and prays for the universal extension of peace; and such prayers with the weapon of death in his hands would be blasphemy. He hopes for a heaven of peace and righteousness, and the occupation of slaughter would be an ill preparation for its enjoyment. Nay, the word of prophecy tells him on earth of swords beaten into ploughshares; and as such is the design of Providence, he shrinks from fighting against God.

O that this decided opposition, this absolute incompatibility between War and Christianity, were felt by all Christians! When that shall be the case, the fulfilment of prophecy is at hand. Surely the attention now excited to the subject, amongst different sects, and in widely distant countries, is an omen of its approach. We are willing to hope so, and rejoice in the growing light, however faint as yet, which announces the coming on of that happy day. May it shine brighter and brighter. It must do so. The struggles of darkness with the sun are vain; and as vain the struggles of human error, pride, ambition, or revenge, with truth, and providence, and God. Such are the hostile parties; and in the array let the friends of peace rejoice, for stronger is he that is for us than they that are against us.

On Duelling.

To the Editor.

THE practice of duelling has frequently been very deservedly reprobated in the pages of the Herald. It may be interesting to some readers to be acquainted with one fact which has come recently to my knowledge, wherein the peace-maker's principle, that of overcoming evil with good,

was found better than a duel. The fact was this.—A young gentleman of most respectable family from England, had resided at *Rouen* in France about two months, when on a certain day in August last, he was passing into a public room at a *Restaurateur*, for the purpose of getting his dinner, and met a French gentleman, who had formerly been an officer under Bonaparte, but did not in passing him take off his hat, to pay him that mark of attention which his pride was disposed to receive. The English gentleman had not long been seated at dinner before the other returned with some companions, and, seating themselves at the opposite end of the same table, began very freely to abuse the rude manners of the English, and to endeavour evidently to irritate the Englishman, with whom he was so highly offended, for shewing him the insult described. Working each other up to a high pitch of frenzy on so insignificant an occasion, the spirit of the Englishman was certainly roused; he felt it impossible for him to sit there and hear himself and his countrymen abused, without either *demanding satisfaction*, or forfeiting his character as a gentleman, according to the ideas in which he had been brought up. I must here for a moment beg to interrupt the thread of the narrative by stating, that the young English gentleman, although always accustomed to consider it would be degrading to submit to insult, had within the last year of his life been considerably affected by family afflictions, and acknowledges himself to have experienced some of the sweetening influences of religion. The young French gentleman on the other hand, much attached to his late master, Bonaparte, had resolved if possible to kill an Englishman *that day*, in honour of the anniversary of his accession. He is besides much given to duelling, and a sure marksman. To proceed—the English gentleman, no longer able to keep his seat, rose to demand satisfaction. His op-

ponent rose at the same instant, and the champions would presently have challenged, but for providential interposition.—At the very moment the English gentleman rose from his seat, this passage of Scripture presented itself to his mind, “A soft answer turneth away wrath,” accompanied by a ray of light so penetrating, that it instantly produced a degree of heart-melting conviction, yielding to which, the English gentleman accosted the other in apologizing language, for having, as it appeared, transgressed undesignedly those usages of politeness which he was very unconscious of any necessity for observing in passing an intire stranger, and begged pardon. His antagonist was instantly disarmed; and the spirit of the lion and the lamb were made to lay down together. The English gentleman told me he was now altogether convinced of the evil of duels, and felt it as impossible for him now to accept a challenge, or offer one to another, whatever be the occasion, as before he fancied it was impossible on such an occasion to avoid it. P.

To the Editor of the Herald of Peace.

THE following is a translation of a Note I have recently received from an intelligent young man who resides in a populous part of the interior of France. At his earnest request, I sent him a set of the Tracts of the London Peace Society, from Paris; the object of which Society appeared entirely new to him, and to many other gentlemen of high respectability and influence, to whom it has been mentioned. It has excited much interest, and several have expressed the pleasure they shall feel in co-operating with such Christian societies, to promote their views by an extensive dissemination of the principles of Peace. P.

“E. M. thanks Mr. — from his heart, for his obliging present of the Tracts published by the Society of the Friends of Peace;—he has read

them, and reflected on their contents with much interest and satisfaction.

E. M. is now “a *Friend of Peace*” in defiance of the remembrance of his former profession; * in defiance of all the brilliant seductions which attend military glory. The triumphs of our warriors only generate pride in the heart. The peaceable victory of the Friends of Peace gives much more satisfaction to a Christian mind, to him who considers all men as his brethren.

There never was an enterprise more noble or more Christian, than that of the Friends of Peace. E. M. will consider it the greatest honour to be accounted worthy to be connected with so respectable a society. He trusts that he has already taken some steps in the path in which an honest man ought to walk.

E. M. solicits permission soon to address to Mr. — some reflections upon the custom of war, produced by reading these little Tracts of the Friends of Peace.”

March 20th, 1821.

* E. M. who is a man of talent, received his education in the French Royal College for the Artillery, and became an officer in that service; but he has now entirely quitted the military profession.

On Active and Passive Valour.

[Some extracts from the acute and ingenious work of SOAME JENYNS, on the Internal Evidences of Christianity, have appeared in the former Numbers of the Herald of Peace. The following well deserves to be added. It is a good illustration of the nature of real heroism, of that heroism which alone becomes the followers of Jesus Christ.]

VALOUR, for instance, or active courage, is for the most part constitutional, and therefore can have no more claim to moral merit, than wit, beauty, health, strength, or any other endowment of the mind or body; and so far is it from producing any salutary effects by introducing peace,

order, or happiness into society, that it is the usual perpetrator of all the violences, which, from retaliated injuries, distract the world with bloodshed and devastation. It is the engine by which the strong are enabled to plunder the weak, the proud to trample upon the humble, and the guilty to oppress the innocent; it is the chief instrument which Ambition employs in her unjust pursuits of wealth and power, and is therefore so much extolled by her votaries: it was indeed congenial with the religion of Pagans, whose gods were for the most part made out of deceased heroes, exalted to heaven as a reward for the mischiefs which they had perpetrated upon earth, and therefore with them this was the first of virtues, and had even engrossed that denomination to itself. But whatever merit it may have assumed among Pagans, with Christians it can pretend to none, and few or none are the occasions in which they are permitted to exert it: they are so far from being allowed to inflict evil, that they are forbid even to resist it. They are so far from being encouraged to revenge injuries, that one of their first duties is to forgive them; so far from being incited to destroy their enemies, that they are commanded to love them, and to serve them to the utmost of their power. If Christian nations therefore were nations of Christians, all war would be impossible and unknown amongst them, and valour could be neither of use nor estimation, and therefore could never have a place in the catalogue of Christian virtues, being irreconcilable with all its precepts. I object not to the praise and honours bestowed on the valiant; they are the least tribute which can be paid them by those who enjoy safety and affluence by the intervention of their dangers and sufferings. I assert only that active courage can never be a Christian virtue, because a Christian can have nothing to do with it. Passive courage is indeed frequently, and properly inculcated by this meek

and suffering religion, under the titles of patience and resignation: a real and substantial virtue this, and a direct contrast to the former; for passive courage arises from the noblest disposition of the human mind, from a contempt of misfortunes, pain, and death, and a confidence in the protection of the Almighty; active from the meanest, from passion, vanity, and self dependence. Passive courage is derived from a zeal for truth, and a perseverance in duty; active is the offspring of pride and revenge, and the parent of cruelty and injustice. In short, passive courage is the resolution of a philosopher; active the ferocity of a savage. Nor is this more incompatible with the precepts, than with the object of this religion, which is the attainment of the kingdom of heaven; for valour is not that sort of violence, by which that kingdom is to be taken; nor are the turbulent spirits of heroes and conquerors admissible into those regions of peace, subordination, and tranquillity."

Extract from the Rev. T. Madge's Sermon, entitled "The Character of George III., and the Character of his Reign, considered separately."

"IN the course of these memorable contests, which have entailed upon us burthens which we shall continue to feel every day and every hour of our lives, the warrior may find something of which to "talk exceeding proudly." He may boast of the skill of our commanders, and the prowess of our soldiers; he may see what to him appears glorious in ensanguined fields and smoking cities—in wasted provinces and deserted villages—in mangled limbs and dying agonies—in orphaned children and widowed mothers—in blighted loves, and withered hearts, and ruined hopes. But the Christian has learnt his language, and borrowed his terms from a different vocabulary. He is not to be blinded and spell-bound by a word—hood-winked and cheated by sounding

appellations and glittering vanities. In his eye nothing is stamped with the character of glory, but that which gives to the spirit of liberty a higher elevation and wider range of action—which enlarges and beautifies the temple of knowledge, strengthens the fortress of justice, and surrounds with fresh ramparts the citadel of truth. To him there is no national glory, but in the movement of the national mind in the direction of wisdom, integrity, virtue, and humanity. That all war is unlawful, and without the accompaniment of actions that may justly be styled glorious, he is not, perhaps, prepared to maintain; but he sees nothing for admiration to dwell upon in the beat of the drum,—the sound of the trumpet,—the proud trampling of horses, or the fierce clashing of arms.—From spoils and blood, and tyrannies and tyrants, he turns away his eyes to the peaceful triumphs of truth and righteousness, and inclines his ear to the “still small voice of reason.”

AMERICA.

Address delivered at the Fourth Anniversary of the Massachusetts Peace Society, Dec. 25, 1819, by John Gallison, Esq.

Address delivered at the Fifth Anniversary of the Massachusetts Peace Society, Dec. 25, 1820, by Hon. Josiah Quincy.

AN apology is due to our readers, for not having sooner introduced the first of these Addresses to their notice. The second has just reached this country. We are sorry to learn by it the death of Mr. Gallison, on the day before the last anniversary of the M. P. Society. Mr. Quincy's honourable tribute to his memory will be given to the conclusion of our extracts from his Address. We shall quote largely from both, as each is excellent, though in a different way. Mr. Gallison's is in a pleasing strain of calm and persuasive reasoning. His object is to account for the fact, that the Gospel has, as yet, done apparently so little towards the abolition of War.

Mr. Quincy's Address is in a bolder style of eloquence, sometimes bordering; if not more than bordering on turgidity; but frequently very powerful and commanding. It pairs well with the last: Mr. Gallison dwells on past times; Mr. Quincy on the future: the one explains the causes which have hitherto checked and limited the benignant agency of Christianity, the other indicates the powers now called into operation, by which our hopes are encouraged as to the extension of its blessed results, till the earth be filled with the fruits of peace.

ADDRESS.

WHY is it, that Christianity, a religion of peace, still dwells with violence and war? Is it, that her spirit is not, in truth, opposed to the spirit of revenge? Is it that she lays no restraint upon angry and contentious passion? Or is her influence too feeble to restrain the enmity of men? Has she no commands of power to stay the hand of desolation, and set bounds to murderous rage?

To these questions the Christian, deeply interested in his religion, anxiously seeks an answer. He will find it, in part, in the unsearchable counsels of him, “who will bring the blind by a way that they knew not.” The world had long remained under the imperfect light of the Jewish, and the darkness of Pagan theology, before the messengers of God proclaimed, “on earth peace, good will towards men.” A long series of prophecies and political events prepared the way for that brightest expression of divine goodness. And when, in the fulness of time, the Messiah came, was it to be expected that all the blessings of his peaceful reign would at once unfold themselves? Was it to be expected, that the truths he revealed, and his sublime lessons of virtue, would in a moment triumph over selfishness, cruelty and pride? To us, indeed, the time may seem long, but to the Infinite Mind, “a thousand years are but as yesterday when it is past.”

A rapid glance at the history of the world will convince us, that the continuance of war, with its attendant evils, is owing to causes entirely foreign to our religion itself; to causes, which God in his wisdom has permitted to obstruct and counteract its progress. Let not then the Christian despair. The influence of the gospel has already been great; enough to justify the persuasion, that the time is not far distant when wars shall be made to cease "unto the end of the earth."

In the infancy of Christianity, the number of disciples was too small, compared with the rest of the world, to produce any sensible effect upon the habits of society. They were neglected and despised, or remembered only to be persecuted. They were contented to exhibit in themselves the mild virtues, which their religion taught them; they were charitable, forgiving and patient of injuries. They sought not the honours and distinctions of the world; the crown of martyrdom was to them far better than any earthly glory. To extend the knowledge and the blessings of the gospel was the object which they had most at heart. To this their efforts were unceasingly directed; for this, they cheerfully encountered danger, and endured the sharpest sufferings. But they were far from aspiring to controul the counsels of princes, or to change the laws by which states were governed. By a silent and almost imperceptible process, they gained men, one by one, from the worship of false gods to a pure and irreproachable faith; and in this way only they wrought on the character of human institutions. But they were not all, even of those who yielded to the preaching and the miracles of the apostles, exempt from those infirmities which so often cloud the judgment and mislead the practice even of sincere believers. "They brought with them, into the bosom of the church, more or less of the errors

of their former religions."* Controversies arose, and forgetting the gentle and benign spirit of their Master, Christians exchanged the unity and love which he had enjoined, for division and discord. They came from a world that was full of errors and vices. The mighty works which they saw, the direct testimonies of heaven to the truths which were declared, compelled the assent of those who attended to these evidences, and whose hearts were not too depraved to allow the free exercise of reason. But, though assent could not be refused, error and prejudice might be partially retained. Their minds were enlightened by the truth, and that truth had power to guide them into the path of wisdom and of peace; but it was to guide, not to impel. Man was still left, by the free exercise of his powers, aided indeed but not controlled, by new and sublime views of God and of his own nature, to approach nearer to his Creator, and to conform himself to that moral image which in the character of the Saviour was so strikingly set before him. He was exhorted to contend with his evil passions, and an immortal crown was proposed as the reward of faithful exertion. But no where was it promised him, that his mind should at once be unchained, and soar to a height of heavenly virtue; no where was it promised him, that the clouds of ignorance and delusion should at once be scattered, and the Sun of righteousness and truth shine forth with mid-day brightness. * * *

In the second century of our era, the double morality of the Platonic philosophy was introduced among Christians; that unhappy distinction was adopted between precepts and counsels, which prescribed one rule of conduct for those who dedicated themselves to retirement and religious meditation, and another, more indulgent and complying, for the busy and

* Mosheim.

active; * which banished religion from the common concerns of life, and allowed many things to the secular man, which were forbidden to the sage. Thus all the glowing declamations of heathen writers, which placed valour in the first rank of virtues, and admitted no obligation so strong as the love of country, became authorized codes of morals to common Christians. Thus all the praises, which poetry and history had lavished on real or fabulous heroes; the imperishable glory awarded by them to actions inspired by cruelty and revenge; the brilliant light, which fancy had shed about the head of the warrior, and the promises of participation in the honours and happiness of the gods, which were held out to lawless courage, were permitted still to warm the imaginations and deceive the understandings of the disciples of a crucified Master, and to close their hearts against the influence of his instructions. But for this cause, perhaps, there had not been in the Roman army those Christian soldiers, who at an early period appear to have served in it. † * * * *

In the ages of ignorance and barbarism, which succeeded the overthrow of Roman greatness, every thing in the west was unfavourable to the growth of Christian benevolence; and in the east, the alarm and danger of the state, added to the dissensions in the bosom of the church, forbade all hope of improving the condition or restraining the passions of men. The temporal power and dominion of the Pope, and the union in every country of the civil with ecclesiastical authority, counteracted the pacific influence of religion. In the reign of Charlemagne, the discordant materials seemed first to gather into a regular and powerful empire. But the invasion of Saracens and Turks kept Christendom in a state of continual tumult. And here we discover a new

principle of wars. Whatever might be the obligations of the Christian towards other Christians, he believed that the infidel, an enemy of religion, had no claim to compassion, or even to common faith. Against him it was thought piety to be animated with the most deadly hostility. Unsparing cruelty was deemed acceptable to heaven, and the warrior, in taking up arms, believed that he fulfilled a sacred duty. It was then that chivalry arose; chivalry, that mysterious product of barbarian fierceness and superstitious zeal, that powerful agent, which gave a new form to the manners of Europe, new events to history, new themes for the fancy of the poet and the study of the philosopher; which pervaded all ranks, and changed the thoughts, the feelings and the habits of men; proud, and insolent, and fierce, yet brave, and generous, and humane; jealous of dignity, and quick to resent the smallest affront, yet cherishing no hatred, boasting of courtesy, sparing, but despising whom it spared; prodigal of life and greedy of adventure, yet asking no reward but praise; trained from infancy to the endurance of hardship, yet gay, voluptuous and soft; governed more by the sense of shame, than by the love of right, yet of unshaken truth, and scrupulous fidelity; frivolous, almost to childishness, yet in the pursuit of trifles displaying a hardihood and patience which we cannot refuse to admire. It dealt in abstractions, but imagination gave to those abstractions an importance beyond the most serious realities. It mingled religion with every thing; but it was a religion, superstitious, sensual and gross. It was the attempt of chivalry to supply the want of a purer religion for restraining the passions of men, and moving them to acts of kindness by a romantic feeling of honour and an extreme sensibility to censure and applause. The effect was a character extravagant, unnatural and inconsistent; practising some duties with

* Mosheim, Cent. 2, part II. ch. iii.

† See Mosheim on the Thundering Legion, vol. i. p. 152.

enthusiastic devotion, while others were violated without remorse.

We owe to chivalry much of that refinement, which has given occasion to say of modern times, that unlike the ruder ages, "they give their applause only to intellectual power, and to those virtues, which, raising man above his condition, make him conqueror over his passions, and teach him to be beneficent, generous and humane." * Though this praise is far too unqualified, it is still true, that the institutions of chivalry have in some degree softened the character of wars. But we may trace to the same source many errors in opinion and practice, which the world has had cause to lament. Of these, the unnatural union between religion and war is not among the least. The youth, whose education destined him to the honour of chivalry, received his first armour, after many solemn and imposing rites, at the altar dedicated to God; and the sword, which he was to wield in battle, came to his hands consecrated and blessed by the priest of religion. How powerful must have been the association, which the imagination thus formed between valour and piety! How long must its effects have continued! And may we not, among the effects of chivalry, which are still apparent, discover some remains of this fatal delusion? †

* Works of Frederick III, vol. i, p. 14.

† "Severe fastings; whole nights spent in prayer attended by a priest and sponsors, in some church or chapel; a devout reception of the sacraments of penitence and the eucharist; baths, indicative of the purity, which was required in the character of a knight; white garments, worn, in imitation of new converts, as a symbol of the same purity; a full confession of all the faults of his life; a serious attention to discourses explaining the chief articles of Christian faith and morals; these were the preparation for that ceremony, which was to invest the novice with the sword of knighthood. These rights duly performed, he entered the church, and advanced towards the altar, the sword being suspended from his neck. He there presented it to the officiating priest, who

We may besides accuse chivalry of having nourished and kept alive the military passion; concealed its true nature under gorgeous ceremonies, and caused the blood of thousands to flow in private duels. The *point of honour*, that phantom unknown to ancient times, is the offspring of chivalry; and who can number the battles, of which it has been the cause? * * * *

There has been a sacredness attached to the name of "country," which has caused men to overlook the injustice of actions in their supposed disinterestedness. Patriotism has been esteemed a social virtue. That, which would be wrong and disgraceful, if done for private good, has been thought praiseworthy, when the actor has gone out of himself, and through suffering and danger has achieved some public advantage. But, in truth, does not patriotism, even in its purest form, include a large mixture of *self-love*? We love our country, because we connect with it our past enjoyments and our future hopes; all that can give animation to our joys and solace to our griefs; the scenes, that our morning sun brightened, and on which we have trusted that its evening beams would linger. When we name our country, we name ourselves, our friends, the schools of our instruction, the temples of our worship, the tombs where our ancestors repose. All that we love, and all that we venerate; all that affection values, and all that memory regrets, is included in that one word. How then

pronounced over it his blessing, in the same manner as it is now usual to bless the standards of our regiments. The priest then restored the sword to the neck of the novice, who proceeded, in the most simple dress, to fall on his knees at the feet of the person, of either sex, by whom he was to be armed. This imposing scene passed commonly in some sacred edifice; but often too in the hall or court of a palace or chateau; and sometimes in the open field." M. de St. Palaye's *Memoir on Chivalry—Hist. of the French Acad. of Inscript. &c.* vol. xx. p. 615.

can we refuse to love our country? And let it not be thought, that I would exclude that love. It is just and rational in itself; but, like other passions which have our own good, in whole or in part for their object, it is prone to pass the bounds of justice, while its connexion with our country too often procures pardon to its excesses. A Christian, whose moral views are enlightened and pure, governs his affection to his country by the same rules which restrain him in the gratification of every passion that seeks principally his own benefit or pleasure. He loves his country much, but virtue more. He desires her prosperity, but desires more fervently that she should ever be found in the path of honour and uprightness. Her misfortunes give him pain, but he would be more deeply grieved, if her riches or territory were increased by rapine or unjust war. His wisdom, his talents, his best services, are ever at her disposal, to promote her welfare, and to secure her peace. But to a national enterprise which his conscience condemns as unjust or oppressive, he will no more lend his aid, than he will sully his private reputation by injustice or fraud. He loves his country's glory, but it is a glory not consisting in splendid victories, nor in giving the law to conquered provinces. It is that true and only glory which springs from moral and intellectual worth. He is the same in neglect and obscurity, as in the brightest sunshine of popular favour. Nay, he hesitates not to do good to his country, though he foresee from his countrymen, misled by passion or prejudice, no reward but suspicion, no distinction, but the miserable one of being hated, accused, persecuted. - - -

I have thus attempted to point out some of the causes which have made the pacific influence of Christianity partial and incomplete. Are they such as must continue to operate? Are they such as forbid us to hope for the attainment of that moral purity, which the principles of our religion,

rightly understood, and faithfully practised upon, are fitted to produce? Are they such, that our consciences can justify us in slumbering, effortless acquiescence? That Christians may look idly upon prevailing corruption, and yet hope to be accounted faithful servants in that day which infinitely concerns us all? Our own hearts, the good which Christianity has already done, and the gospel itself, which we profess to follow, answer, No! Let us then, at last, dare to be wise, and to make use of the light which has shone upon us. Let us no longer be satisfied with the erring wisdom of ages, which that light visited not. Let us learn to call him great who is just, and moderate, and wise; who seeks not his own glory, and to whom riches, and honours, and power, are but the instruments of doing good.

ADDRESS.

THE records of history embrace a period of six thousand years, abounding in war, in battle and slaughter, with occasional and local intervals of short and feverish peace; in which nations seem to stay rather than rest, stopping to pant, and to gain breath for new combats, rather than to form a business state of permanent tranquillity. In whatever condition, on whatever soil, under whatever sky, we contemplate man; be he savage, or be he civilized; ignorant, or enlightened; groping amid the darkness of nature, or rejoicing in the lamp of revealed truth; be it island or continent, sea or shore; wherever multitudes of men are, or have been, there will be found traces of human blood, shed in inhuman strife; there will be found death, scattered among the races of men, by the hand of—brother man!

It is now more than eighteen hundred years since "the author and finisher of our faith" came, ushered in by an angelic host, proclaiming, *Peace on earth, and good will among*

men; since the Son of God descended from the right hand of the Father, for the great and almost special purpose of enforcing the voice of reason, by the solemn sanction of the command of the Most High, that men "love one another." Yet, strange to tell! wonderful! passing wonderful! scarce three centuries had elapsed from his advent, before the cross, the emblem of his peace and his love, became the standard and escutcheon of wars, as fierce and as bloody as the crescent, the emblem of hate and of strife, ever waged. And in these later days, notwithstanding science has now, for almost four centuries, been pouring its mild and radiant stream of light into every sense and upon every land, yet, as it were but yesterday, sixty thousand men, dead on the field of Waterloo, terminated, probably only for a short, passing period, a war of twenty years' continuance, of which, at the least estimate, two millions of human beings were the victims!

Such is the scene which the mind seizes, as it casts a bird's eye glance along the horizon of human history.

In this actual condition of our nature, you, Mr. President, and gentlemen of the Massachusetts Peace Society, have united to try the strength of public associations against this natural tendency of our race to war; to attempt, by combination and co-operative exertion of the mild, the virtuous, the religious, and humane, to calm this turbulent scene; to limit the causes and evils, or, if Heaven so pleases, annihilate altogether the influence of that propensity to mutual destruction, so universal, and scarcely less than innate, in our species.

Under what auspices? With what hopes? From what circumstance in the social, moral, or intellectual condition of man, do your endeavours derive encouragement, or even countenance? Is man less selfish, less craving, less ambitious, less vindictive, now than formerly? If all the old ingredients, which compose human nature, are still boiling in the crucible,

what reason to expect that future experiments will materially differ from the past? If in every nation under heaven there be at this day ten thousand times more swords than ploughshares, more spears than pruning hooks; if every where war be taught as a science, and success in it be the theme of the sober applause of the few, and of the mad exultation of the many; on what ground rests the opinion that any, much more that every nation of the earth will abandon a system, which from the beginning of the world has been, and to this hour is, among all nations a chief object of pursuit, and the principal foundation of pride and of glory? If all, or at least, if the greater part of nations do not concur in abandoning this system, can any one nation abandon it safely?

These are questions which the spirit of patriotism asks, half doubting, half consenting, as it ponders purposes such as yours, noble, generous, elevated, in their conception and principle, yet apparently repugnant to the known propensities of our species, and contravening the established course of human conduct in every period of history.

These are questions which the spirit of war asks, half fearing, half sneering, as it stands, like its great progenitor, "with nostril wide, upturned into the murky air, scenting its prey."

To some of these questions I shall attempt an answer, and to all of them allude, while on this occasion I consider the causes of war among nations, and the circumstances in the condition of the civilized world which afford better ground of hope than ever before existed, of greatly limiting its ravages; and even of restraining them altogether; and thence offer to you, gentlemen, some encouragements for perseverance, and to your fellow-citizens some reasons for co-operating in the objects and labours of your society.

"In all experience and stories,"

says the great Bacon,* Lord Verulam, "you shall find but three things that prepare and dispose an estate for war, the ambition of the governors, a state of soldiery professed, and the hard means to live among many subjects; whereof the last is the most forcible and the most constant."

In reference to these causes of war, it may be asserted, without any of that overweening zeal which men call enthusiasm, and independent of the character or the promises of our religion, that three facts exist in the nature of man and in the condition of society, which give rational ground for the opinion that they will be gradually limited in their influence, and may be made ultimately to cease altogether.

The first fact is, That man is a being capable of intellectual and moral improvement; and that this is true both of the individual and of the species.

The second fact is, That the intellectual and moral improvement of our species has already advanced in this very direction, and on this very subject; wars being in fact far less bloody, and conducted on principles more mild, than was the approved usage in former periods of society.

The third fact is, That the intellectual and moral influences which have arisen and are extending themselves in the world, necessarily lead to a favourable change in all the enumerated causes on which the existence of war depends; repressing the ambition of rulers, diminishing the influence of the soldiery, and ameliorating the condition of the multitude.

As to the first fact, I shall not undertake to prove that man is a being capable of moral improvement; and that this is true both of the individual and the species: It is the voice of all history and all experience.

Nor will the second fact require much more elucidation. A very

short recapitulation of the temper and principles prevalent in war at former times, will make its truth apparent. The earliest record of wars is that of the Israelites, about fifteen centuries before the Christian era. On taking a city,* they destroyed utterly men, women, and little ones. Sometimes the people were made tributaries and slaves. At others, nothing that breathed was left alive. Notwithstanding this, it does not appear that there was any thing peculiarly savage in the character of the Israelites. Although they acted under a sense of the divine command, yet there can be no doubt that the principles on which they conducted their wars, were perfectly in unison with the general rules of warfare, recognized by all nations, at that period of society.

Homer, who, next to the sacred writers, is deemed to give authentic accounts of the manners of the earliest times, witnesses that our species had made no material moral improvement in the principles regulating the state of war, during the three or four centuries which elapsed between the invasion of Canaan and the siege of Troy. Chieftains steal into each others camps, and massacre the sleeping in cold blood. Captives are immolated to the manes of Patroclus: The dead body of Hector is dragged in triumph about the walls of his native city, in the sight of his bereaved parents, consort, and countrymen.

During the entire period of ancient history, the rights of war included the right of extermination, as inherent in the conqueror, and in the vanquished there inhered no rights, neither of life, nor liberty, nor property. The form of ancient society made no difference in the efficacy and universality of this principle. Kings, emperors, consuls, were all occupied in one chief concern, that of training and fleshing their followers to the sport of destroying the human species, under the

* On the true greatness of Britain.

* Deut. ii. 33.

† Ibid. xx. 10—13.

name of enemies; and for this purpose enlarged on all sides, and to their utmost extent, the rights of conquest. Republics were in this respect no better than monarchies, and precisely for the same reason; because in those, as in these, the many were needy and ignorant, and the few cunning, ambitious, and interested.

It is necessary only to state these facts, to convince every mind that war is conducted in a better temper, and is of a milder aspect, in present than in former times. It is, however, important, and will be illustrative of the general scope of my argument, to remark, that the amelioration effected in the conduct of wars has chiefly resulted from the improved intellectual and moral condition of mankind, rather than directly from the military class itself. Almost all the amelioration in the art of war may be traced to the effect of domestic influence upon the warrior; his regard for character at home, and the fear of incurring contempt and shame among his own countrymen. As far as we can form any opinion of the conduct of European armies at the present day, when in the field, they are nearly, if not quite, as wanton and licentious as formerly. Love of plunder is as strong in the breasts of modern, as it was in those of ancient warriors. They have no more shame now than in former times, at growing rich on the spoils of the conquered; but think it as much as ever a great and glorious matter, if, going to war beggars, they return from it nabobs. The chief restraint which has been laid in modern days on the spirit of ancient warfare, may be traced to the improved moral sense, and the direct moral influence of men in civil life. This moral sense is not as yet sufficiently elevated to be offended at the bringing home, by military men, of gold, silver, and merchandise, plundered from enemies; and accordingly, the military at the present day grasp at these with avidity.

But the moral sense of the period

does reluct at entailing in perpetuity the miseries of conquest upon the persons of the vanquished. In consequence, military men bring home no more captive females as mistresses and servants; nor do they reduce vanquished males to the condition of slaves for life, except indeed they happen to be black; a case for which the moral sense of the age has not, as yet, every where provided. - - -

The third and most material fact to be illustrated was, that such intellectual and moral influences are extending themselves in society, and necessarily lead to a change in all the enumerated causes on which the existence of war depends.

But first, is it true that moral and intellectual influences are extending themselves in society? Is it true that we enjoy a brighter intellectual day, and a purer moral sky, than anterior periods of the world? Can any ask, dare any ask, whose hands hold the page of history, and whose minds are capable of receiving impressions from surrounding objects?

At what previous time did the world exhibit the scenes we at this day witness? When did science ever, until this period, present itself to the entire mass of the community, as their inheritance and right? When, for the purpose of arresting the general ear, and promoting universal comprehension of its precepts, did it before adapt its instructions to every form of intellect, to every stage of human life, to every class of social being? Science indeed existed in former times; but where? In the grove of Academus with Plato, dreaming concerning the soul of the universe; in convents, among cowed monks and fasting friars; in colleges, accessible only to the favoured few; iron-clasped, and iron-bound, in black letter folios; locked in dead languages; repelling all but the initiated.

Where exists science now? No more immured in cells; no more strutting, with pedant air and forbidding looks in secluded halls, it adapts

itself to real life, to use, and to man. It prattles with the babe; it takes the infant on its knee; it joins the play of youth; it rejoices with the young man in his strength; it is the companion of manhood, the solace and the joy of the hoary head. It is to be seen in the field, leaning on the plough; at the work-bench, directing the plane and the saw; in the high places of the city, converting, by their wealth and their liberality, merchants into princes; in the retirement of domestic life, refining, by the aid of taste and knowledge, the virtues of a sex, in whose purity and elevation man attains at once the noblest earthly reward, and the highest earthly standard of his moral and intellectual nature. Science no more works as formerly in abstruse forms, and with abstract essences, but in a business way, seeking what is true and what is useful, purifying, elevating; and thus producing by degrees, slow indeed, but sure, a level of intellect in the whole mass, suited to the state, and illustrative of the relations and duties of all the parts of which it is composed.

If this be true of the intellectual state of the period, what shall we say of the moral? Can knowledge advance, and virtue be retrograde? Grant that this is sometimes the case in individuals, are these instances examples of the general rule, or exceptions to it? Are such unions of corrupt hearts with elevated intellects, not rather monsters, than natural forms of being? If knowledge be a right comprehension of nature and of the actual relations of things; can this exist without establishing the conviction of the eternal coincidence of happiness with duty? Is it not as plainly the voice of nature, as it is of scripture, that "the paths of wisdom are pleasantness and peace?" If a wise and good Deity has formed that structure of things which we call nature, can acquaintance with that structure result in any thing else than a perception of those attributes which

constitute his character, and of the eternal connexion which subsists among them, and of consequence, which subsists among like attributes belonging to man, feeble indeed, but yet, in kind, emanations and prototypes of those of the Deity?

These, however, are general reasonings. Let us advert to facts.

There was a period in which men worshipped stocks and stones, and birds and beasts, the sun, moon, stars, and clouds; when they sacrificed human victims to their gods; when trees and the canopy of heaven were their coverings, and they contended with wild beasts for food, shelter, and existence.

"In Greece, in civilized, intellectual Greece, three fourths were slaves, holding even life at the capricious will of their masters, those proud masters themselves the slaves of ignorance and dupes of priestcraft, fluctuating between external war and internal commotion, anarchy, and tyranny.

"Rome, in its best days, polluted by the abomination of domestic slavery, waging eternal war with the world, offering only the alternative of subjection or extermination; rude in arts, with no philosophy, and a religion whose gods and ceremonies make one blush or shudder.

"In more recent and modern times, what scenes of confusion, persecution, and distraction! Kings tyrannizing over people! Priests over kings! Men the property of every petty chieftain! Justice perverted; Christianity corrupted."⁴

Detail is needless. It is enough to state facts. We all feel the moral advancement of the present period of society.

How have the useful and elegant arts been advanced! With what skill nature is made subservient to the wants, conveniences, and refinement of life! It is unnecessary to reca-

⁴ See Fox's Lectures on the Corruption, Revival, and future Influence of genuine Christianity, p. 239.

pitulate. We all realize the change ; and that it is great and wonderful ; not sudden, but progressive.

If such be the fact, why should not the future correspond with the past ? Why should not the species continue to advance ? Is nature exhausted ? Or is there any evidence of failure in the faculties, or of diminution in the stimulus of man ? On the contrary, what half century can pretend to vie with the last, in improvement in the arts, advancement in the sciences, in zeal and success of intellectual labours ? Time would fail before all could be enumerated. Let one instance suffice, and that in our own country.

Scarcely ten years have elapsed, since the projects of Fulton were the common sneer of multitudes, both in Europe and America, and those not composed of the most ignorant classes of society. He indeed has already joined the great congregation of departed men of genius, but where are his inventions ? Penetrating the interior of this new world, smoking along our rivers, climbing, without canvas, the mountains of the deep, carrying commerce and comforts, unknown and unanticipated, to inland regions, and already establishing a new era in navigation, and new facilities for human intercourse, incalculable in benefits and in consequences.

So far from having any reason to believe that the progress of human improvement is stationary, or that it is henceforth to be retrograde, there is just reason to believe that intellectual and moral improvement and social comforts are to advance with a rapidity and universality never before witnessed. - - -

As to the third cause of war, "a state of soldiery professed," in other words, the influence of the military class ; a state of society such as I have described, and as we have reason to anticipate, will not so much diminish its influence, as annihilate the whole class, by rendering it useless : when there is no employment and no hope

of it for the military class, it can have no continuance.

A people highly moral and highly intellectual would not endure the existence of such a distinct class. They would realize that the principle of military life resulted in making moral agents machines, free citizens slaves ; that a soldier as such, can have no will but his officer's, knows no law but his commands ; with him conscience has no force, heaven no authority ; conduct but one rule, implicit military obedience. It requires but a very small elevation of the moral and intellectual standard at present existing among mankind, to make them realize the utter incompatibility of the existence of such a class with long continued peace, or with that higher moral and intellectual state to which both nature and duty teach man to aspire. - - -

It is impossible, without recurrence to feelings and sentiments of a higher and purer nature than those induced by common life, to do justice to the deep moral depravity and the cruel bloodstained scenes of ordinary warfare. Alas ! how must they be viewed by higher intelligence and virtues !

Science and revelation concur in teaching, that this ball of earth which man inhabits is not the only world ; that millions of globes, like ours, roll in the immensity of space. The sun, the moon, "those seven nightly wandering fires," those twinkling stars, are worlds. There, doubtless, dwell other moral and intellectual natures ; angelic spirits, passing what man calls time, in one untired pursuit of truth and duty, still seeking, still exploring, ever satisfying, never satiating, the ethereal, moral, intellectual thirst ; whose delightful task it is, as it should be ours, to learn the will of the Eternal Father ; to seek the good, which to that end, for them and us to seek, he hides, and finding, to admire, adore, and praise "him first, him last, him midst and without end."

Imagine one of these celestial spirits, bent on this great purpose, descend-

ing upon our globe, and led by chance to an European plain, at the point of some great battle, on which, to human eye, reckless and blind to overruling Heaven, the fate of states and empires is suspended.

On a sudden the field of combat opens on his astonished vision. It is a field which men call "glorious." A hundred thousand warriors stand in opposed ranks. Light gleams on their burnished steels. Their plumes and banners wave. Hill echoes to hill the noise of moving rank and squadron, the neigh and tramp of steeds, the trumpet, drum, and bugle call.

There is a momentary pause;—a silence, like that which precedes the fall of the thunderbolt; like that awful stillness, which is precursor to the desolating rage of the whirlwind. In an instant, flash succeeding flash pours columns of smoke along the plain. The iron tempest sweeps, heaping man, horse, and car, in undistinguished ruin. In shouts of rushing hosts—in shock of breasting steeds—in peals of musquetry—in artillery's roar—in sabres' clash—in thick and gathering clouds of smoke and dust, all human eye, and ear, and sense, are lost. Man sees not, but the sign of onset. Man hears not, but the cry of—"Onward."

Not so the celestial stranger: His spiritual eye unobscured by artificial night, his spiritual ear unaffected by mechanic noise, witness the real scene, naked, in all its cruel horrors.

He sees lopped and bleeding limbs scattered; gashed, dismembered trunks, outspread, gore-clotted, lifeless; brains bursting from crushed skulls; blood gushing from sabred necks; severed heads, whose mouths mutter rage, amidst the palsying of the last agony.

He hears the mingled cry of anguish and despair issuing from a thousand bosoms, in which a thousand bayonets turn; the convulsive scream of anguish from heaps of mangled, half-expiring victims, over whom the

heavy artillery-wheels lumber, and crush into one mass, bone and muscle and sinew; while the fetlock of the war-horse drips with blood, starting from the last palpitation of the burst heart on which his hoof pivots.

"This is not earth!" would not such a celestial stranger exclaim? "this is not earth—this is hell! This is not man, but demon tormenting demon!"

Thus exclaiming, would not he speed away to the skies? his immortal nature unable to endure the folly, the crime, and the madness of man.

If in this description there be nothing forced, and nothing exaggerated; if all great battles exhibit scenes like these, only multiplied ten thousand times, in every awful form, in every cruel feature, in every heart-rending circumstance; will society, in a high state of moral and intellectual improvement, endure their recurrence? As light penetrates the mass, and power with light, and purity with power, will men, in any country, consent to entrust their peace and rights to a soldiery like that of Europe, described as "a needy, sensual, vicious cast, reckless of God and man, and mindful only of their officer?" - - -

Be not then discouraged, gentlemen. True it is, yesterday's sad event has filled all our hearts with a deep sorrow. He, who at your last anniversary on this occasion, in this place and at this hour, was addressing you, now lies low in death. Heaven has willed, and Gallison* is gone.

* John Gallison, Esq. who died on the 24th of December, 1820.—On the 26th instant, the Bar of the county of Suffolk, at a meeting holden, to consider what measures had become proper in consequence of his decease, unanimously passed the following votes:—

Voted.—That the members of the Bar will attend the funeral of Mr. Gallison; and that crape be worn by the members until the end of the present term of the Supreme Court.

Voted.—That the following notice of

His warm heart is cold. His mortal light is quenched. His pure example lives only in remembrance. He is gone—the pious, the excellent, the learned man; an ornament of our bar, a model for our youth, the delight of the aged;—one of the choice hopes of our state, whom all honoured, for his worth was at once solid and unobtrusive; whom none envied, for his acquisitions though great and rare, were but the fair harvest of his talents, of his labour, and his virtues.

Let not this providence discourage. Your brother has only taken early possession of the promise to the “pure in heart.” He now “beholds his God.” Could his spirit speak, it would be but to repeat to you the language of his Redeemer—“*Blessed are the peacemakers, for they shall be called the children of God.*” Like him, make yourselves worthy of the

hope, and heirs of the promise. Set before your eyes the glorious nature of the object at which you aim. Absolute failure is impossible, because your purposes concur with all the suggestions of reason, all the indications of nature, all the testimony of history, and all the promises of religion. They are pure, elevated, divine. Your end is the honour and happiness of your race. Your means are the advancement of the moral and intellectual character of man.

What though the image you assail be great, and the form thereof terrible, and its brightness dazzling? What though its head be of brass, and its arms and legs and body of iron? Its feet are but clay. The stone which is cut out of the mountain without hands shall dash it in pieces, and shall itself become a great mountain, and cover the whole earth.

Mr. Gallison's decease be recorded in the books of the Bar:

“The members of our association have been assembled by their common sorrow and sympathy occasioned by the bereavement which the profession and the community have sustained in the decease of Mr. Gallison.

“As a fraternity, our strength is impaired; as members of society, we are sorrowers in common with all who respect learning, integrity, fidelity, piety, and whatsoever tends to adorn and elevate the fellowship of men.

“The emanations from Mr. Gallison's mind and heart were so familiar to us, and of such daily experience, that, like some of the most common, though most precious of blessings, it is only by unexpected and irretrievable loss that their just value is perceived.

“Professional learning in Mr. Gallison was scarcely a subject of remark. We all felt that he must be learned, for we all knew that he severely exacted of himself to be competent to whatsoever he undertook. Diligence and fidelity were his peculiar qualities; his moral sense made them so: he could never inspire a confidence that he could not fully satisfy.

“It is not only a learned, a diligent, a faithful minister of justice, that is lost to us; the public have lost one of the purest and most indefatigable and most capable of all men who have attempted to illus-

trate the utility of professional learning, to prove the beauty and fitness of morality, and to give new attraction to the truth of revealed sanctions. It was among the favourite pursuits and objects of our deceased brother, to trace the connexion and dependence which exist between learning, religion, morality, civil freedom, and human happiness.

“The very virtues which we admired are the cause of our present regret. His labours were incessant; and through these his course is terminated at an early age. However brief, his life has been long enough to furnish a valuable commentary on our professional, moral, and political institutions. He lived long enough to prove that an unaided individual, of such qualities as those which we are called on to regret, will find a just place in the community. He has proved, that an unassuming citizen of chastened temper, amiable deportment, indefatigable industry, incorruptible integrity, and sincere attachment to the public welfare, will always be felt, known, and honoured. He has proved, that a man who was never known among his contemporaries, associates, and rivals; to have refused to others what belonged to them, or to have assumed to himself what was not his own, cannot go down to the tomb unattended by general and heartfelt regret.”

A copy of the records.

W. J. SPOONER, Secretary.

*Reflections on the Reign of
King William III.*

THE attention of the readers of the *Herald* has been more than once called to the subject of History, as connected with the important topic of Universal Peace. In its capacious storehouse are to be found, exhibitions of the horrible nature and baneful consequences of War; though it is to be greatly lamented that Historians have employed their talents in adorning and honouring a practice which deserves only the abhorrence and execration of the wise and virtuous. From this charge, it has been already observed, the Author of "Studies in History" is exempt. His pen is frequently employed in reprobating the most unnatural warfare of Man with Man, and in advocating the pacific reign of the Prince of Peace. Already have some quotations been made in the *Herald* from the second volume of his History of England, and the following will, we are persuaded, be equally acceptable to our Readers.

In his reflections upon the Campaign of William the Third in Ireland, which terminated in the complete discomfiture of the army of James, he thus concludes :

O! with what sentiments of unmingled horror and detestation should we contemplate the hideous monster, War, if we could realize all the private distresses, as well as the public calamities that follow in his malignant train—if we could estimate, by how vast an accumulation of human misery one splendid victory is purchased; how many maternal and conjugal bosoms have been rent, tortured, and agonized by an event, which historians record, and poets celebrate, in joyous and triumphal strains! To war, not less than to slavery, may be fitly applied the impassioned language of a distinguished modern writer: "O, War! War! disguise thee as thou wilt, still thou art a bitter draught; and though thousands in all ages have been made to drink of thee, thou art not the less bitter on that account!" Happy happy day, when the spear

shall be broken asunder, the chariot burned in the fire, and wars shall cease finally and for ever, to the ends of the earth!

The history of William's continental operations is a painful and distressing picture of the emptiness and inutility of military glory, after all the outrages it has committed against the tranquillity and happiness of individuals and nations.

Neither the design nor the limits of this abridged history will admit of a detailed narrative of those continental wars in which England has unhappily been involved; though it may be necessary occasionally to allude to them as illustrative of her foreign policy. With reference to that which commenced at the period which this essay embraces, it will be sufficient to state, that the contest was carried on with various and doubtful success during several campaigns; that king William, who annually visited the continent for the purpose of conducting its operations, gave full proof of his military science and personal bravery, though he did not obtain any splendid triumphs; and that after an immense expenditure of national treasures, and a profligate waste of human life—after a few barren and blood-stained laurels had been won on either side, the belligerent powers found themselves in circumstances nearly similar to those in which they had been placed at the commencement of hostilities.

After his reflections upon the affecting, though happy death of the Queen, he concludes with the following very striking animadversions upon the character and career of her royal consort.

But instead of pursuing this train of reflections, grateful as they may be to our feelings, compared with those which the contemplation of the crimes and miseries of mankind are calculated to awaken, we must return to the less pleasing schemes of worldly ambition, political intrigue, and martial devastation. It is impossible to

review the principal occurrences of this reign, without perceiving that the most generous mind may be perverted and debased—the kindest feelings of the human heart suppressed and subdued—by long familiarity with the sanguinary arts of war. To this demoralizing practice are evidently to be attributed the unlovely traits which are sometimes discernible in the moral character of William III. That his natural disposition was tender and affectionate, that he was susceptible in a high degree of all the charities and sympathies that glow in the most humane and generous bosom, will be denied by none who have attentively studied his character. These better qualities of his heart appeared in all their attractions at some of those interesting moments of his eventful life, which have been already adverted to; and that they did not uniformly operate, can only be attributed to some malignant counteracting influence, by which his feelings were rendered callous, and the best affections of his heart were held in continual restraint. Nor is it difficult to discover the cause which secretly, but powerfully operated to produce these baneful effects, in those anti-social, unchristian employments, which constituted the principal business of his life.

How truly glorious might the reign of this distinguished sovereign have been—how richly fraught with blessings to himself, to his empire, and to mankind;—if those energies of body and mind with which he was eminently endowed, instead of being employed in the work of destruction, had been exerted in works of benevolence and mercy—if instead of wielding through life the homicidal sword, he had grasped the olive branch of peace—and if instead of forming confederacies for military achievements, he had induced the princes of Europe to concur in efforts to promote the welfare and happiness of the human race! It were surely

a worthier, a nobler object of his ambition, to allay the animosities of rival factions, and harmonize the jarring passions of contentious statesmen, by the soothing influence of a pacific temper, and yet more hallowed influence of a well regulated conversation, than to reap the most flourishing laurels on the embattled plain, or climb the highest pinnacle of military glory!

Christianity versus War.

[Original.]

A DISPUTE had for some time been pending, between War and Christianity, the latter denying the right of War to carry on his profession, because, in his opinion, it was at variance with both the letter and spirit of the law; and at length it was resolved to bring the affair to an issue, by referring it to the decision of the *High Court of Equity*, at which *Lord Chief Justice* presided.

A case of such moment could not but excite great interest; and on the day appointed for hearing it, the Court was excessively crowded.

In a short time War entered, attended by his Counsel, Custom, Necessity and Prejudice; and so manly and heroic was his deportment, so gorgeous his military attire, that he was received by the spectators with a general burst of applause; yet to the attentive observer there was a piercing cruelty in his eye, a sullen, imperious frown on his brow, which, evincing he was accustomed to scenes of bloodshed, portrayed a hard and unrelenting heart.

On the contrary, though there was nothing superfluous or dazzling in the appearances of Christianity; his deportment was serious and unassuming, and there was that serenity and mildness depicted in his features, the characteristics of a virtuous mind, which inspired general respect and silent admiration. He also was attended by his Counsel, Religion, Humanity, and Reason.

Religion opened the proceedings

by thus addressing the Court. Aware, my Lord, how much depends upon the part I take in this important affair, I feel myself called upon to state most unequivocally, that the professions of War and Christianity are completely at variance; as opposite as light and darkness, as love and hatred, can possibly be: it is my more imperative duty to make this avowal, because it has often been boldly and fearlessly asserted, that they are perfectly in unison, and their practices consistent with each other. It is to this position, so generally received, that War is indebted for the respect and attention of those, who, having a high regard for Christianity, had they known the character of this his deadly enemy, would have held him in that abhorrence which he so justly deserves. I trust however that the investigation of the present subject will expose the fallacy of the assertion, and redeem Christianity from so foul and reproachful a stigma. Let us then, in the first place, take a survey of that system of laws by which the decisions of this Court must be governed. The advent of their Founder is announced with 'Glory to God in the highest, and on earth peace, good will toward men,' Luke ii. 14. Does this imply that War shall claim pre-eminence over every other profession? that desolation and ruin shall spread around, and enmity and murder be allowed amongst men? No, it means that the laws which were then introducing, were to annihilate the system of retaliation and violence, that instead of 'an eye for an eye, and a tooth for a tooth,' we should 'not resist evil.' Look through the whole code, look at the life of its Founder, and say if one act of aggression or revenge is practised, recommended, or allowed. If then in his life all is peaceable and forgiving, what shall we say of his death? Treated with contumely and barbarity, and finally crucified, we read that his last petition was for his enemies, his legacy

to his followers was peace. But to enter more into detail; we find in Matt. v. 38, 39—43, 44. 'Ye have heard that it hath been said, An eye for an eye, and a tooth for a tooth; but I say unto you, That ye resist not evil: but whosoever shall smite thee on thy right cheek, turn to him the other also. Ye have heard that it hath been said, Thou shalt love thy neighbour and hate thine enemy. But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you.' In opposition to this mild and excellent precept, we will refer to the testimony of History, respecting the actions of War: He kills his enemies by every means in his power, he burns their cities, lays waste their fertile plains, and, for a slight aggression, retaliates by shedding the blood of unoffending thousands. Again we have it recorded in Luke ix. 56, That 'the Son of man is not come to destroy men's lives, but to save them.' If then he who was, and is, the Sovereign Lord of the whole earth, came not to destroy, but to save life, how repugnant to his spirit must be the conduct of his pretended followers, who, to satisfy their unsatiable thirst for ambition and revenge, have espoused a system, which in a late campaign, occasioned the death of upwards of half a million of their fellow creatures, in the space of 173 successive days. It is not my intention to dilate upon every injunction which I shall bring forward, but, laying them before your Lordship, shall only make such observations as may appear needful. Matt. xxvi. 52.—'All they that take the sword, shall perish with the sword.' Romans xii. 19, 20, 21. 'Dearly beloved, avenge not yourselves, but rather give place unto wrath: therefore, if thine enemy hunger, feed him; if he thirst, give him drink: for in so doing thou shalt heap coals of fire on his head. Be not overcome of evil, but overcome evil with good.' James

iv. 1. 'From whence come wars and fightings among you ? Come they not hence, even of your lusts, that war in your members ?' Rom. xii. 18. 'As much as lieth in you, live peaceably with all men.' These are a few, from the many which I might have advanced, and are so plain, so clear, so unequivocal, that no sophistry can pervert them, no interpretations alter them, nor ignorance itself doubt their meaning : they show that no circumstances, however aggravating, no distress, however severe, can be a sufficient reason for retaliation and revenge ; for it is expressly declared, 'Vengeance is mine ; I will repay, saith the Lord.' But to all this, the following command will be, in the opinion of my learned Friends, a complete refutation ; here they will, no doubt, triumphantly exclaim, is an answer to all you have advanced ; here is an express injunction to buy a sword ; 'He that hath no sword, let him sell his garment and buy one.' Luke xxii. 35. In reply I would observe, that this command, if taken in the sense which is here insisted on, would not only give a sanction to the profession of War, but license every assassin and banditti, to accomplish their revengeful and lawless purposes. The view which some of the most distinguished writers, in the 2d and 3d centuries, took of this command, will be seen from the following extracts : Ambrose says, 'Oh Lord ! Why commandest thou me to buy a sword, who forbiddest me to smite with it ? Why commandest thou me to have it, whom thou prohibitest to draw it ? Unless perhaps a defence be prepared, not a necessary revenge ; and that I may seem to have been able to revenge, but that I would not. For the law forbids me to smite again ; and therefore perhaps he said to Peter, offering two swords, 'It is enough,' as if it had been lawful until the gospel times, that in the law there might be a learning of equity, but in the gospel a perfection of goodness.' Origen writes thus : 'If any looking to the letter, and

not understanding the will of the words, shall sell his bodily garment and buy a sword, taking the words of Christ contrary to his will, he shall perish.' Tertullian says, 'Though the soldiers came to John, and received a certain form to be observed, and though the centurion believed, yet *Jesus Christ by disarming Peter, disarmed every soldier after him* ; for custom never sanctions an unlawful act.' It would be unnecessary for me to add one word in recommendation of these writers, for they have shone as stars of the first magnitude, through the successive ages of the world to the present time : suffice it, therefore, to say, that they were delivered when the laws were held in the greatest reverence, and death itself was preferred, rather than violate them by engaging in the sanguinary contests of War. But supposing these opinions to be nugatory, yet will the law itself be sufficient to repel every attack, to silence every mocker, to enlighten every seeker after truth : it is a host in itself, which will put to flight all its opposers ; and every tongue which rises in judgment against it, it will condemn. The time, my Lord, is rapidly approaching, when the steady light of truth shall display the hideous character of this, at present, highly esteemed profession. The Muse shall cease to sing War's bloody achievements ; the Historian to recount them as honourable and dignifying ; all his far-famed actions shall sink into eternal disgrace, and that which now dazzles the inexperienced, and attracts the young, by its false colours and gay delusions, shall become the object of contempt and reprobation.

Humanity then rose, and observed, that how painful soever it might be to him, to dwell upon a system which exhibited nothing but murder and rapine, he felt that he should betray the confidence reposed in him, if he did not come forward and espouse the cause of Christianity on the present occasion. To give but a slight sketch

of the calamities occasioned by this wide wasting pestilence, would be trespassing too much on the indulgence of the Court: it was so complicated a scene of distress and wickedness, that our nature shrunk from the recital; and so inexhaustible was the subject, that time would fail him in relating it; he should therefore only enter into a general comparison of our laws with the profession of War. What, he would ask, was the character of our laws? Mild, salutary, a blessing wherever they extended. What was the profession of War? Cruel, vindictive and blood-thirsty: wherever it was carried on, countries were depopulated, towns sacked, temples overthrown, altars polluted, civil institutions set at defiance, every tender tie broken, every crime tolerated, every virtue despised. Can we suppose, continued he, that qualities so opposite can unite? that meekness, piety, and love, can hail as their friend, the destroyer of virtue and mankind? that the law which enjoins us to 'do violence to no man,' can sanction a profession, which has, according to the celebrated Burke, destroyed upwards of "seventy times the numbers of human beings this day on the globe." If our laws can sanction such monstrous atrocities, then let

..... Moloch, horrid king,
Besmeared with blood, of human sacrifice and brains,
yield the palm for murder. Let not the serpent be any longer considered the most deceptive reptile on earth, for under an appearance far more beautiful, do the precepts of the gospel hide fangs more deadly and destructive.

Reason next rose. May it please your lordship, my learned friends have shown, I doubt not to your satisfaction, that the profession of War is at variance with the law, without having once glanced at the practice of the Jews. This task has been assigned to me, and viewing it as a subject of supreme importance, I crave the indulgence of the Court,

whilst I state my sentiments upon it. The general argument in favour of War, is the authority the Jews received to practise it: what, say our objectors, can be more forcible than this? *Here we have the command of God himself.* Can time or circumstances abrogate it, or render that wicked now, which was then required as a duty? To this we may reply, that the Jews were not raised up as a people, so much for their own benefit, as for the purpose of being living witnesses of the being and power of an eternal, holy, and just God, who punishes the wicked, and rewards the good: thus many of their actions must be considered merely as instrumental. Various have been the means employed for setting up one kingdom, and putting down another; famine, pestilence, civil commotion, and war: but shall we thence infer, that they are permitted for any other purpose, than as judgments upon rebellious nations? Had famine or the plague destroyed the Canaanites; had the Angel of Death smitten them in one night, as he did the Assyrians; we should have confessed it to have been the just punishment of heaven: must we not then acknowledge it to be the same, when, in his infinite wisdom, God is pleased to make use of the barbarous customs of the times, to effect his purposes? Thus was the command to the Jews nothing more than empowering them to be the inflictors of those punishments, which in many previous instances had been performed by the nod of Omnipotence himself; and therefore can be no more a plea for us to engage in the profession of War, than the miracles of Moses or Elisha would allow us (had we the power) to invoke fire from heaven, send the locust abroad, turn the rivers into blood, or afflict, with any other calamity, those whom fear or prejudice or ambition may prompt us to view as enemies. Again, if we are to seek a precedent for War from the practice of the Jews; the manner of our

warfare must be the same. It must be admitted that many of the battles in which they engaged, were as unjust and illegal as any with which we are acquainted ; but we are at liberty to draw our inferences from those only, which were entered into by the divine command. It is therefore the manner in which these wars were carried on, that we must consider. In the first place they were commissioned by the Lord himself ; their plans were accurately defined, and they were not permitted to overstep them ; and although total demolition was frequently the object, they brought severe judgment on themselves, unless they fulfilled to the utmost. To this it may be objected, that the present laws have done away with the ceremonies then practised, and the mild spirit of the gospel, aided by the progress of civilization, have diminished the ferocity and cruelty of the combatants. If this be indeed the case, we are in a far worse condition by the alteration : when the Jews fought, they did it by divine authority, and had heaven on their side ; whereas we are left to be guided by ambition, or misled by interest : and whenever our passions shall impel us to rush to the perpetration of murder, and give vent to the most dire revenge, neither have we a power superior to ourselves to look to for help and support in the midst of the sanguinary conflict. To talk of the benefit which has accrued to mankind by the ameliorating influence of our laws, or of civilization, on this blood-thirsty system, is an imposition on the understanding ; for how great soever were the cruelties, or how numerous soever the battles of former days, it is undeniably true that the moderns have exceeded them in both. The profession of War, as now carried on, is of so heterogeneous a nature, that I am unable to discover any code of laws that sanctions it. Let a Being, entirely ignorant of our manners, be made acquainted with the proceedings of the last thirty years ; let him view the country through which an army

has passed ; let him witness the sacking of a city, and the licentiousness consequent upon it ; or let him wait in awful suspense, the issue of a great battle ; let him look over the blood-stained plain, or observe the wretchedness of the vanquished ; then let him turn to the conqueror, and hear Fame, on extended wing, publishing his achievements to the ends of the earth, whilst Honour crowns him with the gilded laurels of victory : then place before him the Jewish Talmud, the Alcoran of Mahomet, the laws of Sparta, and the precepts of the Gospel : when he has attentively studied these, ask him, which of the systems those obey who follow the profession of war, and his answer cannot fail of being something to this effect : " If I have been rightly informed, the contest arose from ungrounded jealousies or fears, secret ambition or revenge ; it cannot therefore be the Jewish, or they would not have acted without the authority of heaven ; it cannot be the laws of Sparta, for *they* forbid that licentiousness, which everywhere prevailed ; and it is still more unlikely to be the Gospel, for that unequivocally prohibits revenge and violence : it must therefore be the Alcoran, for the soldiers fought as if they believed that " the sword was the key of heaven and of hell ; that a drop of blood shed in the cause of God, a night spent in arms, was of more avail than two months of fasting and prayers ;—that whosoever fell in battle, his sins should be forgiven him at the day of judgment ; his wounds should be resplendent as vermillion, odiferous as musk ; and the loss of his limbs should be supplied by the wings of angels and cherubim." This, my lord, is not a single observation more than we may presume would be made, and it must forcibly show to every mind open to conviction, the incompatibility of this profession with the mild spirit of our laws. If, however, we must follow it, let us be consistent ; let us no more hear of the persuasive powers of eloquence, the force of

truth, the cogency of argument, or the nice distinctions of law; let our courts be no longer the places for calm discussion and sober investigation, but let them rather be the arenas where confusion shall preside; superior strength constitute right, and the sword of the conqueror execute judgment in the delivery of the verdict; let duelling be again recalled to its former honourable station, and all our disputes be decided by single combat; and let it be acknowledged as an indisputable truth, that all the powers of the mind sink into insignificance, when compared with strength of body, agility, activity, and ferocity. But surely there are none living who can reconcile themselves to practices so barbarous, to ideas so absurd; therefore I would rather recommend the formation of a court, where the representatives of different nations might assemble, and, laying aside their prejudices, might arbitrate on the affairs of kingdoms; no longer act like the savage beasts of the forest, but deliberate and judge like men. Then indeed might be realized that glorious period, when the dreadful evils which we now so much deplore, would cease to be the stigma and disgrace of our national character; when, in the sure language of prophecy, "nation shall not lift up sword against nation, neither shall they learn war any more." Isaiah ii. 4.

On behalf of War, *Custom* thus addressed the Court:—May it please your lordship; the present proceeding appears to me, and I doubt not it does to you also, one of a most ridiculous nature; one which, should it terminate as my learned friends opposite wish, is to prohibit my client from following a profession in which he has been engaged for nearly 6000 years, with great honour to himself, and unparalleled advantage to his country; an attempt so chimerical, I must confess, that I am sorry that a person of Christianity's undoubted respectability should have engaged in it. I might with safety have permitted to

pass unnoticed the observations which are already before you; but I am induced to make a few brief remarks, merely to expose the fallacy of the arguments assumed. In the first place let me remark, that the profession in question is venerable from its antiquity. It is stamped with the authority of time; it is sealed with the signet of the martial blood of all ages to the present day; it is almost coeval with creation, and in its progress as uninterrupted as the seasons. Surely, if usage can sanction any thing, it ought to be that which has long basked in its patronage, and been carried on for centuries (I might say for milleniums) under its powerful auspices. Considerable stress has been laid on the loss of lives occasioned by War, as recorded in history; this I shall only attempt to controvert, by showing that the facts there stated have always been regarded as adding lustre and glory to his heroic achievements. What if a few lives were sacrificed at the Pass of Thermopylæ, on the plain of Marathon, or in the field of Waterloo! was it not in regaining some lost possession, in revenging some gross injury, or maintaining some disputed right? If it was so, (and who will deny it) then in what manner more honourable, in what employment more worthy, can life be laid down? My learned friends have insisted on the illegality of the profession altogether; and one of them has attempted to prove, that our precedents must not be drawn from the commands or practice of the Old Testament: leaving, however, the futility of his remarks to the judgment of the Court, I trust I shall prove that it is not only a strictly lawful, but also a highly meritorious avocation. Have we not instances cited in the statute book, of its being permitted? Are there not clauses expressly commanding it to be followed? Did not that great law-giver Moses encourage it? Did not his successor engage in it? Was it not in this profession that 'Saul slew

his thousands, and David his tens of thousands?' Did not most of the Israelitish rulers follow it by special command? My learned friends acquiesce in all this; they say, 'We do not found our arguments on the maxims of the old, but on the commands of the new law.' The latter certainly contains many excellent precepts and regulations; but where, I would ask, are they said to repeal those of longer standing, and more ancient date? It can be found no where; for, notwithstanding the sophistical arguments which have been advanced on the other side, it must be allowed that they both emanated from the same source, the one being a confirmation of the other, not intended to abrogate, but rather to strengthen and ratify; for it is expressly declared in Matthew v. 17, 'I am not come to destroy, but to fulfil the law;' and I therefore consider myself justified in resting my case on the positions I have advanced, not however without noticing one remark made on the opposite side, that if we take the practice of the Jews for an example, we must also follow them through all their rites and ceremonies; we must make it our duty to enquire first of the Lord how we shall act, and what we shall do. To this I reply, that it was *then* necessary to make his subjects know and understand his will; but that being once accomplished, it is as needless *now* to enquire at each battle, as it would be for a servant, well instructed in his master's business, to ask him daily in what manner his time should be occupied; but for all this, the resemblance may probably be nearer than at first sight we should have imagined; for even now prayers are offered up in the churches for success, and thanksgiving for victory. There are, however, many laws in the new code, which, laying aside all my former observations, fairly demonstrate that the profession of War is allowed, advised, and encouraged: this was foreseen by our opponents, and they very wisely en-

deavoured to couch the passage in such language, and with such weighty authorities to support them, that all inquiry might be stifled, and truth veiled behind the flimsy curtain of sophistry and false reason. In Luke xxii. 36, 'He that hath no sword,' is commanded to 'sell his garment and buy one:' now of what advantage is a sword, but in the service of war? and if we are commanded to buy swords, it is very clear that we are permitted to use them, and we cannot use them to any purpose without entering into that employment which has been so strongly denounced as illegal, cruel, and unjust. Again, from John xviii. 36, 'If my kingdom were of this world, then would my servants fight.' It may be fairly deduced that the nations of the earth may enter into the service of war for their mutual defence, since even our Lord himself, had he been of this world, would have permitted his servants to fight in his behalf. Another example which I shall quote, has been already advanced on the other side, but one very material passage was carefully omitted, and the other passed over so cursorily, that no time was afforded for its consideration, '*If it be possible, as much as lieth in you, live peaceably with all men.*' Rom. xii. 18. First, a doubt is expressed whether such a thing be practicable, and then if it be, we must be careful not to do any thing to disturb peace, but if another does us an injury, we ought to step forward and maintain our right against such an aggressor; and hence it follows that the other laws which have been cited, are, or ought to be, understood to relate only to the private occurrences of life, not to the affairs of nations, as my learned friends have endeavoured to prove. Before I resume my seat, I beg leave to state that my client's profession was entered into, and carried on, long before the birth of Christianity; and had it not been for his glorious exploits at that early period, the pen of Homer would not have produced his

sublime, his energetic, his martial songs; neither Cicero nor Demosthenes would have astonished us with their torrents of rhetoric, and overpowering profusion of language; Sculpture would not have obtained its present height on the scale of perfection; the Fine Arts and sublime Sciences might have remained buried in oblivion, unknown, and unregarded, had not War given them subjects to immortalize; and finally, in the language of the learned Lord Kames, it "gives exercise to the elevated virtues of courage, generosity, and disinterestedness, which are always attended with consciousness of merit and of dignity. Friendship is in peace cool and languid; but in a war for glory, exerts the wholefire of its enthusiasm." Having thus pointed out a few of the advantages which result from this honourable profession, and shown its accordance with law and with equity, its tendency to cultivate science and literature, and to aggrandize and give power to nations, I shall confidently submit my arguments to the judgment of your lordship, whose decision will doubtless set at rest a dispute, in its nature fanciful, and overbearing in its object.

Necessity next rose, and addressed the Court in the following speech:—My lord, after what my learned friend has expressed on the circumstances of this extraordinary case, it may probably be thought presumptuous in me to trouble you with a single observation; but with your lordship's permission, I will take a glance of the subject, in a light somewhat different to any in which it has hitherto been submitted to your notice. I will not show that it is legal, that it is honourable, that it is just; I will not attempt to prove that it causes every germ of magnanimity to spring forth, and every bud of courage and generosity to unfold its beauty; these have already been proved, I doubt not to your satisfaction; but I shall demonstrate that it is necessary; that without it, nations could scarcely exist, and king-

doms would lose their stability; countries would be overspread by anarchy, and desolated by internal commotions; ambition would know no bounds, the rulers would be tyrants, and the people slaves. Let us suppose, however, for the sake of argument, what is not very likely to occur, that the result of this investigation should terminate against us: What follows? a congress is established, as my learned friend opposite has suggested, and then he very sagaciously concludes, that every thing is effected. But we must recollect that it is not impossible, nor in the least improbable, that one of the powers, against whom judgment may have been given, may prove refractory, and be unwilling to abide by the wise and pacific regulations of the majority: if such an occurrence should take place, I simply ask, and leave it to common sense to determine, by what means can this rebellious power be brought to submission but by military force; for by coercive measures alone will he be made to acquiesce in the general decision. Again, pursuing the same supposition, how can Christendom defend itself against the inroads of the nations in the Mahometan and Pagan world? These will take War under their protection; and are we tamely to permit them to invade our territories? are we not rather bound by every dictate of nature, of reason, and sound policy, to exert all our powers in repelling the attacks of those, who will not consider themselves amenable to this Court for their actions? Having thrown these observations before you, I leave them for your consideration, and wait the result with that confidence which the justice of my cause, and my sense of your lordship's integrity, alone can inspire.

Prejudices next addressed the Court.—May it please your Lordship. It is with great deference that I venture to add to what has been already advanced in my client's behalf; but, knowing as I do that great respect

is attached to the opinion of eminent men, I shall mostly confine my attention to authorities of this nature, and select a few, to meet those advanced on the opposite side, and to set in a clear and undeniable point of view the legality of the profession in question. But before I proceed, I would briefly notice what in my opinion is nothing short of ingratitude on the part of Christianity, whom War has heretofore so nobly and successfully befriended. Was it not by his aid that the Saracens were exterminated from Christendom ? has he not often protected him from the power of the Turk, the Pagan and the Infidel ? and now, since he is engaged in other enterprises, the legality of his profession is disputed, and himself threatened with destruction, by the very person who has in time of need been so materially benefited by him. The first authority which I shall adduce, is one which will be respected by every virtuous and learned man ; it is the opinion of Dr. Porteus ; and the consideration, that in his younger days he beheld the subject in a very different point of view, adds not a little to the weight of his testimony : as his judgment became matured, his eyes were opened, his vision extended beyond the narrow bounds prescribed by superstition, and he felt it to be his duty to advocate that cause which before he had rashly and unfairly aspersed. Should not such an opinion more than counterbalance the declamations of those, who, like Dr. Porteus, may afterwards be convinced of their errors, but, not like him, have courage and candour sufficient to acknowledge them ? He writes thus on the subject : " When we observe men bred up in arms repeatedly spoken of in Scripture in strong terms of commendation, we are authorized to conclude that the profession they are engaged in is not, as a mistaken sect of Christians among us professes to think, an unlawful one. On the contrary it seems to have been stu-

diously placed by the sacred writers, in a favourable and honourable light, and in this light it always has been, and always ought to be considered. He who undertakes an occupation of great toil and great danger, for the purpose of serving, defending, and protecting his country, is a most valuable and respectable member of society ; and if he conducts himself with valour, fidelity, and humanity, and amidst the horrors of war cultivates the gentle manners of peace, and the virtues of a devout and holy life, he most amply deserves and will assuredly receive the esteem, the admiration, and applause of his grateful country, and what is of still greater importance, the approbation of his God." I shall make no animadversions on what I have quoted, for the language is its own advocate, it speaks to the heart, and to the understanding also. Lord Kames, amongst many others, has the following very excellent remarks : " But war is necessary for man, being the school of every manly virtue ; it serves to drain a country of idlers, few of whom are innocent, and many not a little mischievous : " and in a war for glory between nations, he not only asserts, but he demonstrates by facts, that " barbarity and cruelty give place to magnanimity, and soldiers are converted from brutes into heroes." Such language from such men, on such a subject, is or ought to be an answer to the wild sophistry, the illusive arguments, and the unfounded assertions of those who, without the ability, have perhaps a greater love of novelty and innovation, than these two excellent and learned men. I wish not to occupy too much time, or I could adduce the opinions of many more equally celebrated for learning and virtue ; but suffice it to say, that the first Christian Emperor and the first converts from amongst the Gentiles, were soldiers ; that War has had Kings and Princes, Nobles and Prelates, Christians and Heathens,

Greeks and Romans, Cæsars and Alexanders, enlisted under his martial banners; and that all classes, from the time of Nimrod to the present day, have concurred in the policy and justice of the profession.

Religion.—In rising again to offer a few remarks in reply to what has been said by my learned friends, I shall be as brief as possible, and shall therefore consider their arguments under two general heads. First, that the old law is, equally with the new, a rule for our conduct. This I deny, and I trust the following quotations will support me in what I affirm. In 2 Cor. iii. 7. the old law is styled 'the ministration of death,' which, ver. 11. 'was done away;' and the new law, ver. 9. 'the ministration of righteousness.' In Heb. viii. 7. 'For if that first covenant had been faultless, then should no place have been found for the second.' Again, Heb. ix. 9, 10. The first covenant 'was a figure for the time then present, imposed on them until the time of reformation.' And in Heb. x. 1. 'For the old law having a shadow of good things to come, and not the very image of the things, can never make the comers thereunto perfect;' but of the new dispensation it is said ver. 16. 'This is the covenant that I will make with them after those days, saith the Lord, I will put my laws into their hearts, and in their minds will I write them.' These I doubt not will sufficiently prove that the present laws have repealed those of longer standing and more ancient date, and consequently are those which we are bound to obey. But let me not be understood by these remarks to derogate from the merits of those good men, who, living under a dispensation less pure than our own, practised the profession which for us is illegal; many of them pierced through the darkness which enveloped them, looked with the eye of faith, looked into futurity, and inhaled the very spirit of the gospel precepts. The second objection is the necessity of the profession. Are we then to do

evil that good may come? Admit that it is illegal, and the necessity of it vanishes. If we are to allow that precaution or retaliation is a sufficient excuse for committing murder, then instead of our laws opposing a barrier to vice, crimes of the greatest turpitude may be tolerated whenever the plea of necessity can be obtained. To one who considers the uncertainty of time, the transient advantages and fading honours of this world; to one who looks forward to a future state of being, where endless misery shall be the punishment of vice, and eternal happiness the reward of virtue; there can be no sufficient inducement to commit a crime, that he may preserve his life, which he holds on so precarious a tenure. The dreadful atrocities of War cannot be well pleasing in the sight of Him, whose tender mercies are over all his works; we must not seek for protection from War, we must look to a far superior power, recollecting that 'Except the Lord build the house, they labour in vain that build it; except the Lord keep the city, the watchman waketh but in vain.' The actions of man are indeed impotent; though he spread devastation through many states, and dictate laws to surrounding nations, though he rule with a rod of iron, and make his name a terror to his subjects, yet by a thousand different ways may he be brought to acknowledge that the 'Most High ruleth in the kingdoms of men, and giveth them to whomsoever he will.' To enter into all the minor arguments which have been brought forward would be needless. I have shewn from the unerring standard of truth, that we cannot enter into the service of War, without excluding from the government of the world (as far as lies in our power) the sole Arbiter of the universe. If, my lord, there is no superintending power to direct the affairs of men, if the soul is not immortal, if there is no 'fearful looking for of judgment,' if murder and violence are honourable, if the feelings of our nature re-

volt not at cruelty, if the Gospel is a lie and virtue a disgrace, then is the profession of War strictly lawful, highly meritorious, and a great blessing to mankind; but if the contrary of this be true, we cannot possibly find a system more illegal, more unjust, or more rebellious towards God; since it violates the law, the feelings of human nature, and the civil institutions of nations; places its confidence in the arm of flesh, and assumes to itself the prerogative of heaven.

The case being now closed, every one appeared anxious to discover what impression the reply of Christianity's Counsel had made on the mind of the Judge: it was very observable that many of the audience cast a scornful look on Religion, as he resumed his seat; and even some of those who had studied more attentively the sacred code, seemed hardly willing to allow the justice of his remarks; when the attention of all was arrested by the Chief Justice addressing the court to the following effect:

JUDGMENT.

"The vast importance of this question, and the collision of opinion which exists upon the subject, has led me to give the pleadings my most serious attention; and although the arguments adduced by the respective counsel, place it in very opposite points of view, I have endeavoured to arrive at a decision unbiassed by any motive but what should actuate the breast of an impartial judge. Christianity has very properly rested his case upon those laws by which, as followers of the Son of God, we profess to be guided: contending, and justly contending, that the old code was abrogated and annulled, except indeed that admirable compendium given to Moses on the mount, and which is expressly recapitulated and incorporated in the new code. The counsel for War have laid considerable stress upon the declaration of Christ, 'if my kingdom were of this world, then would my servants fight,' thence inferring that the kingdoms of this world are sanc-

tioned in the profession; but this position is untenable: they appear to have forgotten the proclamation of the seventh angel, as recorded in Rev. xi. 15. 'The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever.' The objections which Necessity has urged are certainly very plausible, and may have appeared to be conclusive; but Religion has answered them on that broad and general ground, which no other advocate has done: if nothing more had been adduced than Humanity and Reason have brought forward, then I should have felt it my duty to have decided that in some very extraordinary cases the profession of War was lawful; but the arguments of Religion are unanswerable, they are founded on unchangeable truth, they will remain when the seasons shall cease, and will survive the wreck of nature. An eminent writer very justly observes, 'It should be held as an eternal truth, that what is morally wrong, cannot be politically right.' But there is another principle on which my opinion is unalterably fixed,—a principle superior to all worldly policy, to every human institution, to customs of the most remote antiquity, and that is, That what God has prohibited, man has no authority to sanction. On these grounds therefore I give it as my opinion, that the profession of War is decidedly illegal.

W.

A Plan for the Abolition of Piracy.

THE numerous instances of Piracy, and of executions for the crime, demand a solemn inquiry respecting the best means for abolishing the evil. But to apply means to the best advantage for the suppression or removal of the evil, it is important that its nature, its causes, and its extent, should be well understood.

Dictionaries inform us that **PIRACY** is "the act or practice of robbing on the sea," and that a **PIRATE** is "a sea robber."

The definition extends to all unjust depredations on the seas, whether by an individual, a few associates, or a large company—whether without license or by order of a government—by Algerines, Europeans or Americans—by Heathens, Mahometans, or Christians. The whole business of maritime robbery, in all its horrid forms, is clearly and justly included in the common and authorized definition of Piracy. Of what an alarming extent, then, is the evil for which a remedy is needed!

Piracy, by whomsoever practised or licensed, is of the nature of offensive war. It is either perpetrated without any provocation, or innocent merchants are made to suffer for the sins of their rulers. In either case it is offensive war on the real sufferers.

The practice of piracy is of ancient date. It probably originated in the avarice of one barbarian; and the example was followed by others, till it became a well known but horrible practice. An enterprising and successful pirate might readily obtain associates, who would acknowledge him as their Chief. When his followers became very numerous, and gained an establishment in some country, then the Chief might assume the title and authority of a King. Thus the Saxon bands that ravaged and conquered Britain had their Chiefs, who became Kings, after having subdued the country. The present King perhaps in almost every country is the successor if not the descendant of some ancient and renowned robber or pirate.

That our readers may clearly discern the justice of classing all maritime depredations under the general name of Piracy, let it be supposed that Hengist, the Saxon, commenced robbery on the seas as a private individual; that, after several successful exploits, he obtained five associates, of whom he was the Chief; that as he continued his depredations, his followers increased to 20—to 50—to 100—to 500—to 1000, that he

then formed an alliance with Horsa and invaded Britain—made a conquest of a part of the country, and assumed the title of King—and was so acknowledged by his followers. Suppose also that in every stage of his advancement he practised depredation and multiplied mischiefs according to the increase of his adherents:—At what stage of his progress did his depredations cease to be piracy? Had he any more right to practise or authorize depredation after he became a King, than he had when a Chief of 50 men, or when without any associate or follower? We presume he had not, and that depredation was piracy, and Hengist a pirate, as long as he practised robbing on the sea. But, when a King, he had as good a right to authorize depredation as any of his successors on the throne of Britain, or as the government of any other country. “By what right,” said Alexander to a pirate, “do you infest the seas?” The pirate replied, “By the same that you infest the universe.” This was a just answer, and it is applicable in all similar cases. Unlicensed pirates may truly affirm that they have the same right to practise depredation as rulers—meaning, that nothing but an assumed right exists in either case.

Perhaps there is no Christian nation which has not reproached the Algerines as *pirates*. But what valid reason can be given why all the maritime powers are not liable to the same reproach? The Algerines indeed capture merchant vessels from nations with whose government they are at war; and which of the other maritime powers does not follow the barbarous example? Is it not then a truth, that the reproach, so abundantly cast on the Algerines, is unjust, or, that all the maritime powers of Christendom are liable to the same condemnation?

Besides, in every war between these Christian nations, does not each accuse the other of “*robbing*” merchant vessels? And are not these

mutual accusations well founded? If so, what are the perpetrators but "sea robbers?"—When a merchant has his property taken by a privateer, or a public ship of war, is not the injustice or injury the same to him, as if it had been taken by unlicensed pirates? Does he not justly fix the charge of "robbery" on the merciless crew who despoiled him of his goods? and also on the government that licensed the depredation? We believe that these questions cannot be answered in the negative by any candid mind.

Let us again look back to former ages. Many of the successful Chiefs among pirates and robbers became Kings, and thus many petty sovereignties were formed. These Kings made war on each other; the weaker were subdued, and the stronger extended their dominions. Thus large empires originated. Powerful governments having been thus established by rapine and violence, laws were enacted by which these governments appropriated to themselves the exclusive privilege of depredation. No one was now allowed to practise robbery without an order or license from those in power. The very practice by which these Kings, or their predecessors, obtained their dominions, was declared to be deserving of death, except when authorized by themselves. Had they renounced the practice on the part of governments, and given an example of reformation, their laws against piracy might have been both commendable and useful. But what shall be thought of men who, by severe laws, appropriate to themselves the exclusive privilege of rapine and manslaughter!

Since Kings thus appropriated the right of depredation, other governments have followed the example. The several Christian governments, like piratical Chiefs, have made wars on each other, and practised depredation on a much larger scale than it has ever been done by unlicensed pirates. In these horrid wars, they

have employed vast multitudes of subjects and trained them up to mischief. Then, at the close of a war, thousands of these ruined men are dismissed and let loose upon the world to provide by rapine for their own subsistence. Hence the swarms of thieves, robbers and pirates in time of peace. These, being adepts in the arts of mischief and murder, lead others into the snare, and increase the number of candidates for state prisons and the gallows.

We may mention another prolific source of the evil so much to be deprecated. Governments have been long addicted to war; and this savage business has been so expensive, that their revenues have been exhausted in works of violence, and in preparations for war, instead of being employed for rendering their subjects wise, virtuous, peaceable and happy. Many of the lower classes of people have been educated for the business of violence and depredation; and others have been suffered to grow up in ignorance, idleness and vice. Had rulers been uniformly wise and benevolent—had they devoted their revenues to humane and virtuous purposes, instead of ambition, avarice and revenge—they might long ago have banished piracy, in all its forms, from the civilized world. *Civilized world.* Alas! can any world, or any part of a world, be called civilized, while licensed robbery and murder are celebrated as deeds of glory!

If the preceding observations on the nature, causes and extent of piracy are well founded, the principal means for its abolition are very obvious.

First. Let governments openly renounce those forms of robbery, which have been licensed, authorized and practised by themselves. Three forms of sea-robbery have been practised by governments in time of war:—Licensed privateering—depredations by public ships of war on vessels belonging to an enemy's country—and depredations on neutral commerce. The two first are uniformly

practised in every war between maritime nations—the third was extensively practised both by France and Great Britain, on the commerce of our country, [America] during the late war between those powers.

Each of these forms of depredation is as perfectly unjust as the reprobated conduct of unlicensed pirates, and more extensive in its mischiefs. If, then, governments will abolish state piracy, and adopt for themselves the principles of justice and mercy, they will at once put an end to much the greater part of the robberies which have afflicted the world. Not only so, they will abolish the principal source of unlicensed piracy, by abolishing the public schools in which pirates have had their education. But should governments still persist in their own forms of depredation, and continue their schools of depravity,—in vain will it be for them to think of abolishing unlicensed piracy—and cruel it will be to fit men for destruction, and then destroy them without mercy! How many men have already perished by the halter, who might have lived and died as virtuous, respectable and useful members of society, had they not been ruined in government-schools of vice!—At whose hands will their blood be required!

Second. Instead of employing their revenues to render war popular, and to train up men in the arts of robbery and manslaughter, let governments direct their attention and employ their resources for blessing their subjects with virtuous education and useful employment. This course would soon diminish the evils of piracy, as it would prevent the rising generation from forming those dispositions and habits which lead to crime and ignominious death.

Third. Compassion is due to men who have been exposed to vice and misery by the baneful policy and neglects of governments. Perhaps there are many who have not yet resorted to a course of unlicensed

robbery, whose education and habits have prepared them for such ruinous enterprises. These should be snatched as 'brands from the burning'—placed in situations to obtain virtuous instruction, and to acquire a comfortable subsistence by honest means. This step would probably prevent accessions to the number of pirates, and save many souls from perdition. Such a method for preventing crime would probably do more good than all the terrors of the most sanguinary laws.

Many of those who have already commenced the practice of piracy, might doubtless be recovered by the power of kindness and persuasion. They are perhaps not more deluded, nor more depraved, than the greater part of those who have for many years been employed in similar acts of violence and depredation, under license or by order of governments. Some of the pirates may have advanced beyond the reach of human means for their recovery. The number of these will be annually decreasing by death; but all that can be done should be done to recover the wicked from the error of their ways. By due exertions to reclaim, and proper efforts to prevent recruits, the piratical bands may soon be so diminished, that the remainder would be easily dispersed or subdued. The actual injuries which these depraved men have sustained by the ruinous policy and neglects of governments, should not be forgotten in the attempts to recover or subdue them. If their piratical wars were directed only against the persons who have injured them, they would have better ground to call them *defensive wars* than governments have generally had in their wars with each other. But if those in power would give these ruined men a fair example of genuine repentance and reformation, by openly renouncing their own forms of depredation, it might have a more salutary influence than any step which has yet been taken for the suppression of piracy. When rulers are prepared

to give such an example, we have no doubt that they will effect a speedy and extensive diminution of the "practice of robbing on the sea."

It can hardly be too often repeated, that rulers should be as fathers, and govern with the kindness and solicitude of wise and benevolent parents. We then ask, Does it become a father—a Christian father, to educate his children in the practice of rapine and violence? And must it not be an extreme case which will justify him in taking the lives of his children for imitating his own example—and especially, to do this prior to exhibiting any evidence of reformation in himself?

Since the commencement of 1819, no less than seven pirates have been hanged in Boston; and, from the narratives given of them, it appears that *all* these deluded and hardened men had been previously employed in some form of *government-depredation*! We forbear a full expression of what we think and feel in view of these deplorable facts, and leave the subject to the serious reflection of a

Christian community. We may, however, observe, that the following question will one day have an impartial hearing:—Which deserves the greater reprobation and the heavier doom, the parent who causes his children to form habits of depredation and violence; or the children, thus ruined, who, when turned out to act for themselves, follow their trade to provide the means of subsistence?

How forcible and pertinent was the language of Wellington's soldier, when about to be hanged for shooting and robbing the French peasant:—"Bad luck to the Duke of Wellington! He is no Irishman's friend any way. I have killed many a score of Frenchmen by his orders, and when I just took it in my head to kill one on my *own account*, by the powers, he has tuck'd me up for it!"—So many of the pirates may perhaps justly say—We have robbed many vessels by order of government, and were applauded for our deeds; but when we "took it in our heads" to rob on our "*own account*," we were doomed to the gallows!

To Correspondents.

The Contributors of the Paper entitled "*Christianity versus War*" have a claim to our best thanks for their Communication, which, from a persuasion of its general correctness, is given unaltered, and entire, that it might not suffer deterioration of effect either by compression or division:—We doubt not but our Readers will agree with us in thinking the subject not alone ingeniously, but very ably and happily handled..... "*Durham*"—"B. W."—and numerous other Correspondents, shall have our earliest attention.

THE
HERALD OF PEACE.

JULY 1821.

TO THE FRIENDS OF PEACE.

BY the merciful and wise regulations of Divine Providence, true felicity can be enjoyed only in the paths of virtuous activity. A compliance with the claims which tender relatives, affectionate friends, and mankind at large, possess upon our time and regard, will best prove the sincerity and force of our love for that Being, whose we are, and whom we ought to serve. And all the joys of self-indulgence, were they perpetual instead of transitory, shrink into perfect insignificance before the exalted and ever-enduring bliss of the disinterested and philanthropic Christian.

During many periods in the history of the Christian Church, opportunities for advancing the intellectual improvement and the permanent felicity of the human mind, were few in number, contracted in their nature, and opposed by insurmountable obstacles. But in the present day, a wide and an effectual door has been graciously opened for the emancipation of Man from ignorance, superstition, and vice; with all their attendant sorrows; and no one will be able to shut it. The progress

of knowledge and virtue cannot be interrupted. The glorious Sun of Eternal Truth has arisen upon the World, and will shine brighter and brighter unto the perfect day.

Who is there, bearing the name of Christian, that does not rejoice at his lot being cast in an age so interesting and important?—Who is there that, while he muses upon these things, can avoid feeling the fire of zeal burn in his bosom,—and is not impelled eagerly to inquire how his time,—his talents,—his property, can be rendered actively subservient to the great work of regenerating the world?

The principles from which these emotions emanate are truly God-like! Though infinitely inferior in degree, yet they resemble in their nature the benignant regards of our Heavenly Father, whose tender mercies are over all his works. How delightful is it to recollect, that there are so many excellent persons in different religious Societies, who are animated by views and desires thus noble, and who, being purified from the dross of party and prejudice, have directed all their thoughts and

affections to the welfare and happiness of their fellow men.

Among the various subjects which occupy the attention of the warm-hearted Christian, there are not many of greater consequence, and not one of a more amiable character, than that for which the PEACE SOCIETY has been instituted; and to the promotion of which our pages have ever been devoted.

Stimulated by no party feeling, and desiring to breathe only the benign spirit of the Saviour, the friends of Peace do not entertain any doubt as to the ultimate success of the cause in which they are embarked. But in the strong conviction of its loveliness, authority, and value, they cannot but feel a generous impatience for its more extensive diffusion.— They cannot but wonder that all the disciples of Christ are not anxious to press forward, and to enrol themselves among the advocates for permanent and universal Peace!

As it is possible these lines may meet the eye of some one among many pious and devoted Christians, who have not yet given to this subject the attention which it deserves, we feel desirous at the present time of bringing to his recollection the great importance given in the Scriptures to the spirit of Union, which ought to prevail in the professed disciples of Jesus.

In that affectionate and last address, which the blessed Redeemer delivered to his disciples previous to his apprehension, one of the most striking points is the earnest desire he felt for their perfect union. "This is my commandment," said he, as if he would give it all possible force, "that ye love one another, *as I have loved you.*" And lest it should escape

their recollection, or not produce sufficient effect upon their minds, he immediately afterwards repeats the admonition, "These things I command you, That ye love one another." A short time before the arrival of Judas, how earnestly does he pray for their future union; "And now I am no more in this world, but these are in the world, and I come to thee. Holy Father, keep through thine own name those whom thou hast given me, that *they may be one* as we are." Nor is this sublime and affecting prayer confined to his apostles and to the first disciples, but it embraces Christians of all future ages. "Neither pray I for these alone, but for them also which shall believe on me through their word, that *they all may be one*, that the world may believe that thou hast sent me." This spirit of union and affection, he affirms elsewhere, will constitute the prominent characteristic of their discipleship. "By *this* shall all men know that ye are my disciples, if ye have love one towards another."

If then it be the imperious duty of all the followers of Jesus Christ to be one with each other, even as their great Master was one with his Father; if this perfect spirit of love and union be essential to their discipleship, how is it possible that nations, calling themselves Christians; can ever engage in mortal strife with each other? and, as the love which animates them is to be the witness of their belonging to him, so the converse of the proposition is awfully true, "By *this* shall all men know that ye are *not my disciples*, if ye have *not love* towards one another!" It cannot be necessary to prove that the nations of Christendom have not been under the influence

of the spirit of love, in the dreadful wars in which they have been mutually engaged.

The advocates for defensive war will probably maintain, that these reasonings can only apply to contests between those nations which profess the name of Christ, and do not preclude them from carrying on wars with infidels and barbarians. Taking these precepts of the Saviour in the letter merely, the force of the objection is admitted; but if the governments and nations of Europe only, professing Christianity, would unitedly agree to observe this essential command of Christ in reference to each other, the permanent tranquillity of the world would not be far distant.

WATERLOO.

To the Editor of the Herald of Peace.

Sir,—I am a Frenchman lately landed in England. I am a friend of my race: as a Frenchman and a philanthropist I address you.

In one of my wanderings through the capital of England, I crossed a magnificent bridge. I paid a penny for this privilege; I concluded in consequence, that this fine piece of architecture had been lately erected. I had hardly crossed the Thames when I inquired its name; the reply was, *Waterloo Bridge*.

The word grated on my feelings as a Frenchman: it brought to my mind a series of mournful recollections.

As a philanthropist, it distressed me more severely. Why should national disputes and national hatred be thus perpetuated by insulting monuments, adorned with injurious and reproachful names? Is it thus, I exclaimed, that the seeds of discord are to be scattered? Is it thus that the benevolent efforts of individuals, the noble crusades of public bodies against war and misery, are to be

eternally frustrated? There are surely objects better worthy of celebration than the triumphs of war.

I recollected however that my country had first given this dangerous example, in the column of the Place Vendôme; but its name is not insulting or sanguinary. The bridges on the Seine: they too have divested themselves of their inhospitable and unholy titles.

Will not England imitate our example? Shall her noblest monuments be consecrated to the memory of feuds and discords, of devastation and death?

Adversity and experience are the stern instructors of nations as well as of individuals: . . . The delusion which crowned the conqueror is beginning to dissipate: . . . Austerlitz and Waterloo will be equally blots in the page of history.

L.

Third Annual Report of the Tavistock Auxiliary Peace Society.

We congratulate the public on the increase that has taken place in the number of subscribers this year, which has advanced from thirty to seventy-three, and on the improved amount of the subscriptions, being from 10*l.* 15*s.* to 19*l.* 7*s.* In addition to this, we believe we may confidently affirm, that the principles on which the institution is founded have, by the circulation of tracts, and the indirect influence of your Society, aided by the active exertions of a Ladies' Association, instituted since our last annual meeting, taken a deeper root, and been more widely diffused in this neighbourhood than in any former year.

Difficulties and opposition must be expected, and should always be anticipated, where an attempt is made to propagate opinions that may in any degree assume a novel aspect; but especially when those opinions run counter to the prejudices of education, and stand opposed to the do-

praved passions and natural propensities of man.

While we believe the reasoning faculty, when rightly exercised, independent of Christian light, would point out the atrocity and impolicy of all war, though it could impart no power to remove its source from the hearts of men; and while we have before us the unqualified protests of enlightened and devout Heathens, against the custom and spirit of shedding human blood; we cannot but with increasing importunity recommend the subject to the attention of all those who profess to be followers of Him who suffered for us, leaving us an example that we should follow his steps, 'who, when he was reviled, reviled not again; when he suffered he *threatened not*, but committed himself to him who judgeth righteously,' and who commanded that we should 'love our enemies, and do good to them that hate and despitefully use us.' And further declared, that it is incumbent on his disciples that they keep his commandments.

Can such persons, we would ask, be consistent, while they directly or indirectly countenance or encourage the practice of war, and at the same time profess to give their unqualified assent to this weighty and all-important declaration, 'If any man have not the spirit of Christ, he is none of his?' We will leave it to that righteous principle of moral truth, implanted in the heart of man by his Maker, to determine. We believe we shall not go beyond the bounds of Christian charity and truth, if we affirm it to be essential to the Christian character, that the principles of revenge and retaliation, much more those of aggression, be removed from the human heart, and give place to the noble feelings of meekness, gentleness, forbearance, and brotherly kindness; and where this is effected, what becomes of War and all its accomplishments?

We would inquire, Where is the consistency of those who profess to

believe and put their trust in God, nay, to live by faith, not fearing what man can do unto them, while at the same time they so far fear them that can only kill the body, as to violate the plainest precepts of the Gospel, rather than risk the loss of any temporal or imaginary good?

We hope these considerations will have weight, especially with those who by pecuniary aid assist to support and extend the pacific doctrine, fully convinced that the consistent and habitual exemplification of it will effect far more than can ever be done by any other means.

A late writer observes, that "War is one great crime." It is not so much a violation as a repeal of the laws of morality and of God; the precepts of the Bible are directly opposite to the maxims of war. The fundamental rule of the first is to do good, of the latter to inflict injuries; the former commands us to succour the oppressed, the latter to overwhelm the defenceless; the former teaches men to love their enemies, the latter to make themselves terrible even to strangers. The rules of morality will not suffer us to promote the dearest interest by falsehood; the maxims of war applaud it, when employed in the destruction of others. The Bible says, Thou shalt not kill; War says, Thou shalt kill. The greater number, the more glorious.

The Bible commands, Thou shalt not steal; plunder is of War both cause and consequence. The Gospel says, Overcome evil with good; but War exhorts to subdue evil by greater evil, and more tremendous malignity. The one says, Bless them that curse you, do good to them that hate you; and the other, Carry outrage, misery, and murder amongst those who have excited no anger, inflicted no injury. Who shall make these principles coincide? The plain question is, does the command of a superior justify a violation of the laws of God? If it does for the hired soldier, it does also for the hired as-

sassin. Suppose a man were to go to one place, and shoot a person whom he never saw before; then to a second, and stab another by whom he was never injured; then to a third, and burn another in his own house. What would all this be but repeated and atrocious murder? Would its moral character be changed by the command of a prince, minister, or general? None but those who are grossly blinded by prejudice will answer in the affirmative. Indeed we confidently presume, that could the film of prejudice be once removed from the eye of the mind, the object of your Society would, in a great degree, be accomplished; its principles, we are sure, would then be recognized and adopted by all the friends of humanity and truth. We are aware that an objection apparently formidable may be, and sometimes is, brought forward by persons whose benevolence and love of truth is indisputable, namely, *That a feeling or principle of self-defence is implanted in man by his Maker, and that if it be incumbent on the professors of Christianity practically to be influenced by the principles taught by your Society, it would be opposing the Author of Nature and the Author of Christianity to each other.* This objection is plausible; but it should be noticed, that the propriety of self-defence, in every case where an injury is either inflicted or even threatened, is not called in question; but the subject in dispute is, as to the means of self-defence that should be had recourse to by all who profess to believe in the existence and universal providence of that God, in whose hands are the hearts of all men, who maketh the wrath of man to praise him, and the remainder of that wrath restrains; who when a man's ways please the Lord, maketh even his enemies to be at peace with him; who protected Daniel even among lions, because he trusted in him. Again, let the experiment be tried, and it will in the aggregate be found that the most successful means of

defence are those recommended by infallible Wisdom, to overcome evil with good, to obviate a threatened injury by overtures of kindness, to prevent the recurrence of injuries inflicted by returning acts of beneficence. The experiment has been often made, and has been found as often successful. Thus 'the meek shall inherit the earth, and shall delight himself in the abundance of peace; and though a thousand fall at his side, and ten thousand at his right hand, the evil shall not come nigh him, because he hath made the Lord his refuge, and the Most High his habitation.'

The Evils of War.

---- It is wonderful with what coolness and indifference the greater part of mankind see war commenced. Those that hear of it at a distance, or read of it in books, but have never presented its evils to their minds, consider it as little more than a splendid game, a proclamation, an army, a battle, and a triumph. Some indeed must perish in the most successful field, but they die upon the bed of honour, *resign their lives amidst the joys of conquest, and, filled with England's glory, smile in death.*

The life of a modern soldier is ill represented by heroic fiction. War has means of destruction more formidable than the cannon and the sword. Of the thousands and ten thousands that perished in our late contests with France and Spain, a very small part ever felt the stroke of an enemy; the rest languished in tents and ships, amidst damps and putrefaction; pale, torpid, spiritless, and helpless; gasping and groaning, unpitied among men, made obdurate by long continuance of hopeless misery, and were at last whelmed in pits, or heaved into the ocean, without notice and without remembrance. By inconvenient incampments and unwholesome stations, where courage is useless, and enterprise impracti-

cable, fleets are silently dispeopled, and armies sluggishly melted away.

Thus is a people gradually exhausted, for the most part with little effect. The wars of civilized nations make very slow changes in the system of empire. The public perceive scarcely any alteration but an increase of debt; and the few individuals who are benefited, are not supposed to have the clearest right to their advantages. If he that shared the danger enjoyed the profit, and after bleeding in the battle grew rich by the victory, he might shew his gains without envy. But at the conclusion of a ten years' war, how are we recompensed for the death of multitudes and the expense of millions, but by contemplating the sudden glories of paymasters and agents, contractors and commissaries, whose equipages shine like meteors, and whose palaces rise like exhalations!

These are the men who, without virtue, labour, or hazard, are growing rich as their country is impoverished; they rejoice when obstinacy or ambition adds another year to slaughter and devastation, and laugh from their desks at bravery and science, while they are adding figure to figure and cipher to cipher, hoping for a new contract from a new armament, and computing the profits of a siege or tempest. JOHNSON, *Falkland Islands*.

"---- WHEN at length Hyder Ali found that he had to do with men* who either would sign no convention, or whom no treaty and no signature could bind, and who were the determined enemies of human intercourse itself, he decreed to make the country possessed by these incorrigible and predestinated criminals a memorable example to mankind. He resolved, in the gloomy recesses of a mind capacious of such things, to leave the whole Carnatic an ever-

lasting monument of vengeance, and to put perpetual desolation as a barrier between him and those against whom the faith which holds the moral elements of the world together was no protection. He became at length so confident of his force, so collected in his might, that he made no secret whatever of his dreadful resolution. Having terminated his disputes with every enemy, and every rival, who buried their mutual animosities in their common detestation against the creditors of the Nabob of Arcot, he drew from every quarter, whatever a savage ferocity could add to his new rudiments in the arts of destruction; and compounding all the materials of fury, havoc, and desolation into one black cloud, he hung for a while on the declivities of the mountains. Whilst the authors of all these evils were idly and stupidly gazing on this menacing meteor, which blackened all their horizon, it suddenly burst, and poured down the whole of its contents upon the plains of the Carnatic. Then ensued a scene of woe, the like of which no eye had seen, no heart conceived, and which no tongue can adequately tell. All the horrors of war before known or heard of, were mercy to that new havoc. A storm of universal fire blasted every field, consumed every house, destroyed every temple. The miserable inhabitants flying from their flaming villages, in part were slaughtered; others, without regard to sex, to age, to the respect of rank, or sacredness of function; fathers torn from children, husbands from wives, enveloped in a whirlwind of cavalry, and amidst the goading spears of drivers, and the trampling of pursuing horses, were swept into captivity, in an unknown and hostile land. Those who were able to evade this tempest fled to the walled cities; but escaping from fire, sword, and exile, they fell into the jaws of famine.

For eighteen months, without intermission, this destruction raged from the gates of Madras to the gates of

* Servants of the East India Company.

Tanjore; and so completely did these masters in their art, Hyder Ali, and his more ferocious son, absolve themselves of their impious vow, that when the British armies traversed, as they did, the Carnatic for hundreds of miles in all directions, through the whole line of their march they did not see one man, not one woman, not one child, not one four-footed beast of any description whatever. One dead uniform silence reigned over the whole region." *BURKE'S Speech on the Debts of the Nabob of Arcot.*

On Duelling.

[The following excellent paper on Duelling, written by Steele, appeared in the Guardian No. 20, April 3, 1713. We make no apology for inserting it entire.]

— Revenge, which still we find
The weakest frailty of a feeble mind. *Creech.*

ALL gallantry and fashion, one would imagine, should rise out of the religion and laws of that nation wherein they prevail; but, alas! in this kingdom, gay characters, and those which lead in the pleasure and inclinations of the fashionable world, are such as are readiest to practise crimes the most abhorrent to nature, and contradictory to our faith. A Christian and a gentleman are made inconsistent appellations of the same person; you are not to expect eternal life, if you do not forgive injuries; and your mortal life is uncomfortable, if you are not ready to commit a murder in resentment for an affront: for good sense as well as religion is so utterly banished the world, that men glory in their very passions, and pursue trifles with the utmost vengeance; so little do they know that to forgive is the most arduous pitch human nature can arrive at. A coward has often fought, a coward has often conquered, but 'a coward never forgave.' The power of doing that flows from a strength of soul conscious of its own force; whence it draws a

certain safety, which its enemy is not of consideration enough to interrupt; for it is peculiar in the make of a brave man to have his friends seem much above him, his enemies much below him,

Yet though the neglect of our enemies may, so intense a forgiveness as the love of them is not to be in the least accounted for by the force of constitution, but is a more spiritual and refined moral, introduced by Him who died for those that persecuted him; yet very justly delivered to us, when we consider ourselves offenders, and to be forgiven on the reasonable terms of forgiving; for who can ask what he will not bestow, especially when that gift is attended with a redemption from the cruellest slavery to the most acceptable freedom? For when the mind is in contemplation of revenge, all its thoughts must surely be tortured with the alternate pangs of rancour, envy, hatred, and indignation; and they who profess a sweet in the enjoyment of it, certainly never felt the consummate bliss of reconciliation. At such an instant the false ideas we received unravel, and the shyness, the distrust, the secret scorns, and all the base satisfactions men had in each other's faults and misfortunes, are dispelled, and their souls appear in their native whiteness, without the least streak of that malice or distaste which sullied them: and perhaps those very actions, which, when we looked at them in the oblique glance with which hatred doth always see things, were horrid and odious, when observed with honest and open eyes, are beautiful and ornamental.

But if men are averse to us in the most violent degree, and we can never bring them to an amicable temper, then indeed we are to exert an obstinate opposition to them; and never let the malice of our enemies have so effectual an advantage over us, as to escape our good-will. For the neglected and despised tenets of re-

ligion are so generous, and in so transcendent and heroic a manner disposed for public good, that it is not in a man's power to avoid their influence; for the Christian is as much inclined to your service when your enemy, as the moral man when your friend.

But the followers of a crucified Saviour must root out of their hearts all sense that there is any thing great and noble in pride or haughtiness of spirit; yet it will be very difficult to fix that idea in our souls, except we can think as worthily of ourselves, when we practise the contrary virtues. We must learn, and be convinced, that there is something sublime and heroic in true meekness and humility, for they arise from a great, not a grovelling idea of things; for as certainly as pride proceeds from a mean and narrow view of the little advantages about a man's self, so meekness is founded on the extended contemplation of the place we bear in the universe, and a just observation how little, how empty, how wavering, are our deepest resolves and counsels. And as to a well taught mind, when you have said an haughty and proud man, you have spoke a narrow conception, little spirit, and despicable carriage; so when you have said a man is meek and humble, you have acquainted us that such a person has arrived at the hardest task in the world, in an universal observation round him, to be quick to see his own faults, and other men's virtues, and at the height of pardoning every man sooner than himself; you have also given us to understand, that to treat him kindly, sincerely, and respectfully, is but a mere justice to him that is ready to do us the same offices. This temper of soul keeps us always awake to a just sense of things, teaches us that we are as well akin to worms as to angels; and as nothing is above these, so is nothing below those. It keeps our understanding tight about us, so that all things appear to us great or little,

as they are in nature and the sight of heaven, not as they are gilded or sullied by accident or fortune.

It were to be wished that all men of sense would think it worth their while to reflect upon the dignity of Christian virtues; it would possibly enlarge their souls into such a contempt of what fashion and prejudice have made honourable, that their duty, inclination, and honour, would tend the same way, and make all their lives an uniform act of religion and virtue.

As to the great catastrophe of this day, * on which the Mediator of the world suffered the greatest indignities and death itself for the salvation of mankind, it would be worth gentlemen's consideration, whether from his example it would not be proper to kill all inclinations to revenge; and examine whether it would not be expedient to receive new notions of what is great and honourable.

This is necessary against the day wherein He who died ignominiously for us 'shall descend from heaven to be our judge, in majesty and glory.' How will the man who shall die by the sword of pride and wrath, and in contention with his brother, appear before Him, at 'whose presence nature shall be in an agony, and the great and glorious bodies of light be obscured; when the sun shall be darkened, the moon turned into blood, and all the powers of heaven shaken; when the heavens themselves shall pass away with a great noise, and the elements dissolve with fervent heat; when the earth also, and all the works that are therein, shall be burnt up!'

What may justly damp in our minds the diabolical madness which prompts us to decide our petty animosities by the hazard of eternity, is, that in that one act the criminal does not only highly offend, but forces himself into the presence of his judge; that is certainly his case who dies in a duel. I cannot but repeat it, he

* The paper is dated on Good-Friday.

that dies in a duel knowingly offends God, and in that very action rushes into his offended presence. Is it possible for the heart of man to conceive a more terrible image than that of a departed spirit in this condition? Could we but suppose it has just left its body, and struck with the terrible reflection that to avoid the laughter of fools, and being the by-word of idiots, it has now precipitated itself into the din of demons, and the howlings of eternal despair, how willingly now would it suffer the imputation of fear and cowardice, to have one moment left not to tremble in vain!

The scriptures are full of pathetic and warm pictures of the condition of an happy or miserable futurity; and, I am confident, that the frequent reading of them would make the way to an happy eternity so agreeable and pleasant, that he who tries it will find the difficulties, which he before suffered in shunning the allurements of vice, absorbed in the pleasure he will take in the pursuit of virtue: and how happy must that mortal be, who thinks himself in the favour of an Almighty, and can think of death as a thing which it is an infirmity not to desire!

Anecdote.

To the Editor.

As a warm and sincere friend of the cause of the Peace Society, I am sure the reader of the *Herald of Peace* will hear with pleasure of the good success of those who labour in its cause, though that success may at present be no more than the turning aside the sword of a single opponent. I will not therefore apologize for sending the following Anecdote, which has recently come to my knowledge.

Some time since a Member of the Peace Society presented a set of the Society's Tracts to a gentleman of his acquaintance—He read the pamphlets with attention, and, after seriously considering the arguments they contain, became so convinced

of the unlawfulness of War and of the use of all weapons of destruction, that he packed up a brace of Pistols which he possessed, and sent them to a friend, requesting he would sell them, and expend the money they produced in the purchase of Peace Society Tracts for distribution. His friend however was of opinion, that in disposing of them to another person he would seem in some measure to sanction their use: it is therefore intended not to sell them, but the party is recommended to send them to the depôt of the Peace Society, where they would doubtless be preserved as honourable trophies of success in this peaceful campaign. The conquests at which we aim must be achieved by slow degrees. We do not yet raise the shout of Victory; but we have cause to rejoice with thankfulness at the good which has even now been effected. The little grain of mustard seed has been sown, and shall we not acknowledge that a blessing hath evidently rested on it? It has already germinated, and put forth those first shoots which give promise of its future vigour and fruitfulness.

P.

War inconsistent with Christianity.

[WE have been favoured with the following copy of a "Letter from a Member of the Bath Auxiliary Peace Society, to a Correspondent in Bristol." If it be the first time that he has sent us a communication, we hope it will be the precursor of many others.]

Respected Friend,—Although I was prevented by various engagements from paying immediate attention to thy letter of the 22d February, I consider the subject to which it relates sufficiently important to claim some reply; especially as my silence might be construed into an assent to thy opinions.

The reason thou assignest for declining our invitation to attend the late anniversary meeting of the Bath Auxiliary Peace Society, namely, that

of "thy sentiments not exactly according with those on which the Society is founded," gave me concern; especially as thou endeavourest to maintain the allowableness of *defensive WAR*, condemning, at the same time, that which is offensive.

I do not wonder that men of the world should justify the destructive practice of War, on principles of human policy, or under the influence of their evil passions: but to find a professed believer in the Gospel of Peace; a man actively concerned in circulating the Holy Scriptures, and in promoting other good works, pleading for War in any shape, is indeed to me a matter of deep regret.

Whilst thou allowest "*Infidelity* to be the prolific source of War," thou appearest to forget that nothing can possibly furnish an infidel with more ample cause of exultation than to observe a Christian, a professed believer in the Gospel of Peace, so far abandoning his principles as to become an advocate even for defensive War.

As War generally originates in the basest passions of the human heart, and is carried on with violence and injustice, it naturally follows that the conquered party must *suffer*, and sometimes, as we have reason to believe, very deeply too. To suffer wrongs, and to submit patiently to injuries, is certainly not agreeable to our poor, weak, fallen nature, as men and creatures; it requires the exercise of *faith* to enable us to bear such evils: and nothing short of it can support the mind under the severe trials that are produced by War.

'Now FAITH is the substance of things hoped for, the evidence of things not seen.' By *faith* we are enabled to look beyond the present state of being, to one that will last for ever; where we may hope to receive a reward according to our works (not indeed of debt, but of grace) from that almighty Being who has promised that he who 'loseth his life' in a way of obedience to the Gospel,

shall hereafter 'find it;' in other words, shall be rewarded with *eternal* 'life.'

FAITH is a saving grace wrought in the soul through the Spirit of Christ, by the revelation of the will of God in man, and an assurance of the reality and worth of eternal, invisible things: it is a dependence on the veracity of the Divine promises, which begets in our life and conversation a sincere obedience to the clear manifestations of our duty to God, and one towards another.

This faith, therefore, having its foundation on the infinite goodness, the almighty power, the unerring knowledge, and immutable truth of God, through Jesus Christ, wavereth not, and is not shaken; because it is built on that Rock on which the Church of Christ stands, and 'against which the gates of hell shall not prevail.'

Such a dependence on an almighty, invisible Power, ever near and able to preserve, sustains the souls of true believers under the deepest trials and sufferings; and enables them to endure conflicts, and to surmount difficulties, which, according to human reason and sight, would appear to be impossible; and to resign to the Divine disposal those things which are nearest to their hearts, even life itself, if it be required.

It was by this faith that Abraham, when he was tried, offered up his son Isaac, on whom the promise rested.

'By *faith*, Moses refused to be called the son of Pharaoh's daughter; choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season; esteeming the reproach of Christ greater riches than the treasures of Egypt: for he had respect unto the recompence of reward.'

By *faith*, holy men of old 'wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, and out of weakness were made strong. And others had trials of cruel mockings and scourg-

ings; yea, moreover, of bonds and imprisonment.’

The Apostle Paul declares, ‘By grace are ye saved through *faith*; and that not of yourselves, it is the gift of God: not of works, lest any man should boast.’—‘But without *faith* it is impossible to please him. For he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him.’

Christians must therefore ‘look unto Jesus, the author and finisher of *our faith*; who, for the joy that was set before him, endured the cross, despising the shame, and is set down at the right hand of the throne of God.’

But recurring to the subject of War, on which we set out, and admitting that there are numerous instances to be met with in the *Old Testament*, in which it was allowed, and even commanded by the Almighty, we cannot find a single one in the *New* to justify even the *defensive* principle of it. Under the Gospel dispensation ‘old things are passed away; behold! all things are become new; and all things are of God, who hath reconciled us to himself by Jesus Christ.’ Therefore, according to this *new* and everlasting covenant, the *old* was abrogated, being fulfilled by the coming, and mediatorial character of the Saviour of mankind; and ‘confirmed before of God in Christ.’ To the *Gospel* alone, then, Christians must apply for precepts and examples for their direction and government.

The Gospel of Christ was ushered into the world with ‘good tidings of great joy’ in that most sublime anthem of the angelic host, ‘Glory to God in the highest, and on earth *peace*, good-will towards men.’ Christianity is altogether a system of peace. Its author is emphatically styled ‘the PRINCE OF PEACE, of whose government there shall be no end.’ The whole tenor of the Gospel exhibits a spirit of meekness and gentleness unparalleled: it forbids the indulgence

of irascible or revengeful passions, and even an endeavour to repel force by force.

Jesus Christ ‘was led as a sheep to the slaughter; and, like a lamb dumb before his shearer, so he opened not his mouth;’ saying to his followers, ‘My kingdom is not of this world: if my kingdom were of this world, then would my servants *fight*, that I should not be delivered to the Jews.’ ‘He gave his back to the smiters, and his cheeks to them who plucked off the hair.’ And further, he thus commanded his disciples: ‘Resist not evil: but whosoever shall smite thee on thy right cheek, turn to him the other also.’ ‘Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you.’

To shew the meek spirit of the divine Pattern of Christianity, Peter’s defence of his injured Master *by the sword*, was thus reproved by him: ‘Put up thy sword again into his place: for all they that take the sword, shall perish by the sword.’

A pious writer* of acknowledged repute observes, “The Christian character is meek, yielding, complying, forgiving; not prompt to act, but willing to suffer; silent and gentle under rudeness and insult; suing for reconciliation where others would demand satisfaction; giving way to the pushes of impudence; conceding and indulgent to the prejudices, the wrong-headedness, the intractability of those with whom it has to deal.”

Having thus endeavoured to shew from the first authorities—as well from the doctrines of the Gospel as from the example of our Saviour—that War and its spirit are not reconcilable with Christianity, I shall beg leave to refer thee for a refutation of the allowableness of *defensive War*, (which *alone* thou appearest to plead for, and to justify,) to a pamphlet

* Archdeacon Paley’s View of the Evidences of Christianity, Vol. ii. pp. 30, 31.

entitled "CHRISTIANITY A SYSTEM OF PEACE;" in which the following passages forcibly apply to the subject in general, and to thy "extreme cases" in particular. The pamphlet was written by the late Thomas Parsons, of this place, and may be had of W. Philips, George-yard, London. It has also been printed in "*The Herald of Peace*;" a publication which is in the hands of most of the members of Peace Societies.

[To the forcible reasonings in the passages alluded to, we request the attention of such among our Readers who may still entertain doubts on the subject.—See *Herald of Peace* April 1820, pp. 107—110.]

The letter thus concludes:—I wish, my dear friend, the foregoing extracts from this pious writer may prove a means of convincing thee that War is utterly inconsistent with Christianity; and that its real disciples and followers ought not, on any account, to attempt to justify a principle the most destructive of the best interests of mankind. And I am desirous not only that thy understanding should be convinced, with regard to the question of defensive war, but that thousands professing the name of Christ, who appear to be 'weak in the faith,' and as it were halting between two opinions, may be brought to acknowledge, *with thee*, that "*Infidelity* is the prolific source of all War;" and that "when this evil is eradicated, War will cease." This acknowledgment of thine appears to me altogether against thyself: for wherein does the infidel differ from the *believer*, but in a want of FAITH? Let us then examine our own hearts. Do we really believe that the Gospel is true, and of universal obligation to those who profess to be its followers? or do we suppose that we may select such parts of it for adoption as may suit our own frailties, and reject the rest as "hard sayings?" like the rich man, who rejected the commands of Christ because he had great possessions.

I consider this as the true criterion,

or touchstone, by which we are to judge of ourselves, whether we are Christians indeed, or only so in imagination.

With earnest desire, then, that we may be favoured with the saving knowledge of the truth, whereby we may be redeemed from the spirit of the world, in which War originates; and with prayer, that, should it be our lot to be in any manner closely tried, we may experience preservation through *faith*; I remain,

Thy Friend, &c. &c.

Explanation of Things Wonderful.

How came public war to be the resort of Christian nations, to decide the quarrels of rulers?

Whence did the laws of war derive their barbarous character?

How did the bloody profession of arms obtain its astonishing popularity?

To men of benevolent minds, who have not thoroughly examined the subject, these interrogations present difficulties which seem to them unaccountable. But the facts suggested in the "Plan for the Abolition of Piracy," will throw light on the questions, and lead to a solution of the difficulties.*

As the successful Chiefs among robbers and pirates acquired wealth, crowns and dominions by rapine and violence, a dazzling lustre was thrown around these atrocities which bewildered the minds of the heedless multitude. Having by such means gained an establishment, it became an object with these Chiefs to support the delusion, by cultivating the highest respect for martial deeds, lest their own characters should sink in public estimation. Individuals who had contributed much to the elevation of these Chiefs were abundantly rewarded with wealth and honours; and this increased the splendour and the charms of the military profession.

* See our last Number, p, 188.

The descendants and successors of such royal and noble robbers, were naturally induced to extol the sanguinary exploits of their fathers, by which they obtained wealth and power. Thus the delusive influence has been transmitted from father to son, and from age to age.

When rulers, such as we have described, professed the Christian religion, from motives of policy rather than love to its precepts; they of course retained their passion for military fame, and made their religion a cloak for their crimes. The laws of war were originally the laws of barbarians—made according to their own hearts. These laws, with some modifications and improvements, are now the laws of war among nations called civilized; but they are still a "barbarous code," and far more worthy to be denominated the laws of robbers and pirates, than the laws of Christian nations. For they justify deeds as horrible and unrighteous as any pirate or murderer can desire to perpetrate.

We may also remark, as a melancholy fact, that among the numerous descendants and successors of those barbarian Chiefs who acquired crowns, there have been but few who were worthy of the name of Christians, or who appear to have been governed by purer motives or better principles than those by which their ancestors acquired dominion. Hence, the rights, the property, and the lives of subjects, and the principles of humanity, religion and justice, have all been made subordinate to the glory of the military profession, and wantonly sacrificed to the *Juggernaut*, martial glory!—an *Idol* which is at once the boast and the reproach of every Christian country!

On such grounds we may rationally account for the frequent appeals to arms—for the inhuman character of the laws of war, and for the baneful popularity of the military profession. On the same grounds, also, we may account for all the supposed neces-

sity of public war. As soon as the several governments shall prefer "the wisdom that is from above," to the diabolical wisdom which descended from robbers and pirates, they may safely commence the work of beating their swords into ploughshares. And blessed will be those rulers who shall lead the way to such a reformation.

Let Christians then of every name unite in one grand and benevolent effort, to persuade and enable the rulers of nations to abandon the policy of ancient robbers,—and to adopt, as the rule of their conduct towards each other, the just and benign precepts of the Prince of peace.

Mons. Colbert's Advice to Louis XIV.

[From the Tatler.]

WHERESOEVER in reading or conversation, I observe any thing that is curious and uncommon, useful or entertaining, I resolve to give it to the public. The greatest part of this very paper is an extract from a French manuscript, which was lent me by my good friend Mr. Charwell.* He tells me he has had it about these twenty years in his possession: and he seems to me to have taken from it very many of the maxims he has pursued in the new settlement, I have heretofore spoken of upon his lands. He has given me full liberty to make what use of it I shall think fit: either to publish it entire, or to retail it out by pennyworths. I have determined to retail it, and for that end I have translated divers passages, rendering the words *livre*, *sous*, and many others of known signification in France, into their equivalent sense, that I may the better be understood by my English readers. The book contains several memoirs concerning monsieur Colbert, who had the honour to be secretary of state to his most christian majesty, and superintendant or chief director of the arts and manufactures

* Edward Colston, Esq. of Bristol, M. P. for that city.

of his kingdom. The passage for to-day is as follows :

'It happened that the king was one day expressing his wonder to this minister, that the United Provinces should give him so much trouble, that so great a monarch as he was should not be able to reduce so small a state, with half the power of his whole dominions.' To which monsieur Colbert is said to have made the following answer :

"Sir, I presume upon your indulgence to speak what I have thought upon this subject, with that freedom which becomes a faithful servant, and one who has nothing more at heart than your majesty's glory, and the prosperity of your whole people.—Your territories are vastly greater than the United Netherlands; but, sir, it is not land that fights against land, but the strength and riches of our nation, against the strength and riches of another. I should have said only riches, since it is money that feeds and clothes the soldier, furnishes the magazine, provides the train of artillery, and answers the charge of all other military preparations. Now the riches of a prince, or state, are just so much as they can levy upon their subjects, still leaving them sufficient for their subsistence. If this shall not be left, they will desert to other countries for better usage; and I am sorry to say it, that too many of your majesty's subjects are already among your neighbours, in the condition of footmen and valets for their daily bread; many of your artisans too are fled from the severity of your collectors, they are at this time improving the manufactures of your enemies. France has lost the benefit of their hands for ever, and your majesty all hopes of any future excises by their consumption. For the extraordinary sums of one year, you have parted with an inheritance. I am never able, without the utmost indignation, to think of that minister, who had the confidence to tell your father, his sub-

jects were but too happy, that they were not reduced to eat grass: as if starving his people, were the only way to free himself from their seditions. But people will not starve in France, as long as bread is to be had in any other country. How much more worthy of a prince was that saying of your grandfather of glorious memory,* that he hoped to see that day, when every housekeeper in his dominions should be able to allow his family a capon for their Sunday's supper? I lay down this therefore as my first principle, that your taxes upon your subjects must leave them sufficient for their subsistence, at least as comfortable a subsistence as they will find among your neighbours.

"Upon this principle I shall be able to make some comparison between the revenues of your majesty, and those of the States-general. Your territories are nearly thirty times as great, your people more than four times as many, yet your revenues are not thirty, no, nor four times as great, nor indeed as great again, as those of the United Netherlands.

"In what one article are you able to raise twice as much from your subjects as the states can do from theirs? Can you take twice as much from the rents of the lands and houses? What are the yearly rents of your whole kingdom? and how much of these will your majesty be able to take without ruining the landed interest! You have, sir, above a hundred millions of acres, and not above thirteen millions of subjects—eight acres to every subject; how inconsiderable must be the value of land, where so many acres are to provide for a single person! where a single person is the whole market for the product of so much land! And what sort of customers are your subjects to these lands? what clothes is it that they wear? what provisions do they consume? Black bread, onions, and

* Henry IV.

other roots, are the usual diet of the generality of your people; their common drink the pure element; they are dressed in canvass and wooden shoes, I mean such of them as are not barefoot, and half naked. How very mean must be the eight acres which will afford no better subsistence to a single person! Yet so many of your people live in this despicable manner, that four pounds will be easily believed to exceed the annual expences of every one of them at a medium. And how little of this expence will be coming to the landowner for his rent? or, which is the same thing, for the mere product of his land? Of every thing that is consumed, the greatest part of the value is the price of labour that is bestowed upon it; and it is not a very small part of their price that is paid to your majesty in your excises. Of the four pounds expence of every subject, it can hardly be thought that more than four and twenty shillings are paid for the mere product of the land. Then if there are eight acres to every subject, and every subject for his consumption pays no more than four and twenty shillings to the land, three shillings at a medium must be the full yearly value of every acre in your kingdom. Your lands, separated from the buildings, cannot be valued higher.

“And what then shall be thought the yearly value of the houses, or, which is the same thing, of the lodgings of your thirteen millions of subjects? What numbers of these are begging their bread throughout your kingdom? If your majesty were to walk incognito through the very streets of your capital, and would give a farthing to every beggar that asks you alms in a walk of one hour, you would have nothing left of a pistole. How miserable must be the lodgings of these wretches! even those that will not ask you charity, are huddled together, four or five families in a house. Such is the lodging in your capital. That of your other towns

is yet of less value; but nothing can be more ruinous than the cottages in the villages. Six shillings for the lodgings of every one of your thirteen millions of subjects, at a medium, must needs be the full yearly value of all the houses. So that at four shillings for every acre, and six shillings for the lodging of every subject, the rents of your whole kingdom will be less than twenty millions, and yet a great deal more than they were ever yet found to be, by the most exact survey that has been taken.

“The next question then is, how much of these rents your majesty will think fit to take to your own use? Six of the twenty millions are in the hands of the clergy; and little enough for the support of three hundred thousand ecclesiastics, with all their necessary attendants; it is no more than twenty pounds a year for every one of the masters. These, sir, are your best guards; they keep your subjects loyal in the midst of all their misery. Your majesty will not think it your interest to take any thing from the church. From that which remains in the hands of your lay subjects, will you be able to take more than five millions to your own use? This is more than seven shillings in the pound; and then, after necessary reparations, together with losses by the failing of tenants, how very little will be left to the owners! These are gentlemen who have never been bred either to trade or manufactures, they have no other way of living than by their rents; and when these shall be taken from them, they must fly to your armies, as to an hospital, for their daily bread.

“Now, sir, your majesty will give me leave to examine what are the rents of the United Netherlands, and how great a part of these their governors may take to themselves, without oppression of the owners. There are in those provinces three millions of acres, and as many millions of subjects, a subject for every acre. Why should not then the single

acre there be as valuable as the eight acres in France, since it is to provide for as many mouths? Or if great part of the provisions of the people are fetched in by their trade from the sea or foreign countries, they will end at last in the improvement of their lands. I have often heard, and am ready to believe, that thirty shillings, one with another, is less than the yearly value of every acre in those provinces.

"And how much less than this will be the yearly value of lodging, for every one of their subjects? There are no beggars in their streets, scarce a single one in a whole province. Their families in great towns are lodged in palaces, in comparison with those of Paris. Even the houses in their villages are more costly than in many of your cities. If such is the value of their three millions of acres, and of lodging for as many millions of subjects, the yearly rents of lands and houses are nine millions in those provinces.

"Then how much of this may the States take without ruining the land-owners, for the defence of their people? Their lands there, by the custom of descending in equal shares to all the children, are distributed into so many hands, that few or no persons are subsisted by their rents; land-owners, as well as others, are chiefly subsisted by trade and manufactures; and they can therefore with as much ease part with half of their whole rents, as your majesty's subjects can a quarter. The States-general may as well take four millions and a half from their rents, as your majesty can five from those of your subjects.

"It remains now only to compare the excises of both countries. And what excises can your majesty hope to receive by the consumption of the half-starved, and half-naked beggars in your streets? How great a part of the price of all that is eat, or drunk, or consumed by those wretched creatures! how great a part of the price of canvas cloth and wooden

shoes, that are every where worn throughout the country! how great a part of the price of their water, or their black bread and onions, the general diet of your people! If your majesty were to receive the whole price of those things, your exchequer would hardly run over. Yet so much the greatest part of your subjects live in this despicable manner, that the annual expence of every one at a medium, can be no more than I have mentioned. One would almost think that they starve themselves to defraud your majesty of your revenues. It is impossible to conceive that more than an eighth part can be excised from the expences of your subjects, who live so very poorly, and then, for thirteen millions of people, your whole revenue by excises will amount to no more than six millions and a half.

"And how much less than this sum will the States be able to levy by the same tax upon their subjects? There are no beggars in that country. The people of their great towns live at a vastly greater charge than yours. And even those in their villages are better fed and clothed, than the people of your towns. At a medium, every one of their subjects live at twice the cost of those of France. Trade and manufactures are the things that furnish them with money for this expence. Therefore if thrice as much shall be excised from the expence of the Hollanders, yet still they will have more left than the subjects of your majesty, though you should take nothing at all from them. I must believe therefore that it will be as easy to levy thrice as much by excises upon the Dutch subject as the French; thirty shillings upon the former, as easily as ten upon the latter, and consequently four millions and a half of pounds upon their three millions of subjects; so that in the whole, by rents and excises, they will be able to raise nine millions within the year. If of this sum, for the maintenance of their clergy, which are not so numerous as in France, the charge

of their civil list; and the preservation of their dikes, one million is to be deducted; yet still they will have eight for their defence, a revenue equal to two-thirds of your majesty's.

"Your majesty will now no longer wonder that you have not been able to reduce these provinces with half the power of your whole dominions, yet half is as much as you will be ever able to employ against them; Spain and Germany will be always ready to espouse their quarrel, their forces will be sufficient to cut out work for the other half; and I wish too you could be quiet on the side of Italy, and England.

"What then is the advice I would presume to give to your majesty? To disband the greatest part of your forces, and save so many taxes to your people. Your very dominions make you too powerful to fear any insult from your neighbours. To turn your thoughts from war, and cultivate the arts of peace, the trade and manufactures of your people; this shall make you the most powerful prince, and at the same time your subjects the richest of all other subjects. In the space of twenty years they will be able to give your majesty greater sums with ease, than you can now draw from them with the greatest difficulty. You have abundant materials in your kingdom to employ your people, and they do not want capacity to be employed. Peace and trade shall carry out their labour to all the parts of Europe, and bring back yearly treasures to your subjects. There will be always fools enough to purchase the manufactures of France, though France should be prohibited to purchase those of other countries. In the mean time your majesty shall never want sufficient sums to buy now and then an important fortress from one or other of your indigent neighbours. But, above all, peace shall ingratiate your majesty with the Spanish nation, during the life of their crazy king; and after his death a few seasonable presents

among his courtiers shall purchase the reversion of his crowns, with all the treasures of the Indies, and then the world must be your own."

'This was the substance of what was then said by monsieur Colbert. The king was not at all offended with this liberty of his minister. He knew the value of the man, and soon after made him the chief director of the trade and manufactures of his people.'

Progress of Public Sentiment.

So recently as 1770, the African Slave-trade was popular in Europe and America; it was encouraged and supported as a lucrative, laudable, and necessary commerce. The few philanthropists who then opposed this traffic were deemed fanatics.

Prior to 1780 considerable light was thrown on the subject, by the discussions which accompanied the American Revolution.

In 1788 the Federal Constitution was formed. Its venerated framers, having fought seven years for liberty, were ashamed explicitly to name the traffick in slaves as a thing to be tolerated among a free people; and they had a presentiment that the time was at hand when such a commerce would be exploded, and abhorred as a crime. But so imperfect or so limited was the light which then prevailed, that an article, cautiously expressed but well understood, was inserted in the Constitution, to restrain Congress from making any law to suppress the slave trade prior to 1808. As soon, however, as it was permitted by the Constitution, an act was passed prohibiting the further importation of Slaves into the United States. But this law has often been evaded, and too frequently violated with impunity.

Since the commencement of 1820, provisions have been made by Congress, more effectually to suppress the Slave-trade; and it is now declared to be piracy, and punishable with death.

Such then has been the change in public sentiment, that a traffic, or practice, which 50 years ago was generally deemed just and necessary, is now ranked among the most flagitious crimes, as deserving the severest penalty.

We shall not stop to show the consistency of this law with another of nearly the same date, nor attempt to illustrate the difference between trading in *foreign* human flesh and that of *domestic growth*; but we congratulate the friends of justice on the actual progress of light and philanthropy.

More light will yet arise on the subject of the Slave-trade and slavery; but our object is to encourage the friends of peace. The War-trade is the father of the Slave-trade, and its crimes and mischiefs are of greater extent. From the progress of sentiment in respect to the child, we may infer what will hereafter be the public opinion in regard to its more abominable parent.

It is now clearly seen that those governments were awfully deluded, who supposed they had a right to authorize the Slave-trade. How horrid do those acts of government now appear, which licensed subjects to go to the coasts of Africa, to buy or steal human beings, to tear them from all they held dear on earth, transport them to a foreign land, and sell them, like beasts, into a state of slavery! What, then, in a future day will be thought of those rulers, who instigate, encourage, and make war—who authorize wholesale murder and depredation—who call into the field vast armies of men, and excite them to butcher one another, and who spread desolation and ruin among innocent people who never did them any harm? Will not posterity deny the right of rulers in these cases, as enlightened men now deny their right to make human flesh an article of commerce? Will they not also apply the term *piracy* to all maritime depredations, the term *robbery* to plun-

dering on land, and the term *murder* to the homicides of war? Will not the abominations of the War-trade and its promoters be held in more abhorrence in fifty years to come, than the Slave-trade and its agents are at the present time? Does it not then behove those who are anxious for posthumous fame and the grateful respect of posterity, to adopt some more excellent way, than either trafficking in human beings, or promoting the games of public war? As the inhuman Slave-dealer is now regarded with horror, as an enemy to the best interest of his species; so it will fare with the boasting War-dealer in a still more enlightened age of the world. In respect to the fame of all barbarous and sanguinary customs, old things will pass away, and a more philanthropic scale of glory will be established,—a scale by which the promoters of peace and happiness will rise, and the promoters of war and mischief will sink in public estimation.

Grecian Stories.

[By Maria Hack.]

THE business of Education, at Sparta, was not so much to teach a variety of things, as to form the *character*. Of learning, the young Spartans had just what was absolutely necessary: all the rest of their education was calculated to make them subject to command, to endure labour, to fight and to conquer. The qualities for which they most highly valued themselves, were patience, courage, and a keen sensibility to applause, and to shame. Education was to make the Spartan boys bold, watchful, skilful, and obedient soldiers; for unfortunately, Lycurgus, though he had himself experienced that the greatest difficulties may be surmounted, and the most bitter enemies subdued, by prudence, kindness, and reason, was so infatuated as to imagine that the Spartans could neither be prosperous nor happy, unless they became a nation of warriors. For

this reason, he directed them to be brought up with the greatest hardness and simplicity. They were to wear only one garment after they were twelve years old, and this was to serve them in winter as well as summer. They were to sleep on no better bed than rushes, gathered by themselves. They were allowed the same plain food as the men, but in very small quantity, unless they could steal it. If they could rob a garden, or the kitchens and larders of the men, they were allowed to enjoy the plunder, as a reward of their boldness and skill, unless they were discovered making the attempt: in that case, they were punished severely, not for the theft, but for awkwardness in allowing themselves to be surprised.

Education among the Spartans could hardly be said to end; when boys approached manhood, their discipline increased in strictness. Nor was there any remission, except while engaged in military service; then many indulgencies were allowed them, so that the camp was a scene of ease and luxury, compared to the discipline of the city. There they were obliged to engage in earnest conflict, with blows among each other; to stand still, while they were cruelly beaten, without altering the least expression of pain; to endure heat almost to suffocation, and to bear extreme cold, travelling all over the country barefoot, in the depth of winter. Even cleanliness of person was discouraged in the city, but in the camp, not only neatness was required, but even ornament was approved. All these regulations had a natural tendency to make them fond of a military life.

In considering the institutions of Lycurgus, it is impossible not to be struck with the great waste of power. Possessing, as he did, the most astonishing influence over the action, the manners, the very thoughts of the people, who, from the hour of their birth, were accustomed to obey every impulse of his will, he educated

them for no useful purpose. Instead of making them free, their whole life was passed in the most cruel bondage to the *spirit of ambition*, and to *false ideas of glory*. Instead of making them independent, they were, in all the useful and necessary arts of life, as helpless as children; depending for even the coarse and scanty accommodations they were permitted to enjoy, on the labour of others. Besides this, they were doomed to ignorance; for as in the time of Lycurgus books were scarcely known, and the spirit of his laws forbade any alteration, when literature was improving and flourishing in the other Grecian states, Sparta was left behind.

What then were the blessings enjoyed by this *nation of warriors*? They were cut off, by the nature of their institutions, from all the pleasures of domestic life. But, at least, were they not safe? They could carry desolation and misery into every surrounding country, when they pleased; and who would dare to attack *them*, trained as they were, from infancy, to all the hardships and stratagems of a military life? Alas! *these high-minded warriors, these daring sons of liberty, had often cause to tremble in the presence of their slaves!*

All the Grecian states allowed of domestic slavery. Some of these slaves were purchased foreigners, others were the descendants of subdued Greeks. The Spartan slaves were of the latter class. There are different accounts of the origin of these miserable men, who were distinguished from all other slaves by their name, as well as by the hardships of their lot. It is said, that Helos, a town of Peloponnesus, having been conquered in ancient times by a Spartan king, the inhabitants were, according to the custom of those barbarous ages, reduced to slavery: they were dispersed in such numbers through Laconia, that the name of Helot in that country, had the same meaning as slave.

These Helots cultivated the ground,

and exercised the few mechanical arts that were necessary, in a country from which wealth and luxury were entirely banished. Though the Spartans prided themselves on their attachment to liberty, they proved the most cruel and tyrannical of masters. Their treatment of the Helots was a disgrace to humanity : every possible method was taken to degrade them ; even vice was commanded to them. They were compelled to drunkenness, in order to show the young Spartans to what a ridiculous and contemptible state men are reduced by that vice. Every Helot was watched by thousands of jealous masters ; for, knowing how much their minds must be exasperated by the shameful treatment they experienced, the Lacedemonians were continually apprehensive of their resentment. Could the people who lived in perpetual fear, lest the slaves, whom they employed in every domestic office, should rise and revenge their cruel injuries, be a safe or a happy people ? Of what use was their military spirit ! Against private treachery, could it protect them a moment ?

Notwithstanding the cruelties to which the Helots were subjected, their numbers increased so as to induce their apprehensive masters to adopt a precaution which never could have been used by a people possessing good or honourable feelings.

The most active and intelligent of the young Spartans were occasionally sent into the country, carrying provisions, and armed with a dagger. They dispersed, and mostly concealed themselves during the day ; but when the darkness of night favoured their abominable design, they sallied forth, and murdered any Helots they might happen to meet : they also selected those who were the strongest men, or in whom any superiority of character had been observed.

It is worthy of remark, that even this shocking precaution did not answer the intended purpose. Laconia was oftener in danger of being entirely

conquered by these oppressed slaves, than even by its foreign enemies.

Such was the *happiness*, and such the *security*, of a MILITARY Government.

[In our next Number, we purpose to give a very interesting and striking conversation on War, from the same work.]

On Duelling.

WE cannot as Christians and Friends of Peace too severely condemn all those works which have a tendency to produce in the youthful mind a passion for War.—It is true that the general view of this subject may be entertained without the base passions of revenge and cruelty being called into exercise. The skillful movement of the Tactician may be regarded as the ingenious operations of a chess-player ; and the same mind that is actuated by noble and humane feelings towards individuals, may direct this vast engine of human destruction and misery upon a grand scale, without *feeling* that he violates the doctrines and duties of Christianity. What a sad delusion is this ! And how true is the declaration, that in the opinion of the World

The murder of one man makes a villain,
While the slaughter of thousands makes a Hero.

The work from which the following quotations are taken upon the subject of *Duelling* is professedly written for young men entering on a military career ; and if such a kind of life were really honourable and dignified for a man and a Christian, he must approve many of the observations which it contains. But we hope Christians are becoming more enlightened, and that the day is not far distant, when the bare sight of the garb and instruments of death will produce detestation and horror.

“ The principle of Duelling is very far from constituting an essential and necessary part of true courage. The ancient Greeks and Romans never

wore swords but in war; nor were any duels ever fought among them. If they challenged one another, it was either a contest between rival princes, and to prevent a greater effusion of blood; or else it was to fight singly against enemies of their country.—

Cesar has given us a remarkable instance of this kind of challenge, in his Commentaries. Two centurions of high birth, T. Pulpio and L. Varenus, having with great animosity long contested which was the braver man, or more worthy of preferment, and being present at Cesar's camp when assaulted by the Gauls; the former, in the heat of attack, called aloud to the latter, in these words: "Why should you remain in doubt, Varenus? What fairer opportunity can you desire for the proof of your valour? This, this shall be the day, to decide our controversies." Immediately on this spirited call, Pulpio went out of the camp, and rushed upon the enemy. Varenus followed his rival, who, with his javelin, slew the first of the Gauls that engaged him; but being attacked by a shower of darts, one of them pierced his shield, and stuck after such a manner in his belt, as prevented him from drawing his sword. The enemy presently surrounded him, thus encumbered and unable to defend himself. At this instant Varenus came up to his assistance, slew one, and drove the rest before him; but pursuing them too eagerly, he stumbled and fell. Pulpio who had now disincumbered himself from the dart, and drawn the sword, came very seasonably to the rescue of Varenus; with whom, after having slain many of the Gauls, he returned in safety and glory to the camp. Thus this warlike nation did not, in their private quarrels, sheath their swords in each other's breasts: contests of valour among them were only calls and incitements to exertion of public and patriotic deeds.

Turenne, when he was a young officer, and at the siege of a fortified town, had no less than twelve chal-

lenges sent him; all of which he put into his pocket, without further notice: but being soon after commanded upon a desperate attack on some part of the fortifications, he sent a note to each of the challengers, acquainting them that he had received their papers, which he deferred answering till a proper occasion offered, both for them and himself, to exert their courage for the king's service; that being ordered to assault the enemy's works the next day, he desired their company, when they would have an opportunity of signalizing their own bravery, and of being witness of his.

Of marshal Saxe's courage no one could ever doubt; yet his friends said of him, that he would never fight a duel. There are many who suppose that their military career ought to be begun with an immediate proof of their bravery, either by quarrelling with, or challenging some of their companions. Hence, they assume a tone and air of insolence and self-sufficiency, which disgusts; and even compels officers of the best natural temper and disposition, to humble and chastise the insulting and disdainful manners of these heroes.—A ludicrous story is told of one of this description. Colonel Guise, going over to Flanders one campaign, observed a young raw officer, who was in the same vessel with him; and with his usual benevolence, offered to take care of him, and conduct him to Antwerp, whither they were both going: which he accordingly did, and then took leave of him. The young fellow was soon told, by some whom he happened to fall in company with, that he must signalize himself by fighting some man of known courage, or else he would soon be despised in the regiment. He replied he knew no one but Colonel Guise; and from him he had received great obligations. That made no difference, they said, in these cases; the colonel was the fittest man in the world, as every body knew his bravery. Soon afterwards, therefore, the young officer addressed

colonel Guise as he was walking up and down in the coffee-house ; and began, in an hesitating manner, to tell him how much obliged he had been to him, and how sensible he was of his kindness ; “ Sir,” replied Guise, “ I have done my duty to you, and no more.” “ But colonel,” added the other, faltering, “ I am told that I must fight some gentleman of known courage, and who has killed several persons : and that nobody——” “ Oh, Sir !” replied the colonel, “ your friends do me too much honour ; but there is a gentleman,” showing him a fierce-looking, black fellow, that was sitting at one of the tables, “ who has killed half the regiment.” On this the young officer approaches the person pointed out, and tells him he is well informed of his bravery, and that for that reason, he must fight him. “ Who, me, Sir ?” replied the gentleman : “ Why, I am an apothecary.”

It is nearly always an officer's own fault, if he is led into disputes ; and there is scarcely any one that will take the pains to examine the ground of these disputes, but will be forced to acknowledge that he might have avoided them without any injury to his reputation. They all originate either from defects in ourselves, or from those which we fancy in others. It is almost invariably a trifling indiscretion, a severe remark, a false rumour, a sudden vexation, some fact either invented or asserted without proof, or some idle display of vanity or pride, which gives occasion to duels. There are surely few injuries of such a nature which a little prudence might not prevent, or which might not be repaired by a portion of mildness and condescension. I am fully persuaded that a young man who discovers discretion, modesty, and at the same time true courage, will always find his comrades to take his part against the bully that seeks to involve him in fruitless quarrels.

COLONEL GARDINER, who was killed at the battle of Preston Pans, in the year 1745, and who was deeply

impressed with a sense of religion, having once received a challenge, answered : “ I fear sinning, though you know I do not fear fighting.”

The Turks suffer no duels. Busbequius tells us of a reproof given to an officer by a bashaw of Constantinople, for boasting that he had challenged his enemy, which is well worth the notice of every thinking man. “ How durst thou,” said he, “ challenge thy fellow creature to a duel ! What ! was there not a Christian to fight with ! And yet you must go about to take each other's lives ! Do not you know, that whoever of the two had died, the emperor had lost a subject !” The challenger was then ordered to prison, where he lay many months ; and was at last with difficulty released, and even then with the loss of his reputation. “ He,” says the accomplished Addison, who has no other recommendation than bravery, is ill qualified to make an agreeable figure in the world ; for he will not know how to employ the talent which sets him above others, without creating or finding for himself enemies.” In fine, do not forget, my son, that as the coward exposes himself to ridicule and contempt, so the duellist,—the murderer, perhaps of his dearest friend—is the object of every unsocial and disgraceful sentiment ; of fear, or of hatred, detestation, and abhorrence.

The most cogent argument that can be urged against modern honour, and its favourite principle the spirit of duelling, is its being so diametrically opposite to the forgiving meekness of Christianity. The gospel commands us to bear injuries with a resigned patience : Honour tells us, if we do not resent them in a proper manner, we are unworthy of ranking in society as men. Revealed religion commands the faithful to leave all revenge to God : Honour bids persons of feeling to trust their revenge to nobody but themselves, even where the courts of law might exercise it for them. Christianity in express and

positive terms, forbids murder : Honour rises up in bare-faced opposition to justify it. Religion prohibits our shedding blood upon any account whatsoever : punctilious Honour commands and urges us on to fight for trifles. Christianity is founded upon humility : Honour is erected upon pride.—I must leave it to wiser heads than mine, to bring about a reconciliation between them.

Henry II. of France, was the first monarch who declared against the practice of duelling in that kingdom ; and, on account of the death of his favourite, he published an edict to that purpose : it was found, however, that from the prohibition, duels became more frequent.

When Henry IV. of France was firmly seated on the throne, he published a second prohibitory edict against duelling ; yet some time afterwards indulged the brave Cregin with a secret permission to fight Don Philip, the Bastard of Savoy.

Louis XIII. issued a third mandate to the same effect. The rage for duelling had been carried to such a height in this reign, that when acquaintances met, the usual enquiry was not "What is the news of the day ?" but "Who fought yesterday ?"

Louis XIV. caused several edicts to be promulgated against duelling. It is in this way he speaks these regulations, in his celebrated address to his son : "I added some fresh penalties to those which had been imposed against duels, and let my subjects know, that neither birth nor rank would exempt any one from them. I banished from my court the count Soissons, who had called out the Duke of Navailles, and I imprisoned in the Bastille the person who carried the challenge, though the affair was not brought to effect."

In a duel in the reign of Henry III. of France, the seconds (two on each side) also fought. This is the first instance of the seconds fighting. Before they attended only as witnesses,

to see that every thing was carried on in a fair and honourable manner.

In a duel in the reign of Henry IV. of France, it was an express article of agreement between the parties that the seconds should not fight : it was also agreed that they should not separate the combatants, because it was determined that one of them must die.

In the minority of Louis XIV. the principals and the seconds fought five against five. Three of the parties were killed.

Thus sometimes, not only one, two, or three, but numerous seconds on both sides were summoned, not merely as spectators, but to be acting parties ; and it has frequently happened that when, on either side, by any unforeseen accident, one of the stipulated number was wanted, a courier has been dispatched in quest of the first gentleman that could be got, to hasten and be a partaker in a combat of honour, which no person of that rank could refuse ; so that those who rose up peaceably in the morning, without being embroiled in any dispute whatever, could not answer for their not being participants of some troublesome affair before night. The last remarkable instance of this kind in that kingdom was in the servant of a duellist (a man of family) who wanted one of his number, galloping through the streets of Paris, and crying aloud for the first French gentleman he chanced to meet instantly to mount the horse he was on, and ride away to the field of battle, to which he should direct him. The first gentleman he met acted accordingly, this being a duty which all persons of that rank held indispensable, as in like difficulty they were to hope for similar assistance.

It was also at one time a custom in that country, that the officers of certain regiments, from some antiquated dispute, perhaps of a century past, were to fight wherever they met, upon the slightest look or expression, whether really intended as an

affront or only imagined to be such, though the gentlemen, before they had assumed their respective uniforms, were intimate acquaintances and friends. Officers of horse in such circumstances, when travelling on the same road in different directions, as soon as they met, and were within shot, saluted, fired a pistol, and if no hurt was done on either side, passed by each other with great politeness, although perhaps they had never seen or heard of each other; but their respective uniforms were a sufficient intimation of the honourable manner in which they were bound to acquit themselves in behalf of their rival regiments. Whenever such antipathies were made known to the court of Versailles, it was the business of the minister at war to take care that the hostile regiments should never meet on the road in marches from one city or province to another, or be quartered in the same place, to prevent disputes, quarrels, and massacres, which would most probably ensue; and when it so happened, that a regiment in enmity with another was ordered to succeed to its duty, the latter, by orders from the war-office, evacuated the garrison two or three days before, to prevent all possibility of the officers meeting.

In the reign of John II. of France, a national duel was fought in that kingdom between two parties of the English and the French nobility, thirty on each side. The quarrel originated in the murder of an English gentleman. The combatants fought on horseback, with lances, mallets, and bill-hooks. At the beginning of the contest, the principal of the English assured his companions that he had a prophecy of Merlin in his favour, which promised him victory. Several were slain on each side; but the result is said to have falsified the alleged prediction of the British bard.

In the reign of Charles VI. also, seven English knights are said to have engaged seven French knights,

"in honour of the superior charms of the ladies whom they admired," with the same want of success. Having broken their lances by their impetuosity, they continued the fight with battle-axes. Three Portuguese knights errants also, in the same reign, came to Paris, and published a challenge of combat to all who would not acknowledge that the ladies whom they admired were the most beautiful women in the world. They were engaged and defeated by three French gentlemen.

Duelling was first introduced into England at the Norman conquest. In the reign of James the First, it became an object of attention to government. There was in particular a prosecution instituted against two persons; against the one for sending a challenge, and the other for carrying it; in which prosecution the lord-chancellor, Bacon, then attorney-general, made a long speech on the subject of duels. One remedy proposed by him was banishment from court. What good effect this might have produced was probably never tried. A remarkable instance occurs of its being neglected; that of Sir Edward Sackville, who afterwards succeeded to the earldom of Dorset.* He had killed Lord Bruce, (a Scotch nobleman, baron of Kinless), in a duel, attended with the strongest marks of premeditation; yet he was not only permitted to appear at court, but was successively promoted, in that reign and the following, to a variety of honours and public offices of importance.

England, with the other nations of Europe, had the wisdom to imitate the good example of France, in a partial reformation, which however was a considerable one. A proclamation was issued by Charles II. that no person should be pardoned who killed another in a duel. But till the principles be irradiated which gave

* We purpose in our next to give an interesting letter written by Sir Edwd. Sackville, giving his own relation of this duel.

authority to the practice of duelling; we must not hope for the intire abolition of it; nay, we have the greatest reason to be apprehensive of its gaining ground. The science of quarrelling was studied with great accuracy in the sixteenth century. Lord-chancellor Bacon takes notice of French and Italian pamphlets upon the doctrine of duels, which he gives us to understand contained such regulations as it was necessary for those to observe, who professed the honour then in fashion. It is said, that *causes* of honour were collected with great minuteness; that lies were distinguished into thirty-two different sorts; and that the precise satisfaction waited to each was marked out.

To prevent quarrels and sending challenges in the army, it is ordered by the Articles of War, that—

“No officer shall use any reproachful or provoking speeches or gestures to another, upon pain of being put in arrest, and of asking pardon of the party offended, in the presence of his commanding officer.

“No officer shall presume to give or send a challenge to any other officer to fight a duel, upon pain of being cashiered.

“If any officer commanding a guard, shall knowingly and wilfully suffer any person whatsoever to go forth to fight a duel, he shall be punished as a challenger: and likewise all seconds, promoters, and carriers of challenges, in order to duels, shall be degraded as principals, and be punished accordingly.

“All officers, of what condition soever, have power to quell all quarrels, frays, and disorders, though the persons concerned should belong to another regiment, and to order officers into arrest, until their proper superior officers shall be acquainted therewith; and: whosoever shall refuse to obey such officer (though of an inferior rank,) or shall draw his sword upon him, shall be punished at the discretion of a general court-martial.

“If any officer shall upbraid another for refusing a challenge, he shall himself be punished as a challenger; and His Majesty acquits and discharges all officers of any disgrace, or opinion of disadvantage, which might arise from their having refused to accept of challenges, as they will only have acted in obedience to his orders, and done their duty as good soldiers who subject themselves to discipline.”

Cursory Thoughts on Isaiah,

Chap. xxx. 15—21.

‘For thus saith the Holy One of Israel, In returning and rest ye shall be saved; in quietness and confidence shall be your strength: and ye would not. But ye said, No; for we will flee upon horses; therefore shall ye flee: and, We will ride upon the swift; therefore shall they that pursue you be swift. One thousand shall flee at the rebuke of one; at the rebuke of five shall ye flee: till ye be left as a beacon upon the top of a mountain, and as an ensign on an hill. And therefore will the Lord wait, that he may be gracious unto you, and therefore will he be exalted, that he may have mercy upon you: for the Lord is a God of judgment: blessed are all they that wait for him. For the people shall dwell in Zion at Jerusalem: thou shalt weep no more: he will be very gracious unto thee at the voice of thy cry; when he shall hear it, he will answer thee. And though the Lord give you the bread of adversity, and the water of affliction, yet shall not thy teachers be removed into a corner any more, but thine eyes shall see thy teachers: and thine ears shall hear a word behind thee, saying, This is the way, walk ye in it, when ye turn to the right hand, and when ye turn to the left.”

This subject seems to reprove the hasty resolves of man's wisdom—the disappointments which often follow,

and the wonderful long-suffering, patience, and merciful dealing of God—in these thoughts particularly applied to Wars.

How often do we see men, who are madly set on an object, the real rectitude or propriety of which has never engaged their previous attention, or been made the matter of prayer before God; permitted the attainment of it, but with the evident displeasure of the Almighty, who often speaks in judgment, disappointment, and disgrace.

The Scriptures afford us many examples of this kind. We have a striking instance in Numb. xi. when the people manifested their discontent and murmuring against the miraculous supply of manna, and lusted after flesh; the Lord gave them their desire, but how? (see ver. 33.) 'while the flesh was yet between their teeth, the wrath of the Lord was kindled against the people, and the Lord smote the people with a very great plague.' This historic passage is finely paraphrased in Psalm lxxviii. verses between 18 and 31, and the quotation needs no apology. 'They tempted God in their heart by asking meat for their lust. Yea, they spake against God; they said, Can God furnish a table in the wilderness? Behold, he smote the rock, that the waters gushed out, and the streams overflowed; can he give bread also? can he provide flesh for his people? Therefore the Lord heard this, and was wroth.—He rained flesh also upon them as dust; and feathered fowls like as the sand of the sea: and he let it fall in the midst of their camp, round about their habitations. So they did eat and were well filled: for he gave them their own desire; they were not estranged from their lust. But while their meat was yet in their mouths, the wrath of God came upon them, and slew the fattest of them, and smote down the chosen men of Israel.' So in Psalm cvi. 15. 'He gave them their request; but sent leanness into their soul.' From these passages, it

is evident the Lord permitted the unhallowed desires of the rebellious camp to be complied with, but in anger, as a lesson to succeeding generations, to warn them of the danger of tempting him by unqualified, vehement longings, unchastised to the wise and perfect will of him who has taught us to bound all our desires by that sacred fence: 'Thy will be done.'

Another instance of this kind occurs in the case of good king Jehoshaphat, who, with an unjustifiable compliance, had been tempted into bad company with that wicked monarch, Ahab. See the history at large, 1 Kings xxii. and 2 Chron. xviii.

Ahab, proposing to attempt the recovery of Ramoth Gilead, had the sanction of four hundred and fifty false prophets; but these could not satisfy Jehoshaphat, and therefore Ahab reluctantly submits to enquiry, by Micahiah, a true prophet of Jehovah.—His reply plainly intimates the duty of Jehoshaphat, and fall of Ahab; yet Jehoshaphat ventures to keep up affinity with Ahab, until his own life is imminently in danger, and is preserved only by what the world accounts the act of a coward; while Ahab falls a prey to his long continued disobedient and guilty life, accelerated by his credulity in his lying prophets.

Another illustration of this subject is connected with the circumstances attending the death of good Josiah, who fell a victim to this temper of mind (see 2 Chron. xxxv. 20—24). The Lord, in the wise dispensation of his will, intended to punish Canaanish by the hands of Necho king of Egypt. Without any call or evident reason, Josiah (like too many other monarchs) chose to interfere in this foreign quarrel. Necho, with much mildness, and a conduct remarkably considerate, sent ambassadors to Josiah, to warn him of his danger, if he interfered, and to state his own commission. Josiah, however, heedful of the warning, and set on the works of resistance, without even the pretence of defence, arose for the

battle, engages, and is defeated, disgraced and slain. By this act of unsanctified temper, he risks his kingdom, which passes into bad hands, and prematurely sacrifices his useful life to the mad passion of War.—Whereas, had he kept himself within his own borders, cultivating the improvement of his people—purifying Jerusalem from its idols, and promoting the arts of peace; consequences might have been involved that would have deferred, if not prevented, all the evils of the subsequent captivity.

It would not be difficult to multiply facts in proof of the doctrine here intended to be established. But let us now pass on to consider the theme proposed at the head of this paper, as applied to the lawfulness of War as practised in the professing Christian world.

The chapter contains the threatenings of the Almighty, by his servant the prophet, against Israel, for their vain confidence in an arm of flesh; particularly in this passage in Egypt, and for their contempt of the word of God, and turning a deaf and rebellious ear to his voice; and it also further exhibits the amazing patience, long suffering of God, towards a people so heavy of ear and slow of heart, concluding with promises to Israel, and threatenings of destruction to her enemies—‘in battles of shaking,’ still permitting the crime to inflict the punishment, a crime that, with its visitation as a national evil, plunges millions of immortal souls in endless woe, as the result of their unpreparedness and final impenitence.

But to return to the verses chosen for our present contemplation, we first have the promise of the Lord God, the Holy One of Israel. ‘In returning and rest (from their vain confidence and carnal weapons, reproved before) shall ye be saved, in quietness and confidence shall be your strength.’ This last sentence is the grand desideratum for the Christian to understand and practise; a departure from

this, to carnal arguments and carnal weapons, has involved Christendom in all the protracted miseries of heathen warfare or antichristian practice. For it is of little consequence whether the dragon or the beast wield the sword of war, it being equally adverse to the mind of Christ in both. Let us now apply the remaining sentence in the verse, by way of illustration, to the emperor Constantine and his followers: ‘And ye would not.’ Constantine, an heathen warrior, embraced Christianity, sword in hand, and unfortunately forgot, or perhaps was so far a stranger to the real spirit of it that he did not know, that the temper of Christ and the temper of the world were at variance, equally opposed as the East to the West; and therefore, while a succession of emperors nominally Christian succeeded, the true nature of that holy and peaceful religion became less understood, its true spirit evaporated, and gave rise to antichrist in all its members, features and cruelties; until the true profession of that peaceful religion became to be accounted heresy, and the blood of Christ’s true disciples flowed in torrents, while their persecutors, Christians only in name, pretended, as was foretold by the Saviour himself, to do God service.—And surely it is no difficult matter to see that all this evil arose from the obstinate resistance of the spirit of the world against the temper recommended, of rest, quietness and faith; for the want of a quiet, believing temper of mind, leads men to *expedience*, the great invader of political, moral and religious duty, and most frequently the enemy of righteousness. ‘But ye would not.’ No; we are in a dilemma, but we are not so unwise as to sit still; we hear your words, Isaiah, but what do we see—an approaching enemy,—our duty, common sense dictates it, is to flee: ‘We will flee upon horses, we will ride upon the swift;’ away to Egypt, the enemies’ cavalry cannot outstrip us; Yes, says the Lord, I will

rebuke your disobedience and vain confidence—'therefore they that pursue you shall be swift,' and so appalling shall they appear to you at length, that 'a thousand shall flee at the rebuke of one, at the rebuke of five shall ye flee, till ye be left as a beacon upon the top of a mountain, and as an ensign on an hill!' Here we may see human expedients fail. God advises, instructs, promises—Man rebels; disobeys and flees, and inherits disappointment. And has not this been the state of Christendom for more than fourteen hundred years? And can we reckon on any thing but judgments, exclusion, and wrath, from an insulted God and Saviour, for such protracted rebellion? Yes, indeed, if he dealt with us after our sins, if he rewarded us according to our iniquities, his wrath would consume us as in a moment; but lo! as the heavens are high above the earth, so great is his mercy, his forbearance, his patience, above our crimes: he still waits to be gracious, and although the professing Christian world has long been given up to feel and agonize for its crime, in its punishment, and hitherto almost in vain; although the Lord's true witnesses have been doomed all that long period to prophesy in sackcloth, yet, wonder O heavens, and be astonished O earth! the Lord still waits—still! still! for so proceeds the prophet; 'Therefore will the Lord wait that he may be gracious unto you, and therefore will he be exalted that he may have mercy upon you.' He will not be disappointed of his determination to purge, to cleanse, to save his church, maugre all the opposition of men or devils; 'For the Lord is a God of judgment,' he sees the end from the beginning,—he rules with wisdom and equity, he will perform all the counsel of his will,—he will visit the earth in mercy,—'Blessed are all they that wait for him.' Waiting is one peculiar feature of Faith; and those who thus wait, shall never be finally confounded or for-

saken. But nothing is so despised by a prejudiced and inconsiderate world, an ungodly world, as this waiting, believing frame of mind. No, 'If God make windows in heaven, (said the unbelieving lord, 2 Kings vii.) then might this thing be.' This is the language of sense, and has the vote of all who do not know the value of a divine confidence in God; but a well placed confidence in him judges nothing too hard for him, whose is the earth and the fulness thereof, and such may therefore safely trust him under all exigences.

The prophet then goes on to reiterate the promise of the Lord's graciousness, and the security and happiness to be enjoyed, for says he, 'The people shall dwell in Zion at Jerusalem, (the city of strength and of Peace) where Jehovah has promised to dwell.' (Psal. ix. 11.—lxxvi. 2 Joel iii. 21.) 'The joy of the whole earth.' (Psalm xlviii. 2.) And both Zion and Jerusalem are the most accustomed types of the kingdom of heaven. But this grace will be in answer to prayer. God generally intends that the subjects of his promises should be made the subjects of our prayers. A conviction of want and misery, met by those gracious assurances, forbid our tears, and encourage our supplication, 'For thus saith the Lord, I will be very gracious at the voice of thy cry.' The great mass of Christians, habited deluded, more or less, by ignorance, custom, or prejudice, will be drawn together; lesser points of difference will be put into the back ground; the nature, temper, and image of Christ, will appear more desirable; antipathies and animosities shall cease; swords shall be converted into ploughshares, spears into pruning-hooks—The nations will dismiss the bloody science of war, from the study of the literati and the practice of the soldier, 'FOR THEY SHALL LEARN WAR NO MORE,' nor shall men longer forget that they are men and brothers, the children of one common Father!

and each shall move in their proper sphere, superior or subordinate, for context will be the resident of every bosom; and 'he will be very gracious unto thee at the voice of thy cry; when he shall hear it, he will answer thee.'

Now, although we have to look to a state of moral and spiritual prosperity, which has hitherto been unknown in the world, and this from the progress of the kingdom of Christ upon earth, we are not to presume an exemption from all affliction: No, chastisement may well suit the return from a state of protracted disobedience, and will prove a sanctified means of bringing mankind to an acknowledgment of their former transgressions. We may not, it is not likely that in so improved a state of society we shall, have either inclination or temptation to revel in the excesses and luxuries which are now abused to the purposes of disobedience to that God, and to the neglect of his poor, which now degrade the visage of the moral world. No, it may comport with Divine Wisdom to measure out the bread of adversity and the water of affliction; for, though no chastening for the present is joyous, but rather grievous, yet it is the soil to promote the growth of the fruits of righteousness in them who are exercised thereby. The world may be subjected to various visitations: nations that have dictated its laws, may sink into political insignificance; yet pure and undefiled religion shall prosper, and fill the world with fruit, having their fruit unto holiness, and the end everlasting life: for, in contrast to the bread of adversity and waters of affliction, named by the prophet, he sets a most valuable, commanding, and superlative blessing, carrying its effects into eternity, for there will then be no more prophesying in sackcloth; 'For thy teachers shall not be removed into a corner any more, but thine eyes shall see thy teachers.' No more wandering and hiding in dens and mountains and caves of the earth;

no, in that state, the godly laborious teacher of Christ's doctrine shall be held in due respect, no more the subject of wicked scoffs and jeers; no longer taunted by infidels, on the second coming of the Messiah, 'Where is the promise of his coming?' for it will then be plain, his spiritual residence in the hearts, witnessed in the lives of his followers; and, lest they should be deceived by the great arch-fiend any more, they shall have an invisible but divine monitor, to admonish, to instruct, to withdraw thy steps from erring on the right hand or on the left: This can be no other than the Holy Spirit, whose influence is so largely predicted, and promised in the latter days: 'Thine ears shall hear a word behind thee, saying, This is the way, walk ye in it, when ye turn to the right hand, and when ye turn to the left.'

This earth will not always continue to disgrace itself, and pour contempt on the kind and gracious invitations of that God to whom it owes its existence. The prejudices which have swayed the deteriorated opinions of Christendom, shall be driven away like the morning mists before the splendours of a rising sun, and Truth shall universally prevail.

Applying these sentiments to War, but which are of general application, we still insist that it is in all its forms inconsistent with the profession and practice of the Gospel, and opposed to Christianity. This is our irrefragable position; nor can its warmest advocates prove that nations have gained by war. It is at all times a source of distressing expence to the many, though it may yield gain to a few, and a little of this world's glory to fewer still; but let the kingdoms of the earth say if it is not always a losing game to every one, both in the horrible waste of human life and of treasure. No gain, but to the sordid gratification of covetousness, or the still viler one of revenge.

But the time is fast approaching when this delirium will cease, this

deceptive phantom shall vanish; and the terminations in disappointment and loss will lead nations and the individuals who compose them to abandon these errors, accept the cure of their moral blindness, and bow to the sceptre of the Prince of Peace.

SCOTUS.

Reflections upon the Conduct of Human Life; with reference to Learning and Knowledge.

(Continued from page 160.)

35. THE only way to happiness is a good life; and consequently all wisdom being in order to happiness; that is the true, and the only true wisdom; that serves to the promoting it; that therefore is the most compendious way of making a man wise; which soonest makes him good. And nothing does this so soon and so well, as the serious and habitual consideration of Death. And therefore, says the wise man, 'Remember death and corruption, and keep the commandments: the shortest compendium of holy living that ever was given. As if he had said, Many are the admonitions of wise and good men, for the moral conduct of life; but would you have a short and infallible direction, Remember death and corruption. Do but remember this, and forget all other rules if you will, and your duty if you can.

36. And what is here remarked by one wise man, is consented to by all. Hence that common practice among the ancients, of placing sepulchres in their gardens, and of using that celebrated motto, *Memento Mori*. Hence that modern as well as ancient custom, of putting emblems of mortality in churches and other public places: by all which is implied, that the consideration of death is the greatest security of a good life. Indeed what other considerations do by parts, this does at a blow. It at once defeats the world, the flesh, and the devil. For how can the world captivate him

who seriously considers that he is a stranger in it, and shall shortly leave it? How can the flesh ensnare him who has his sepulchre in his eye, and reflects on the cold lodging he shall have there? And how can the devil prevail on him, who remembers that he shall die, and then enter on an unchangeable state of happiness or misery, according as he has either resisted or yielded to his temptations? Of so vast consequence is the constant thinking upon death, above all other, even practical meditation; and so great reason had Moses for placing the wisdom of man in the consideration of his latter end.

37. But to return. I now persuade myself, that from the character of man, and his present circumstances, as well as from divine authority; it evidently appears, that however natural our desire of knowledge is, this appetite is to be governed, as well as those that are sensual; that we ought to indulge it only so far, as may tend to the conducting our lives, and the fitting us for that happiness which God hath promised, not to the learned, but to the good: and that if it be gratified to any other purpose, or in any other measure than this, our curiosity is impertinent, our study immoderate, and the Tree of Knowledge still a forbidden plant.

38. And now having stated the measure of our affection to, and enquiry after learning and knowledge, it remains to be considered, how much it is observed in the general conduct of our studies. It is plain, it is not observed at all. For these two things are notorious: first, that very little of what is generally studied, has any tendency to living well here or happily hereafter. And secondly, that these very studies which have no religious influence upon life, do yet devour the greatest part of it. The best and most of our time is devoted to dry learning; this we make the course of our study, the rest is only by the by; and it is well: if what is practical or devotional, can find us at

leisure upon a broken piece of a Sunday or holiday. The main current of our life runs in studies of another nature; that do not so much as glance one kind aspect upon good living. Nay, it is well if some of them do not hinder it. I am sure so great and so good a man as St. Austin thought so, who, speaking of the institution and discipline of his youth, has these remarkable words: 'I learnt in those things many useful words; but the same might have been learnt in matters that are not vain: and that indeed is the safe way; wherein children ought to be trained up. But woe unto thee, thou torrent of custom! Who is able to resist thee? How long will it be before thou art dried up? How long wilt thou roll along the sons of Eve into a great and formidable sea, which they can hardly pass over? Have I not, in obedience to thee, read of Jupiter thundering and fornicating at the same time? And yet, O thou hellish torrent! the sons of men are still tossed in thee, and are invited by rewards to learn these things! Thy pretence indeed is, that this is the way to learn words, and to get eloquence and the art of persuasion. As if we might not have known these words, golden shower, lap, the temple of Heaven, without reading of Jupiter's being made a precedent for whoring! This immorality does not at all help the learning of the words; but the words greatly encourage the committing the immorality. Not that I find fault with the words themselves; they are pure and choice vessels; but with that wine of error, which in them is handed and commended to us by our sottish teachers. And yet unless we drink of it, we were beaten, nor had we any soba judge to appeal to. And yet, I, O my Gd! in whose presence I now securely make this recollection, willingly learnt these things, and like a wretch delighted in them, and for this I was called a *good hopeful boy*! By this you may see what the judgment of this holy and venerable person was

in his private retirements, and at the most serious intervals of his life, concerning the general course of those studies, which draw out the first tunings of our age, and which are of so great credit and authority in this world, as to go under the name of ingenious and liberal education. You see he not only disapproves them, but reckons them among those sins and irregularities of his youth, whereof he thought himself obliged to make a particular confession in this his great Penitential.

39. And here let me not be thought immodest, if, upon great consideration and full conviction, I presume to take the management of our public schools. Many miscarriages I might note, but I shall concern myself only with those, which the principles here laid down lead me to consider. And these we may comprehend under two general heads of complaint:

I. That they take up so much of our time.

II. That they teach us such frivolous and unprofitable things as they do.

In relation to the first, I cannot with patience reflect, that out of so short a time as that of human life, consisting, it may be of fifty or sixty years (for where one lives longer, hundreds come short) nineteen or twenty shall be spent between the dictionary and the lexicon, in hammering out a little Latin and Greek, and in learning a company of poetical fictions and fantastic stories. Were these things worth knowing; yet it is barbarous and inhuman to make people spend so much of their little stock of time upon them. This is to make a cure of human ignorance, and to deal with the infirmities of the mind as some ill surgeons do with the wounds of the body. If one were to judge of the life of man by the proportion of it spent at school one would think that antediluvian men were not yet out, and that we had a prospect of at least 990 or 1000 years before us. The truth is, it is an intolerable abuse, it

should be so; and were the age as wise as it pretends to be, it would never suffer it: especially considering what late examples we have had of more compendious methods beyond the seas. It does not become me to project a scheme of school-discipline; I leave this to abler heads. Only in the mean time I may venture to say, that the common way is a very great tax upon human life; so large a portion of which can very ill be spared, to be lavished away in the first elements of learning.

But the greatest complaint against these seminaries is, the frivolousness of the things they teach. Not only the spending so much time on the things they teach is blame-worthy, but their teaching such things at all. Setting opinion and fancy aside, what real improvement is it to the mind of a rational creature to be overlaid with words and phrases, and to be full charged with poetical stories and dreams? How many excellent and useful things might be learnt while boys are *thumbling* and *murdering* Hesiod and Homer, which then they do not understand, and which when they do, they will throw by and despise; and that justly too: for of what signification is such stuff as this, to the accomplishment of a reasonable soul? What improvement can it be to my understanding, to know the amours of Pyramus and Thiabe, or of Hero and Leander? Do men retain any value for these things, when they grow up; or endeavour to preserve the memory of them? And why must poor boys be condemned to the drudgery of learning what when they are men they must and will unlearn? Why must they be forced with so great expense of time and labour, to learn such things as are of no standing use? So far from that, that they are dangerous as well as unprofitable. For I appeal to the common sense and experience of mankind; whether it be not dangerous in the highest degree, to entertain the gay catching fancies of boys, with

the amorous scenes of the poets? Whether it be safe to season their green imaginations with such images as are there painted to the life? Is not this rather the direct way to corrupt them, to sow in their tender minds the seeds of impurity, to increase their inbred propensities to evil, and lay a standing foundation for debauchery? Let any man but consider human nature as it comes down to us from Adam, and tell me whether he thinks a boy is fit to be trusted with Ovid? I do not understand upon what principle, either of prudence or piety, such books as these should be read by any; but least of all by boys, whose soft minds are so susceptible of any ill impression. Far better were it they should continue ignorant, than that their understandings should be accomplished at the hazard of their morals; upon which such studies as these can derive no very wholesome influence. And yet to these our youth is dedicated, and in these some of us employ our riper years, and then when we die, this very thing makes one part of our funeral elogy, that we were so diligent and indefatigable in our studies, and so inquisitive in the search of knowledge, perhaps that we procured an early interment by it; when, according to the principles before laid down, we were as impertinently, though not so innocently employed all the while, as if we had been so long picking straws in *Bedlam*.

40. The sum of all is this: the measure of prosecuting Learning and Knowledge, is their usefulness to a good life: consequently, all prosecution of them beyond or beside this end, is impertinent and immoderate. But such is the general prosecution of learning and knowledge, as is plain by appealing to the general conduct of study. It evidently follows, that the intellectual conduct of human life is justly chargeable with an immoderate and impertinent pursuit of Knowledge.

(22-5) continued in our next.)

THE
HERALD OF PEACE.

AUGUST 1821.

THE VANITY OF AMBITION AND MILITARY RENOWN.

THERE is a feeling of inexpressible disappointment and concern, excited by the obscure and neglected death of a once dignified and celebrated individual. No one, we think, who has read Shakespeare's account of the latter days of Cardinal Wolsey, but will at once enter into our views. Raised almost to the summit of his wishes,—invested with a degree of grandeur and state which Royalty itself could scarcely exceed,—wanting one step only (that of the Popedom) to complete his utmost aim,—how great and how rapid was his overthrow!

With age, with cares, with maladies oppressed,
He seeks the refuge of monastic rest.
Grief aids disease, remembered folly stings,
And his last sighs reproach the faith of kings.

The death of Alexander, disgraceful as was its cause, was not preceded by the loss of all those vast territorial acquisitions which a thoughtless world foolishly, if not wickedly, supposes were obtained by a series of glorious achievements. He died with his military renown untarnished, and after having subjugated every power which attempted to resist his victorious progress. Charles XII. of Sweden. after

his flight from Muscovy, and imprisonment in Turkey, escaped from all his enemies—In the face of innumerable hardships and dangers, returned to his country, and died, as he had lived, with the sword in his hand. How different a termination has attended the brilliant career of Napoleon Buonaparte! After a series of military successes, which, considering the forces by which he was opposed, will bear comparison with any of the wonderful conquests of antiquity—after wielding the sceptre of sovereignty, and displaying political talent in a manner far superior to most of the successful conquerors who went before him,—he lived to see his great political skill unavailing, and the utmost efforts of his military science altogether vain and futile! Not permitted even the poor solace of spending the remainder of his life in *voluntary* exile, he has quitted this world as a *prisoner* in a dreary and rocky solitude, with scarcely one friend to cheer his dying pillow, or whisper peace into his agonized spirit. And is it thus, friendless, thus abandoned by all the world, that the conqueror of Marengo,

of Jena, and of Austerlitz, closes his mortal course?—Is it thus that, in obscurity and dependence, *he dies*, who once seemed to control the destinies of Europe, and who dispensed sceptres and crowns according to his pleasure? Alas! how vain, how empty are all the schemes and triumphs of ambition, and how appropriate to such a character, in the prospect of speedy dissolution, would be the language put into the mouth of Wolsey :

Cromwell, I charge thee, fling away Ambition.
By that sin fell the angels; How can man then
(Tho' image of his Maker) hope to win by't?
Love thyself last, cherish even the hearts that hate
Corruption wins not more than honesty. [thee;
Still in thy right hand carry gentle peace,
To silence envious tongues. Be just, and fear not.
Let all the ends thou aim'st at be thy Country's,
Thy God's, and Truth's:—Then if thou fall'st,
O Cromwell!
Thou fall'st a blessed martyr

While we reprobate the love of glory, and the desire after power in this child of ambition, let us not refuse to pay to his memory that tribute which it deserves. While we lament that any human mind should be rendered so callous, as to regard the dreadful and bloody conflicts between fellow men with all the coolness of a game of chess; let us not forget that the late Emperor of France was distinguished as the promoter of literature and the arts, as the friend of religious liberty, and a determined foe to bigotry and superstition. We cannot indeed but bitterly lament the direction in which his talents were directed, though we ought not to refuse our admiration to the versatility of his powers, and the strength of his intellect. If such a man had moved and acted under the influence of the pure principles of Christianity, and been animated with a sincere desire to advance the peace and happiness of his fellow men, What might not have been

anticipated from the great decision, active perseverance, and unwearied energy of his character? Let it be the concern of those who have survived him, to emulate his good qualities and his talents, while they detest and shun his vices. And, above all, let them habitually abominate that taste for *War*, which led him to measures, involving the peace, the happiness, and the prosperity of millions.

*The Report of the Committee of the
Plymouth, Plymouth Dock, and
Stonehouse Peace Society.*

Plymouth, June 22, 1821.

SIR,—By desire of the Managing Committee of the Plymouth, Plymouth Dock, and Stonehouse Peace Society, I transmit, through you, to the Peace Society established at London, a copy of our first Annual Report; and I would beg, at the same time, to observe, that we shall feel ourselves obliged by receiving in return copies of your past Reports, and be ever happy to co-operate in the Christian object which both Societies have in view.

That object it was never more necessary to promote than at the present moment. Bad passions are afloat, and ambition still exists in certain quarters, reckless of the evils which an indulgence in its feelings must produce. At such a time, to instil the balm of peace is the duty of every Christian, and more especially of those institutions which profess the doctrines and cultivate the practices of peace. Though inconsiderable now in extent and influence, like the grain of mustard seed, Peace will in time overshadow the whole earth, and collect together the various races of man into one large and harmonious family, beneath its ample branches.

I trust that our respective proceedings will always tend to foster the growth of this noble tree, to encourage which, let us remember, is

a privilege as well as a duty. Let us not shrink from responsibility, or an avowal of our tenets. There is no want of arguments to uphold us in both.

It will afford me pleasure to hear from you frequently; and in the mean time, and at all times,

Believe me, Sir,

Yours very truly,

WM. BURT, Secretary.

*The Secretary of the Parent }
Peace Society at London. }*

REPORT.

Twelve months having elapsed since the establishment of the Society, it becomes the duty of the Committee which you appointed to watch over its interests, to render you some account of its progress, and of their proceedings.

The good cause in which we are engaged has every where to struggle with "the listlessness of the unenquiring—the interests of some, and the prejudices of most;" but, we have peculiar difficulties to encounter, in consequence of our field of labour being in a neighbourhood which has been nursed by War, and educated amidst the "pomp and circumstance" of its preparations; where the heart has been enlisted in its favour, and the imagination dazzled by its splendours. It requires, therefore, proportionate zeal and assiduity to contend with such formidable prepossessions; and your Committee have judged the most effectual method to be that pointed out in one of the original resolutions of the Society, namely, "a diligent circulation of Tracts tending to demonstrate the evils of War, its opposition to the benign influence of the Christian religion, and the true interests of man."

Your Committee have accordingly procured from the Parent Society, in London, a large number of their publications; some of which have been sold, many gratuitously distributed; and some remain on hand, to be used

as occasion may require. A few of them have been bound in sets, and presented to the public libraries, and to some distinguished persons in the vicinity, which have been well received.

Notwithstanding the impediments before alluded to, your Committee have the satisfaction to report, that the number of subscribers is gradually increasing. It is now 43; and the amount of subscriptions received for the past year, is 18*l.* 9*s.* of which there has been remitted to the Parent Society, in aid of its funds, 15*l.*; incidental charges, 6*l.* 14*s.*; leaving a balance against the Treasurer of 3*l.* 5*s.*

Your Committee have also derived encouragement from the reports which they have received, of the progress of societies on similar principles in other places; among which, the one established at Tavistock continues to distinguish itself by its zealous and successful operations. Many others have been formed in England, Scotland, and Ireland. In America, the labours of the friends of Peace have been attended with extraordinary success; and among their members are an ex-president, several judges, and other eminent characters. In France, considerable attention has been excited to the subject. Copies of the Tracts have been sent, through the regular channels of communication, to the Kings of France and Spain, and others have been forwarded to various parts of the world; besides which, Tract No. 2, has been translated into the Dutch, and Tract No. 3, into the Spanish language.

Thus, the efforts of those Societies to promote good-will among men are not confined to our own country. Their aim is universal, and their object the good of all mankind. But such a deep-rooted evil as they have to contend with, namely, War, cannot be extirpated in a day. The just and beneficent spirit of the Gospel must first predominate more in the minds, both of rulers and people; and we have the consolation of believing, that, although

the progress of this good work, "its peaceful progress, disturbs not the superficialities of things, and may not, in consequence, be discerned by the careless observer, yet a great change is manifestly going on in the hearts of men; and beneath the frozen surface of seeming indifference, mighty principles are at work, and will sooner or later exhibit themselves in their benign influence."

Your Committee have hitherto met with little avowed hostility, but they have to lament the apathy and neutrality of those who ought to be allies.

They respectfully and earnestly invite their fellow Christians, of every denomination, to give the arguments in the published Tracts an impartial examination, and they are persuaded that the result will be an increased number of converts to the cause of Peace.

They more particularly entreat the co-operation of the professed ministers of the Christian religion. The subject appears interwoven with their duties, and inseparable from their office. Their influence in exciting a right feeling among their flocks, would contribute largely to arrest a practice so repugnant to the character, the precepts, and the example of their divine Master,—so opposite in its nature and fruits to "the fruits of the Spirit," and so fatally subversive of the moral improvement, the liberties, and the happiness of man.

Your Committee cannot conclude without expressing their conviction that, notwithstanding the obstacles with which they have to contend, the advocates of pacific principles have ample grounds for encouragement and perseverance. Their cause is the cause of truth, and must finally prevail. They even indulge a hope that the period is not far distant, when the same energies which, under the Divine blessing, have so gloriously achieved the abolition of the British slave trade, the circulation of the Scriptures, and the education of the poor, will be again displayed in scat-

tering the clouds from the morning of that day, "when swords shall be beaten into plough-shares, and spears into pruning-hooks; when nation shall not lift up sword against nation, neither shall learn war any more."

Resolutions passed at the First Anniversary Meeting of the Society, May, 15, 1821.

Resolved, that the present Subscribers to this Society be requested to use their influence with their friends and acquaintances, to induce them to become Members of the Institution.

Resolved, that all Ministers subscribing to this Society be Members of the Committee, ex officio.

Committee for the ensuing Year.

John Saunders.
William Collier.
W. H. Dove.
B. Balkwill.
Samuel Williams.
John Stevens.
Samuel Rowe.

Joseph Hingston.
William Burnell.
J. Cookworthy, M.D.
Joseph Treffry.
Walter Pridemoor, Treasurer.
William Burt, Secretary.

Fourth Annual Report of the Swansea and Neath Auxiliary Society.

WHEN your Committee entered on the discharge of the duties which devolved on them through your partiality, it was not with any enthusiastic expectations of immediately extensive success. The history of the world, as well as the experience of former years, had convinced them that the deep-rooted prejudices of custom and education are not to be subverted in a moment; and being well aware of the unpopular nature of the principle of the Peace Society, they judged it probable that they might have to labour, as heretofore, without that encouragement which you so anxiously desire.

Your Committee have continued to exert themselves in endeavouring to expose the evils of war, by the circulation of the Society's Tracts, and also by occasional insertions of extracts in the Provincial Journals; and it is with pleasure they have to report,

that in some instances, they have witnessed the triumph of the pacific principle: their meetings have in general been well attended; their tracts have been well received; some new subscribers have come forward to aid the funds of the Institution; and your Committee feel no doubt of that principle being now at work, which, like the leaven hid in the meal, shall continue to operate until the nations of the earth, feeling its salutary influence, "shall beat their swords into plough-shares, their spears into pruning-hooks, and learn the art of war no more."

During the last year, your Committee have received upwards of 1400 Tracts, Reports, &c. many of which have been distributed, whilst a considerable number still remains on hand. The Tract prepared by your Committee for the use of the Principality, in the ancient British language, is now in the press, and will soon be in circulation.

But, whilst your Committee feel inclined to pursue their work, from a conviction that the cause must ultimately triumph over every obstacle, they receive encouragement from the increasing attention which the cause excites in distant parts. In Paris, measures have been adopted for forming a similar institution, and hopes are entertained that ere long it will be in active operation. [Reference is here made to societies in other countries, followed by a quotation from the Report of the Parent Society, which appears in our Number for February, p. 52.]

And whilst the sacred flame of Christian philanthropy appears to be burning with increasing vigour in America, there is reason to hope that it will not be permitted to languish at home. "New Auxiliaries have been established at Bath, Bristol, Southampton, Plymouth, and Stockton." The demand for the Tracts of the Society has been great; the sales and distributions of the last year amount to about 30,000, which, to-

gether with the Reports and Tracts published by the Society in former years, will make a total of 207,000 copies. [The Report concludes with a further quotation from the Parent Society's Report.]

At a General Meeting of the Swansea and Neath Auxiliary Society for the promotion of permanent and universal Peace, held at Swansea, 20th April 1821,

Mr. T. BIGG, in the Chair;

Resolved,—1st. That three hundred Copies of the Report which has been presented by the Committee be printed; and that a Welsh translation of the said Report be also inserted in the *Seren Gomer*.

2d. That the following be a Committee for the ensuing year, with power to add to their number:

Mr. T. Bigg	Mr. W. Lewis
S. Bordell	H. Bath
J. T. Price	J. Gibbins
R. Eaton	W. Paddison
J. Follard	W. Morgan
Rev. W. Kemp	Rev. T. Luke
Mr. S. BORDELL, Treasurer.	
Mr. T. LUKE, Secretary.	

3d. That the Thanks of this Meeting be given to the Editors of the *Cambrian Paper*, the *Seren Gomer*, and the *Caermarthen Journal*, for the assistance they have afforded the cause by the insertion in their respective papers of pieces tending to promote the objects of this Society.

4th. That the next Annual Meeting of this Society be held in April 1822, at such time and place as the Committee may appoint.

(Signed) T. BIGG, Chairman.

Some Remarks on the Account of the Quakers, in Pinkerton's "Modern Geography."

[From Letters and other Writings of the late JOSEPH GURNEY BEVAN.]

"I AM inclined to offer a few remarks on the short notice of the religious Society of Friends, commonly called Quakers, in Pinkerton's *Modern Geography*.

It is a circumstance which demands

acknowledgment, that he has deviated from the track of some of his predecessors, and has not copied the calumnies respecting us, which abound in books intended for general information. But the Society is indebted to him for more than negative justice: he has represented it to his readers as a benevolent Christian people. These are his words:

'A philosopher may well envy the mild creed and universal charity, or fraternal love, of the Quakers; whilst he must allow, with a sigh, that a nation of Quakers could not exist, unless all nations were of the same persuasion.'

The regret expressed in the latter part of this account has touched me not a little. It seems sorrowful that it should be an established fact, that charity and fraternal love, and such as practise them, cannot subsist in the world. Alas, for the world, in that case! His eulogium on the Friends is a severe satire on its nations.

I am afraid we have yet little need to concern ourselves about the safety of a nation of Quakers. Their countrymen are too little disposed to submit to the restraints of conduct necessary to be admitted of their number; and many who enjoy, what I call, that privilege, by birthright, seem too much disposed to shake off those restraints, and to mingle gradually with the crowd of such as forget the interests of a future life, in the cares or pleasures of the present.

But it is necessary for our argument to suppose the improbable supposition of a nation of Quakers realized. Such a nation would, indeed, form a new and singular phenomenon; but I am far from sure that it would naturally contain the seeds of its own destruction; and so long as it should last, it would be a standing refutation of the conclusion of our geographer. When, however, I speak of a nation of Quakers, I do not simply mean a nation which has laid aside the use of arms, and at the same time is indulging itself in luxury, avarice, and

many other evils. If we are to portray a nation of Quakers, we must suppose it composed of true Quakers; for so far as in any respect the people degenerate into vice and immorality, so far they recede from true Quakerism; and then their sins, sooner or later, contribute to their overthrow. But this is not imputable to their piety, harmlessness, and charity.

I shall require [the objector] to people our ideal land with men steadfastly fearing and loving God, and believing in Christ and the Christian dispensation, as revealed in the New Testament; and studious to approve themselves to their Master, by conformity to His laws. Of the more distinguishing tenet of our Society, the immediate teachings of His Light in the conscience, I need not here enlarge. It is enough for my argument that they are, generally speaking, seeking to know, and diligent to do, the will of Christ.

Before I proceed, I must assume the reason for supposing that a nation like that I have described, must be a prey to its neighbours. Pinkerton has not himself announced it; but I think it can be no other than the disuse of arms. It is no less lamentable than true, that among mankind in general, at least among those who conduct governments, there is a propensity to war. They seem to think their character scarcely complete, unless it have a portion of the military one, and glory in opportunities of displaying it in the field. I am apt to think, that in the attempts to settle and adjust the differences which naturally arise about worldly interests, this national spirit, as it is called, has prevented a friendly issue to numerous negotiations; and has thus really occasioned many of the wars, which render the history of mankind a history of human folly and distress. Now this lofty sense of honour (as it is usually termed) has no place in a true Christian people. They reject, as Christ has taught them, the practice of receiving honour

from men; because they find, according to His doctrine, that it stands in the way of their belief in Him. For this spirit of contention, they have adopted His meek and quiet spirit, by which means half the occasions of war are cut away at once. And even supposing that there was not, (which however will not, I think, be asserted) that fondness for contest which so many nations have shown, still, even upon the notion of what is sometimes called necessary war, there must be an aggressing and an aggrieved party. In the former of these characters, our lamb-like nation could never appear. It only therefore remains for us to inquire how it would act, so as to be preserved from the danger of an unjust and oppressive enemy.

It is observable in the province of nature, that such animals as are destitute of weapons of offence, are generally furnished with some appropriate means of security. Thus I apprehend it would be with our innocent citizens. Knowing the difficulty they would find in quarrels, they would take more care than is commonly taken to keep out of them. In their dealings with other nations, they would act less by the narrow scale of enriching and aggrandizing their own, than nations commonly do. They would transfuse, even into their commerce, a portion of the spirit of Christianity; and think that the way to let their light shine before men, would be full as much by doing works of justice, as by talking about doctrine. And I think it is not overrating the value of such a conduct to suppose that if they could by such means (and as they are the means of Christ's appointment, they must be efficacious) induce their neighbours to glorify their Father who is in heaven, they would be so far from danger of harm, that they would become the delight of mankind, and probably set the anvils of other countries to work in the blessed transmutation of spears to pruning-hooks.

Thus far I have endeavoured to show only from the natural deduction of effects from causes, that a nation of genuine upright Quakers might subsist in safety; but as I am not bound to rest my opinion wholly on such arguments, I will proceed to another, which cannot be rejected, when we are speaking of religious matters. If we grant, as we must, that our ideal people have for the spring of their action, a true living faith that it is their duty to the Almighty so to act, they will consequently have an unshaken faith in his protection. This is no more than his commands enjoin, and the example of his people in former ages warrants. So that I should not strain an expression, if I were to say, that such a nation would be sure of the protection of Providence, and satisfied with the manner and the proportion in which it should be extended."

Third Report of the Committee of Inquiry of the Massachusetts Peace Society.

[From the *Friend of Peace* Oct. 1820.]

At the meeting of the Massachusetts Peace Society in June, the Committee of Inquiry exhibited an able Report on a subject of great importance. We regret that the funds of the Society have not permitted its publication as a separate Tract for this year, as the Report is too long for insertion in the *Friend of Peace*. In the hope that it will hereafter be published in a more ample form, as a Tract for distribution, we shall merely state the subject, the plan, and the principal facts and results.

Question. "What have been the causes of wars; the degree in which their objects have been secured, and the state in which belligerents have been left at their termination?"

In the Report, the inquiry is "confined to wars in which civilized nations have been engaged since they became christian," or "since Constan-

time assumed the reins of the Roman empire," omitting "a great number of petty wars in small nations of antiquity—temporary insurrections, or trivial hostilities—and a multitude of wars which have been carried on between christian and savage nations, such as the aborigines of Asia and America." The Report relates to "two hundred and eighty-six wars of magnitude, in which christian nations have been engaged." These are divided into the *eleven* following classes.

1st. *Wars of ambition*—to obtain extent of territory by conquest. We have enumerated forty-four wars of magnitude of this class—twelve in which the assailants have been Heathen or Mahometan, and Christian nations defendants; and all the others, we regret to say, have been attacks made by nations professing Christianity on others, without any decent pretence or colour of right. In seventeen instances the assailing nation has been completely victorious—in nineteen instances the assailing nation has been repulsed—and in eight the assailants have obtained partial augmentations of territory secured by peace."

2d. *Predatory wars*—"for plunder, or tribute, or to obtain a settlement for subsistence."—"We have enumerated twenty-two in all." "The invasions have commonly ended in repulse; but seldom without effecting some mischief."

3d. *Wars of revenge or retaliation*. "We enumerate twenty-four of them; of which five have been successful—four partially successful—thirteen unsuccessful, the assailants having been repelled—and two left undetermined by circumstances, and gave rise to new wars."

4th. *Wars to settle some question of honour or prerogative*. Of this class "We record eight wars; in four of which the point of honour was gained—three were settled by compromise—one submitted to a council."

5th. *Wars arising from disputed*

claims to some territory. Six only are enumerated. "Of these the party occupying the territory in question preserved it, in two instances—in the other four, partition arrangements were made."

6th. *Wars arising from disputed titles to crowns*. "We have enumerated forty-one wars of this class; in eighteen instances the party claiming the throne recovered it from the party in possession—in eighteen instances the possessor of the throne maintained it, and in two of these the assailants lost their own crowns in aiming at others; and in five other instances the results were undecisive, and the parties pacified by compromise or partition."

7th. *War commenced under the pretence of assisting some ally, or some friend or person flying from alleged oppression*. We have found thirty of these wars; in eighteen of which the assailing or protecting party have been victorious—in six the defendants have maintained their ground or defeated the assailants; and six have terminated undecisively in what is called the *statu quo*—or in compromise at a general peace."

8th. *Wars which have arisen from the distrust of nations towards each other—jealousy of rival greatness, or fear of increasing armaments or extended conquests*. Twenty-three wars of this description have been observed within our limits.—In eleven of them the allies or assailants have been successful—seven of them have been ended by compromise or treaty, generally placing the parties where they were when they began; and five have resulted in the defeat of the coalition, and the further aggrandizement of the obnoxious power."

9th. *Wars which have grown out of commerce—designed for its protection against foreign depredations*. We have found but five wars of this class.—Neither of them have resulted in greater security to the commerce molested; two have given victory to the encroaching power; and three have been extinguished by a general

peace, leaving the commercial injuries unatoned for."

10th. *"Civil wars, carried on by different parties in the same nation."* We record fifty-five of this class—in twenty-one the rebelling party have overthrown those who were at the commencement in possession of power, or established a separate independence; twenty-eight have resulted in the suppression of rebellion, and the confirmation of power to the party possessing it; five have been terminated by compromise—allowing new privileges to the claimants—and one, between Spain and the revolted provinces in South America, yet undetermined."

11th. *"Wars on account of religion."* "We have noticed twenty-eight wars of this class—seven called Crusades, by Christian powers to expel Mahometans from countries esteemed holy—five by Mahometans on Christian nations—two by Christian nations to compel their neighbours to become Christians—eleven by Popes or bigotted monarchs to reduce those they deemed heretics—and three to recover territory from the hands of infidels—In fourteen instances the oppressing or assailing parties have been victorious—in nine the defendants maintained their religion and their territories—and in five, no decisive result, but a compromise or temporary peace terminated the conflicts."

To collect and arrange the materials for such a Report must have required much labour. The facts and results are accompanied with many just and important remarks, which we hope hereafter to exhibit in this work, should the Report fail of being published as a distinct Tract. We are happy in having the consent of the Committee for giving the preceding extracts.

To the Editor of the Herald of Peace.

SIR,—There is a little volume lately published, which I have read with
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very great satisfaction, and hasten to recommend, by favour of your assistance, to the particular regard of the friends of Peace. I allude to the last Report of the Society for the Improvement of Prison Discipline, and for the reformation of Juvenile Offenders. It does the heart good to observe the progress of that beneficent spirit, which, like a little leaven, we trust, is going on to leaven the whole lump. I shall not pretend here to enter at all into the subject of the Society's zealous and extensive labours; these can alone be duly appreciated by a regular perusal of the whole book: but there is one little passage which I venture to offer to your notice; and if the sentiment contained in it be correct, we may congratulate ourselves in no common manner on the rapidly increasing influence of this powerful ally, on the gradual development, through different nations, of those principles which form the most efficient bond of peaceful union amongst men. I am, Sir, with great regard, yours, &c.

MODERATOR.

Houndsditch, Dec. 18, 1820.

Extract of a Letter from Walter Venning, Esq. to Samuel Hoare, jun. Esq.

St. Petersburg, Jan. 31, O. S. 1820.

"I suppose you have seen the truly Christian letter of Prince Galitzin, in reply to the Duke of Gloucester's. It is exceedingly interesting, for it breathes the warm and native spirit of Christian philanthropy. The amicable correspondence which has so happily commenced between these exalted characters, and the close connexion which has consequently taken place between the two societies, is the consummation of one of my earliest and warmest wishes, and from such an auspicious alliance we may, I think, humbly hope that the most important and the most extensive blessings will flow.

"It is, I apprehend, from the in-

crease, and no less from the union of such beneficent societies, that we are encouraged to hope for the universal diffusion of benevolence, and consequently the final termination of cruelty and bloodshed. The stimulus which is created by the reaction of these societies, will be incessantly urging each other forward to the accomplishment of every object that is calculated to reduce the sum of human misery." - - -

To the Editor of the Herald of Peace.

SIR,—One of the most useful, and in many parts most affecting biographical narratives I have ever read, is the "Life of William Penn," by Mr. Thos. Clarkson. As I presume it is your object, and that of your Correspondents, to render the *Herald of Peace* a compendium of whatever is valuable of a pacific nature, I purpose selecting from the above work all those passages which have that tendency, or which are calculated to demonstrate the excellence of Peace, accompanied with occasional observations.

The greater part of your readers are perhaps aware that William Penn, the son of Admiral Sir William Penn, flourished in the reign of Chas. II. and several of his successors.

Having been appointed by two of the members of his Society to act as arbitrator relative to some lands in America, it led him eventually into the important situations of proprietor and legislator of the state in that country which bears his name. Pennsylvania was granted to him by letters patent from Charles, in lieu of 16000*l.* which had been lent to the government by his father.

Previous to this, however, and in consequence of the sufferings to which the Society of Friends was exposed, William Penn obtained leave to be heard in their behalf, before a Committee of the House of Commons. On this occasion he justified himself from personal charges which had

been brought against him, and dwelt upon the unassuming and peaceful character of the principles which he advocated.—Upon this part of the history, Mr. Clarkson observes:—

"The Quakers at that time laboured under the suspicion, in common with other Dissenters, that they were hostile to the Government, and that they might therefore watch for an opportunity of destroying it. William Penn, to do away this suspicion, laid before them the creed of the Quakers on this subject. They, when called upon by magistrates to do what their consciences disapproved, refused obedience to their orders. No threats could intimidate them. Satisfied with such refusal, they bore with fortitude the sufferings which followed, and left to their oppressors the feelings only of remorse for their conduct. By such means they performed their duty to God in a quiet and peaceable manner, that is, they made no sacrifice of their just convictions; and yet they did not disturb the harmony of society, or interrupt the progress of civil government, by rebellion. At this time, then, when the nation had been convulsed by civil wars and commotions, when the Government had been frightened by reported plots and conspiracies, and when Dissenters of all descriptions were considered only as peaceable, because the chains in which they were held prevented them from being otherwise, it particularly became the Committee to know, that they, whose petition was then before them, were persons who espoused the opinion in question. And here a wide field for observation would present itself, if I had room for stating those thoughts which occur on this subject, involving no less than the question, How far mankind, when persecuted by their respective governments for matters relating to the conscience, have gained more advantages to themselves in this respect, by open resistance, than by the Quaker's principle of a quiet and peaceable submission to the penalties which the

laws inflict? To solve this, we might look to the nature of the human mind, and then to examples from history. In taking a survey of the former, it would be obvious, that the oppressor for religion (and indeed every other oppressor) would become irritated, and rendered still more vindictive, by opposition; while, on the other hand, his mind might be softened by the sight of heroic suffering. To resistance he would attach nothing but a common, or perhaps an ignominious character; whereas he might give something more than a common reputation, nay, even nobility, to patience and resignation under supposed injury. In punishing the man who opposed him, he would lose all pity; but his feelings might be called forth, when he saw all selfish notions done away, and the persecuted dying with satisfaction for a public good. Add to which, that he could not but think something of the cause for which men thus thought it worth their while to perish. In looking at historical example, that of the apostles would first strike us. Had they resisted the Government, or stirred up the multitudes, which attended them, to do it, they had lost their dignity and their usefulness. Their resistance had been a bar to the progress of their religion, whereas their suffering is universally confessed to have promoted it. The same may be said of those martyrs, after whom followed the Established Church: nay, of the very persons now in question, for to the knowledge which succeeding Governments had, that it was the custom of the Quakers never to submit to the national authority in matters of conscience, and yet never to resist this authority by force, it is to be ascribed, that they at this moment enjoy so many privileges. They are allowed to solemnize their own marriages—Their affirmation is received legally as their oath—Exceptions are always made in their favour in all Acts of Parliament which relate to military service. And this reminds me, that if this principle

could be followed up, I mean generally and conscientiously, sources of great misery might be done away. For if the great bulk of mankind were so enlightened, either by scriptural instruction, or divine agency, as to feel alike on the subject of any evil, and to feel conscientiously at the same time the absolute necessity of adhering to this principle as its cure, no such evil could be perpetrated by any Government. Thus, for example, if War were even to be generally and conscientiously viewed in this light, how could it ever be carried on for ambitious or other wicked purposes, if men could be forced neither by threats, imprisonment, corporal suffering, nor the example of capital punishments, to fight? I do not mean here, if a common combination were to take place for such a purpose, that such an effect would be produced. A combination, the result of mere policy, could never have in it sufficient virtue, to stand the ordeal to which it might be exposed on such occasion. It must be a general harmony of action, arising out of a vivid sense of the evil in question, and out of a firm conviction at the same time that this was the remedy actually required as a Christian duty, and that no other was allowed. In this point of view Christianity contains within itself the power of removing the great evils of wicked governments, without interrupting those other parts of their system which are of essential use to the good order, peace, and happiness of mankind.”

Indeed nothing can be more true, than that the pacific spirit of Christianity, which is gradually diffusing itself in the present day among men, is so far from being of an injurious tendency to a state, that in its uniform operation it would render any virtuous government more secure and permanent. As we proceed in our extracts from the *Life of this great and good man*, I apprehend the truth of this position will be still more apparent, and a complete answer will be given

to those objectors who contend that the prevalence of the principles of peace would prove subvertive of social order and good government.

Among the judicious regulations which he drew up for those who were about to become adventurers and purchasers, he makes the following humane and just provision for the poor Natives, which was admirably calculated to avert the horrors of war, and to preserve inviolate the peace and happiness of his little colony, far more than the most abundant assemblage of the instruments of offence and defence, or the erection of strong fortresses.

"In behalf of the Indians it was stipulated, That as it had been usual with planters to overreach them in various ways, whatever was sold to them in consideration of their furs, should be sold in the public market-place, and there suffer the test whether good or bad : if good, to pass ; if not good, not to be sold for good. That the said natives should not be abused nor provoked ; that no man should by any ways or means, in word or deed, affront or wrong any Indian, but he should incur the same penalty of the law as if he had committed it against his fellow-planter. And if any Indian should abuse, in word or deed, any planter of the province, that the said planter should not be his own judge upon the said Indian, but that he should make his complaint to the governor of the province, or his deputy, or some inferior magistrate near him, who should to the utmost of his power take care with the king of the said Indians, that all reasonable satisfaction should be made to the said injured planter ; and that all differences between planters and Indians should be ended by twelve men, that is, by six planters and six Indians, that so they might live friendly together, as much as in them lay, preventing all occasions of heart-burnings and mischief."

I shall conclude these extracts for the present with the letter which Wil-

liam Penn addressed to the Indians, previous to his departure for America, and sent to them by commissioners, whose object was to confer with the Indians, respecting their lands, and to make with them a league of eternal peace.

"There is a great God and Power which hath made the world and all things therein, to whom you, and I, and all people, owe their being and well-being, and to whom you and I must one day give an account for all that we have done in the world.

"This great God has written his law in our hearts, by which we are taught and commanded to love, and to help, and to do good to one another. Now this great God hath been pleased to make me concerned in your part of the world ; and the king of the country where I live hath given me a great province therein ; but I desire to enjoy it with your love and consent, that we may always live together as neighbours and friends ; else what would the great God do to us, who hath made us (not to devour and destroy one another, but) to live soberly and kindly together in the world ? Now, I would have you observe, that I am very sensible of the unkindness and injustice which have been too much exercised towards you by the people of these parts of the world, who have sought themselves to make great advantages by you, rather than to be examples of goodness and patience unto you. This, I hear, hath been a matter of trouble to you, and caused great grudging and animosities, sometimes to the shedding of blood, which hath made the Great God angry ; but I am not such a man, as is well known in my country. I have great love and regard toward you, and desire to win and gain your love and friendship by a *kind, just, and peaceable life* ; and the people I send are of the same mind, and shall in all things behave themselves accordingly ; and if in any thing any shall offend you or your people, you shall have a full and speedy satis-

faction for the same, by an equal number of just men on both sides, that by no means you may have just occasion of being offended against them.

"I shall shortly come to see you myself, at which time we may more largely and freely confer and discourse of these matters. In the mean time I have sent my commissioners, to treat with you about land, and a firm league of peace. Let me desire you to be kind to them and the people, and receive the presents and tokens which I have sent you, as a testimony of my good will to you, and of my resolution to live justly, peaceably, and friendly with you. I am your loving friend,

WILLIAM PENN."

Reflections upon the splendid Victories obtained by the Duke of Marlborough, in the reign of Queen Ann.
[From Morell's Studies in History.]

--- But while it becomes us to recognise with holy awe that Divine agency, by which the affairs of empires are arranged, and the issue of battles determined—while the meed of honour may be awarded by grateful nations to those who have successfully defended their social rights—let it never be forgotten, that War, whether prosperously or inauspiciously conducted, is one of the most tremendous scourges with which a people can be visited, and ought, therefore, to be most earnestly deprecated. Let us take heed, that while contemplating the achievements of our martial heroes, we do not allow ourselves to be so inflated with national vanity, or dazzled with the glare of what is termed military glory, as to lose sight of the horrors with which they have been accompanied, and the tremendous price of blood at which they were purchased. If, at any time, in dwelling on the historic page that records, or the heroic strains that celebrate, victories like those of Blenheim and Ramillies, our bosoms heave with exultation and delight, it were well to check their antichristian emotions, by surveying the reverse of the

scene, which is for the most part carefully kept out of sight.—By picturing to our imaginations the horrible carnage of that day—by endeavouring to realize the expiring agonies of thousands of wretched victims, strewed over the plain, whose very soil was crimsoned and saturated with human gore—by contemplating the rapid stream of the Danube almost choked up, and impeded in its course, by the multitude of warriors precipitated from its banks, floating on its surface, or buried beneath its ensanguined wave—Such an appalling view of the subject would at least tend to correct the false estimates which are not unfrequently made, and scatter the delusions which are commonly practised, by convincing us, that the lot of the lowliest peasant, who spends his days in industry and peace, is far more enviable than that of the laurelled conqueror in his stateliest palace." Vol. ii. p. 276.

In reference to the disgraceful political intrigues which prevailed towards the close of Queen Ann's reign, Mr. Morell remarks—

"How humiliating is the scene which the preceding pages exhibit! Men of illustrious birth, of elevated rank, of pre-eminent talents, degrading themselves and betraying the interests of their country by petty jealousies and contentions; aiming at no higher object than the personal gratification arising from some paltry triumph obtained over their political rivals; and sacrificing both their own peace of mind and tranquillity of the empire, to party cabals and selfish projects! How far removed was this from the spirit of genuine patriotism! which will even prompt to the most painful personal sacrifices for the public good. How unlike were the statesmen of this corrupt and venal age, to those patriots, whose names are inscribed in the records of Grecian and Roman fame, and will be transmitted with honour to distant ages—who devoted themselves to exile and to death for the good of the commonwealth—who

were willing to be accounted as nothing, so that their beloved country might be preserved—and who cheerfully sacrificed their private ambition, their desire of revenge, and even their love of glory, predominant as these sentiments were among heathen nations, to the welfare of the republic over which they presided. But how much farther removed is this unhallowed ambition, this lust of power, this contention “which shall be the greatest,” from the spirit of Christianity and the example of its Divine Founder! He whom the Scriptures of Truth declare to be ‘God over all, blessed for ever,’ divested himself of his essential glories, and ‘made himself of no reputation,’ that by this his voluntary abasement he might raise apostate man to glory, honour, and immortality! Happy would it be for the nations of the earth, if the rulers of this world were formed after the model of the meek and self-denying Redeemer:—if the same mind were in them, which influenced all his conduct while he condescended to inhabit our world—if they were willing to ‘learn of Him, who was meek and lowly in heart!’ Then, instead of the restlessness of ambition—the ‘envyings and strifes, and debates,’ which have agitated the breasts and distracted the counsels of rival statesmen—each would esteem others better than himself; in honour they would prefer one another; and all would maintain the unity of the Spirit in the bonds of peace.” Vol. ii. p. 237.

Voltaire on War.

[From the Bath and Cheltenham Gazette.]

[We confess that the Frenchman whose name is prefixed to this article is not a favourite author with us; but, on the principle, *fas est ab hoste doceri*, we quote his sentiments on the subject of War. Although imbued with the author's peculiarly satirical and *piquant* style, they are nevertheless just. Had Voltaire expressed equally correct opinions upon other matters connected with the well-being of his fellow-creatures, he would

not have incurred the lasting displeasure of the wise and the good; nor would his latter moments have been embittered by those agonizing reflections which harrowed up his soul when reluctantly on the wing for eternity.]

“Famine, the plague, and war, are the three most famous ingredients in this lower world. Under famine may be classed all the noxious foods which want obliges us to have recourse to; thus shortening our life, whilst we hope to support it. In the plague are included all contagious distempers; and these are not less than two or three thousand. These two gifts we hold from Providence; but War, in which all those gifts are concentrated, we owe to the fancy of three or four hundred persons scattered over the surface of this globe, under the name of princes and ministers. The most hardened flatterer will allow, that war is ever attended with plague and famine, especially if he has seen the military hospitals in Germany, or passed through some villages where some notable feat of arms has been performed.

It is unquestionably a very notable art to ravage countries, destroy dwellings, and, *communibus annis*, out of a hundred thousand men to cut off forty thousand. This invention was originally cultivated by nations assembled for their common good. For instance, the diet of the Greeks sent word to the diet of Phrygia and its neighbours, that they were putting to sea in a thousand fishing-boats, in order to do their best to cut them off root and branch. The Roman people, in a general assembly, resolved that it was their interest to go and fight the Vejentes, or the Volscians, before harvest; and some years after, all the Romans, being angry with all the Carthaginians, fought a long time both by sea and land. It is otherwise in our time.

A genealogist sets forth to a prince, that he is descended in a direct line from a count, whose kindred, three or four hundred years ago, had made a family compact with a house, the very

memory of which is extinguished. That house had some distant claim to a province, the last proprietor of which died of an apoplexy. The prince and his council instantly resolve, that this province belongs to him by divine right. The province, which is some hundred leagues from him, protests that it does not so much as know him; that it is not disposed to be governed by him; that before prescribing laws to them, their consent, at least, was necessary: these allegations do not so much as reach the prince's ears; it is insisted on that his right is incontestible. He instantly picks up a multitude of men who have nothing to do nor nothing to lose; clothes them with coarse blue cloth, one sous to the ell; puts them on hats bound with coarse white worsted; makes them turn to the right and left; and thus marches away with them to glory! Other princes, on this armament, take part in it to the best of their ability, and soon cover a small extent of country with more hireling murderers than Gengis-Kan, Tamerlane, and Bajazet, had at their heels. People, at no small distance, on hearing that fighting is going forward, and that if they would make one there are five or six sous aday for them, immediately divide into two bands, like reapers, and go and sell their services to the first bidder. These multitudes furiously butcher one another, not only without having any concern in the quarrel, but without so much as knowing what it is about. Sometimes five or six powers are engaged, three against three, two against four, sometimes even one against five, all equally detesting one another; and friends and foes, by turns, agreeing only in one thing, to do all the mischief possible.

An odd circumstance in this infernal enterprise is, that every chief of these ruffians has his colours consecrated; and solemnly prays to God before he goes to destroy his neighbour. If the slain in a battle do not exceed two or three thousand, the fortunate com-

mander does not think it worth thanking God for; but if, besides killing 10 or 12,000 men, he has been so far favoured by heaven as totally to destroy some remarkable place; then a verbose hymn is sung in four parts, composed in a language unknown to all the combatants, and besides stuffed with barbarisms. The same song does for marriages and births as for massacres; which is scarce pardonable, especially in a nation of all others the most noted for new songs. All countries pay a certain number of orators to celebrate these sanguinary actions: some in a long black coat, and over it a short docked cloak; others in a gown, with a kind of shirt over it; some again over their shirts have two pieces of a motley-coloured stuff hanging down. They are all very long-winded in their harangues; and to illustrate a battle fought in Weteravia, bring up what passed thousands of years ago in Palestine. But in not one of all these discourses has the orator the spirit to animadvert on War, that scourge and crime which includes all others. Put together all the vices of all ages and places, and never will they come up to the mischiefs and enormities of only one campaign.

Ye bungling soul-physicians, to bellow for an hour and more against a few flea-bites, and not say a word about that horrid distemper, which tears us to pieces! Burn your books, ye moralizing philosophers! Whilst the humour of a few shall make it an act of loyalty to butcher thousands of our fellow-creatures, the part of mankind dedicated to heroism will be the most execrable and destructive monsters in all nature. Of what avail is humanity, benevolence, modesty, temperance, mildness, discretion, and piety! when half a pound of lead, discharged at the distance of six hundred paces, shatters my body; when I expire at the age of twenty, under pains unspeakable, and amidst thousands in the same miserable condition; when my eyes at their last opening see my native town all in a blaze; and the last sounds I hear are the shrieks

and groans of women and children expiring among the ruins, and all for the pretended interest of a man who is a stranger to us !”

[That “all the Romans should fight with all the Carthaginians” is not perhaps to be wondered at: their religion (if it deserved that name) taught them no better. But that the professors of a faith, the very essence of which is “love,” should act so inconsistently with its plain and positive dictates, might well excite the surprise, and provoke the taunts, of the deistical philosopher ! When will Christendom wipe off this reproach ?]

Some account of a Society formed for putting an end to the fashion of fighting Duels.

ANTHONY, Marquis of Fenelon, uncle to the Archbishop of Cambray, was a famous man in his time. It was of him that the great Condé declared, he was equally admirable in conversation, war, and the cabinet. Some opinion may be formed of his character and principles from the remark he made to Harlay, on the appointment of that prelate to the archbishopric of Paris:—“Great is the difference between the day of a preferment like this, which draws the compliments of a whole nation upon you, and the day of death, when you shall give an account to God of your administration.” After signalizing himself in the military profession by the greatest bravery, and such talents as won the esteem of the first soldiers of the age, the Marquis of Fenelon thought fit to devote the last years of his life to the duties of religion. For this purpose he put himself under the care of M. Olier, the founder and superior of S. Sulpice, who was at that time occupied with a very laudable project. Cardinal Richelieu had long before attempted to repress the rage for fighting duels, so common in France, and punished offenders with the utmost rigour ; but after the death of that minister, the practice was revived with shameful eagerness. To

remedy the evil, as it bade defiance to the laws, Olier undertook to form an Association of gentlemen of acknowledged prowess, and to bind them by an oath, neither to give nor accept a challenge; nor to act as seconds in the duels of others. The Marquis of Fenelon, who had been a noted duellist, was fixed upon to take the lead of this really noble fraternity, all of whom it was required should have served as officers in the army. With a view to give all possible importance to the institution, they went in a body at Whitsuntide 1651, and in the presence of many distinguished persons delivered a document to M. Olier in the chapel of St. Sulpice, containing an avowal of their abhorrence of duelling, as mad and vicious, and a solemn promise to adhere to the principles they had espoused. Ann, queen of Austria, gave her immediate sanction to these principles in her dominions ; and Louis XIV. became so fully convinced of their excellence, that no height of rank, nor sentiments of favour, could palliate with him the crime of duelling. The example of these royal worthies, for such on this occasion they certainly were, must have had a great effect in lessening the number of duels wherever their influence went ; and well would it have been had their conduct in this case been followed by the other sovereigns in Christendom. DURHAM.

Sir Edward Sackville's Relation of the Fight betwixt him and the Lord Bruce.

“WORTHY SIR,—As I am not ignorant, so ought I to be sensible of the false aspersions some authorless tongues have laid upon me, in the report of the unfortunate passage lately happened between the lord Bruce and myself, which as they are spread here, so I may justly fear they reign also where you are. There are but two ways to resolve doubts of this nature ; by oath, or by sword. The

first is due to magistrates, and communicable to friends; the other to such as maliciously slander and impudently defend their assertion. Your love, not my merit, assure me you hold me your friend, which esteem I am much desirous to retain. Do me therefore the right to understand the truth of that; and in my behalf inform others, who either are, or may be infected with sinister rumours, much prejudicial to that fair opinion I desire to hold amongst all worthy persons. And on the faith of a gentleman, the relation I shall give is neither more nor less than the bare truth. The inclosed contains the first citation, sent me from Paris by a Scotch gentleman, who delivered it to me in Derbyshire at my father-in-law's house. After it follows my then answer, returned him by the same bearer. The next is my accomplishment of my first promise, being a particular assignation of place and weapons, which I sent by a servant of mine, by post from Rotterdam, as soon as I landed there. The receipt of which, joined with an acknowledgment of my too fair carriage to the deceased Lord, is testified by the last, which periods the business until we met at Tergosa in Zealand, it being the place allotted for rendezvous; where he, accompanied with one Mr. Crawford, an English gentleman, for his second, a surgeon, and a man, arrived with all the speed he could. And there having rendered himself, I addressed my second, Sir John Heidon, to let him understand, that now all following should be done by consent, as concerning the terms whereon we should fight, as also the place. To our Seconds we gave power for their appointments, who agreed we should go to Antwerp, from thence to Bergen-op-Zoom, where in the mid-way but a village divides the States territories from the Archduke's. And there was the destined stage, to the end that having ended, he that could, might presently exempt himself from the justice of

the country, by retiring into the dominion not offended. It was farther concluded, that in case any should fall or slip, that then the combat should cease, and he whose ill fortune had so subjected him, was to acknowledge his life to have been in the other's hands. But in case one party's sword should break, because that could only chance by hazard, it was agreed that the other should take no advantage, but either then be made friends, or else upon even terms go to it again. Thus these conclusions being each of them related to his party, was by us both approved, and assented to. Accordingly we embarked for Antwerp. And by reason my lord (as I conceive, because he could not handsomely without danger of discovery) had not paired the sword I sent him to Paris, bringing one of the same length, but twice as broad, my Second excepted against it, and advised me to match my own, and send him the choice, which I obeyed; it being, you know, the challenger's privilege to elect his weapon. At the delivery of the sword, which was performed by Sir John Heidon, it pleased the Lord Bruce to choose my own, and then, past expectation, he told him that he found himself so far behind-hand, as a little of my blood would not serve his turn; and therefore he was now resolved to have me alone, because he knew (for I will use his own words) 'that so worthy a gentleman, and my friend, could not endure to stand by and see him do that which he must, to satisfy himself and his honour.' Hereupon Sir John Heidon replied, that such intentions were bloody and butcherly, far unfitting so noble a personage, who should desire to bleed for reputation, not for life; withal adding, he thought himself injured, being come thus far, now to be prohibited from executing those honorable offices he came for. The Lord for answer, only reiterated his former resolutions; whereupon, Sir John leaving him the sword he had elected, delivered me

the other, with his determinations. The which, not for matter, but manner, so moved me, as though to my remembrance I had not of a long while eaten more liberally than at dinner, and therefore unfit for such an action (seeing the surgeons hold a wound upon a full stomach much more dangerous than otherwise) I requested my Second to certify him, I would presently decide the difference, and therefore he should presently meet me on horseback, only waited on by our surgeons, they being unarmed. Together we rode, but one before the other some twelve score, about some two English miles; and then, passion having so weak an enemy to assail as my direction,* easily became victor, and using his power, made me obedient to his commands. I being verily mad with anger the lord Bruce should thirst after my life with a kind of assuredness, seeing I had come so far and needlessly, to give him leave to regain his lost reputation. I bade him alight, which with all willingness he quickly granted, and there, in a meadow ankle deep in water at the least, bidding farewell to our doublets, in our shirts began to charge each other, having afore commanded our surgeons to withdraw themselves a pretty distance from us, conjuring them besides, as they respected our favours or their own safeties, not to stir, but suffer us to execute our pleasure, we being fully resolved (God forgive us!) to dispatch each other by what means we could. I made a thrust at my enemy, but was short; and in drawing back my arm I received a great wound thereon, which I interpreted as a reward for my short shooting; but in revenge I pressed in to him, though I then missed him also, and then received a wound in my right pap, which passed level through my body, and almost to my back. And there we wrestled for the two greatest and dearest prizes we could ever expect trial for, honour and life.

In which struggling my hand, having but an ordinary glove on, lost one of her servants though the meanest, which hung by a skin, and to sight yet remaineth as before, and I am put in hope one day to recover the use of it again: but at last, breathless, yet keeping our holds, there passed on both sides propositions of quitting each other's sword. But when amity was dead, confidence could not live; and who should quit first was the question, which on neither part either would perform, and restraining again afresh, with a kick and a wrench together, I freed my long captivated weapon, which incontinently levying† at his throat, being master still of his, I demanded if he would ask his life, or yield his sword, both which, though in that imminent danger, he bravely denied to do. Myself being wounded, and feeling loss of blood, having three conduits running on me, which began to make me faint, and he courageously persisting not to accord to either of my propositions, through remembrance of his former bloody desire, and feeling of my present estate, I struck at his heart, but with his avoiding missed my aim, yet passed through the body, and drawing out my sword re-passed it again through another place, when he cried "Oh, I am slain!" seconding his speech with all the force he had to cast me; but being too weak, after I had defended his assault, I easily became master of him, laying him on his back; when being upon him I re-demanded if he would request his life, but it seemed he prized it not at so dear a rate to be beholden for it, bravely replying, "he scorned it;" which answer of his was so noble and worthy, as I protest I could not find in my heart to offer him any more violence, only keeping him down, until at length his surgeon afar off cried out "he would immediately die if his wounds were not stopped." Whereupon I asked if he desired his surgeon should come,

* Discretion.

† Levelling.

which he accepted of; and so being drawn away I never offered to take his sword, accounting it inhuman to rob a dead man, for so I held him to be. This thus ended, I retired to my surgeon, in whose arms after I had remained a while for want of blood I lost my sight, and withal as I then thought my life also: but strong water and his diligence quickly recovered me, when I escaped a great danger; for my Lord's surgeon, when nobody dreamt of it, came full at me with his lord's sword, and had not mine with my sword interposed himself, I had been slain by those base hands, although my Lord Bruce, weltering in his blood, and past all expectation of life, conformable to all his former carriage, which was undoubtedly noble, cried out, "Rascal! hold thy hand." So may I prosper as I have dealt sincerely with you in this relation, which I pray you, with the inclosed letter, deliver to my lord chamberlain. And so, &c. Yours,

EDWARD SACKVILLE.

*Louvain the 8th
of Sept. 1633.*

To the Editor of the Herald of Peace.

SIR,—Deeming the enclosed paper from the Adventurer suited to the objects of the *Herald of Peace*, I have copied it out; and should you deem it worthy a place in that valuable publication, it will much gratify, Sir,

Your obedient Servant,

A Constant Reader.

London, June 22d, 1821.

THE ADVENTURER, NO. XLVII.

MAN, though as a rational being, he has thought fit to style himself the lord of the creation, is yet frequently the voluntary slave of prejudice and custom; the most general opinions are often absurd, and the prevailing principles of action ridiculous.

It may however be allowed, that if in these instances reason always appeared to be overborne by the im-

portunity of appetite; if the future was sacrificed to the present, and hope renounced only for possession, there would not be much cause for wonder: but that man should draw absurd conclusions, contrary to his immediate interest; that he should, even at the risk of life, gratify those vices in some, which in others he punishes with a gibbet or a wheel, is in the highest degree astonishing, and is such an instance of the weakness of our reason, and the fallibility of our judgment, as should incline us to accept with gratitude of that guidance which is from above.

But if it is strange that one man has been immortalized as a god, and another put to death as a felon, for actions which have the same motive and the same tendency, merely because they were circumstantially different, it is yet more strange that this difference has always been such as increases the absurdity; and that the action which exposes a man to infamy and death, wants only greater aggravation of guilt, and more extensive and pernicious effects, to render him the object of veneration and applause.

Bagshot, the robber, having lost the booty of a week among his associates at hazard, loaded his pistols, mounted his horse, and took the Kentish road, with a resolution not to return till he had recruited his purse. Within a few miles of London, just as he heard a village clock strike nine, he met two gentlemen in a post-chaise, which he stopped. One of the gentlemen immediately presented a pistol, and at the same time a servant rode up armed with a blunderbuss. The robber, perceiving that he should be vigorously opposed, turned off from the chaise, and discharged a pistol at the servant, who instantly fell dead from his horse. The gentlemen had now leaped from the chaise, but the foremost receiving a blow on his head with the stock of the pistol that had been just fired, reeled back a few paces. The other,

having fired at the murderer without success, attempted to dismount him, and succeeded; but while they were grappling with each other, the villain drew a knife and stabbed his antagonist to the heart. He then, with the calm intrepidity of a hero who is familiar with danger, proceeded to rifle the pockets of the dead; and the survivor, having recovered from the blow, and being imperiously commanded to deliver, was now obliged to comply. When the victor had thus obtained the pecuniary reward of his prowess, he determined to lose no part of the glory, which, as conqueror, was now in his power: turning therefore to the unhappy gentleman whom he had plundered, he condescended to insult him with the applause of conscious superiority: he told him he had never robbed any persons who behaved better; and as a tribute due to the merits of the dead, and as a token of his esteem for the living, he generously threw him back a shilling, to prevent his being stopped at the turnpike.

He now remounted his horse, and set off towards London; but at the turnpike, a coach that was paying the toll obstructed his way, and by the light of the flambeau that was behind it, he discovered that his coat was much stained with blood. This discovery threw him into such confusion, that he attempted to rush by: he was however prevented; and his appearance giving great reason to suspect his motive, he was seized and detained.

In the coach were two ladies, and a little boy about five years old. The ladies were greatly alarmed when they heard that a person was taken who was supposed to have just committed a robbery and a murder. They asked many questions with great eagerness; but their enquiries were little regarded till a gentleman rode up, who seeing their distress offered his assistance. The elder of the two ladies acquainted him that her husband, Sir Harry Freeman, was upon

the road in his return from Gravesend, where he had been to receive an only son upon his arrival from India, after an absence of near six years; that herself and her daughter-in-law were come out to meet them, but were terrified with the apprehension that they might have been stopped by the man who had just been taken into custody. Their attention was now suddenly called to the other side of the coach by the child, who cried out in a transport of joy, "There is my grand-papa!" This was indeed the survivor of the three who had been attacked by Bagshot. He was mounted on his servant's horse, and rode slowly by the side of the chaise in which he had just placed the body of his son, whose countenance was disfigured with blood, and whose features were still impressed with the agonies of death. Who can express the grief, horror, and despair, with which a father exhibited this spectacle to a mother and a wife, who expected a son and a husband, with all the tenderness and ardour of conjugal and parental affection! who had long regretted his absence, who had anticipated the joy of his return, and were impatient to put into his arms a pledge of his love which he had never seen!

I will not attempt to describe that distress, which tears would not have suffered me to behold: let it suffice, that such was its effect upon those who were present, that the murderer was not without difficulty conducted alive to the prison; and I am confident, that few who read this story, would have heard with regret that he was torn to pieces by the way.

But before they congratulate themselves upon a sense which always distinguishes right and wrong by spontaneous approbation and censures, let them tell me, with what sentiments they read of a youthful monarch, who, at the head of an army in which every man became an hero by his example, passed over mountains and deserts, in search of new territories to invade,

and new potentates to conquer : who routed armies which could scarce be numbered, and took cities which were deemed impregnable. Do they not follow him in the path of slaughter with horrid complacency ? and when they see him deluge the peaceful fields of industrious simplicity with blood, and leave them desolate to the widow and the orphan of the possessor, do not they grow frantic in his praise, and concur to deify the mortal who could conquer only for glory, and return the kingdoms that he won ?

To these questions I am confident the greater part of mankind must answer in the affirmative ; and yet nothing can be more absurd than their different apprehensions of the hero and the thief.

The conduct of Bagshot and Alexander had in general the same motives, and the same tendency ; they both sought a private gratification at the expense of others, and every circumstance in which they differ is greatly in favour of Bagshot.

Bagshot when he had lost his last shilling, had lost the power of gratifying every appetite, whether criminal or innocent : and the recovery of this power was the object of his expedition.

Alexander when he set out to conquer the world, possessed all that Bagshot hoped to acquire, and more ; all his appetites and passions were gratified, as far as the gratification of them was possible ; and as the force of temptation is always supposed proportionably to extenuate guilt, Alexander's guilt was evidently greater than Bagshot's, because it cannot be pretended that his temptation was equal.

But though Alexander could not equally increase the means of his own happiness, yet he produced much more dreadful and extensive evil to society in the attempt. Bagshot killed two men ; and I have related the murder and its consequences, with such particulars as usually rouse that sensibility, which often lies torpid during narratives of general calamity.

Alexander perhaps destroyed a million : and whoever reflects, that each individual of this number had some tender attachments which were broken by his death ; some parent or wife with whom he mingled tears in the parting embrace, and who longed with fond solicitude for his return ; or perhaps, some infant whom his labour was to feed, and his vigilance protect ; will see, that Alexander was more the pest of society than Bagshot, and more deserved a gibbet in the proportion of a million to one.

It may perhaps be thought absurd, to enquire into the virtues of Bagshot's character ; and yet virtue has never been thought incompatible with that of Alexander. Alexander, we are told, gave proof of his greatness of mind, by his contempt of danger ; but as Bagshot's danger was equally voluntary and imminent, there ought to be no doubt but that his mind was equally great. Alexander indeed gave back the kingdoms that he won ; but, after the conquest of a kingdom, what remained for Alexander to give ? To a prince whose country he had invaded with unprovoked hostility, and from whom he had violently wrested the blessings of peace, he gave a dominion over the widows and orphans of those he had slain, the tinsel of dependent greatness, and the badge of royal subjection. And does not Bagshot deserve equal honour for throwing back a shilling to the man, whose person he had insulted, and whose son he had stabbed to the heart ? Alexander did not ravish or massacre the women whom he found in the tent of Darius : neither did honest Bagshot kill the gentleman whom he had plundered when he was no longer able to resist.

If Bagshot, then, is justly dragged to prison, amidst the tumult of rage, menaces, and execrations ; let Alexander, whom the lords of reason have extolled for ages, be no longer thought worthy of a triumph.

As the acquisition of honour is fre-

quently a motive to the risk of life, it is of great importance to confer it only upon virtue; and as honour is conferred by the public voice, it is of equal moment to strip those vices of their disguise which have been mistaken for virtue. The wretches who compose the army of a tyrant, are associated by folly in the service of rapine and murder; and that men should imagine they were deserving honour by the massacre of each other, merely to flatter ambition with a new title, is perhaps as inscrutable a mystery as any that has perplexed reason, and as gross an absurdity as any that has disgraced it. It is not, indeed, so much to punish vice, as to prevent misery, that I wish to see it always branded with infamy: for even the successes of vice terminate in the anguish of disappointment. To Alexander, the fruit of all his conquests was tears; and whoever goes about to gratify intemperate wishes, will labour to as little purpose as he who should attempt to fill a sieve with water.

I was accidentally led to pursue my subject in this train, by the sight of an historical chart, in which the rise, the progress, the declension, and duration of empire, are represented by the arrangement of different colours; and in which, not only extent, but duration is rendered a sensible object. The Grecian empire, which is distinguished by a deep red, is a long but narrow line; because, though Alexander marked the world with his colour from Macedonia to Egypt, yet the colours peculiar to the hereditary potentates whom he dispossessed, again took place upon his death: and indeed the question, whose name shall be connected with a particular country as its king, is to those who hazard life in the decision, as trifling, as whether a small spot in a chart should be stained with red or yellow. That man should be permitted to decide such questions by means so dreadful, is a reflection under which he only can rejoice who believes that God only

reigns; and can appropriate the promise, that all things shall work together for good.

To the Editor of the Herald of Peace.

SIR,—Having been taught in my infancy that Christians, as well as others, are justified in carrying on the terrible, though I supposed necessary business of War, I could not but regard as fanatics all those individuals who refused to bear arms, when called upon so to do by the voice of their countrymen, or by the authoritative requirements of their government. With such feelings, it will not appear surprising that, when musing one day upon the benefits which would probably have resulted from the universal prevalence of Christianity (thus understood) at an early period of its history, I should have fallen into such reveries as the following:

Methought the Jews of Palestine and Syria, together with the Heathens of Asia Minor, had by universal consent adopted the faith of Christ; and that the apostle Paul, instead of being carried a prisoner to Rome, and falling a victim to the cruelty of Nero, had been chosen by the tens of thousands of Asiatic converts to be their legislator and sovereign.

Again I beheld, in the flights of my imagination, the zealous and polished inhabitants of Greece, who had thrown down the altars of Jupiter and Venus, Bacchus and Diana, and were resolved to serve the true God *only*, whom they before time had ignorantly worshipped as the unknown God—I saw them meeting in crowds, and sending to Athens deputies, whose chief business was to elect some one as their governor and chief, who should regulate their affairs at home, and lead them against their common enemy the Romans. Shortly afterwards an honourable embassy from the assembled deputies was seen, bearing costly robes and ornaments, and entering the humble habitation of that

disciple whom Jesus loved. Next appeared the venerable man himself, who, instead of exile to Patmos, and an agonizing death in a cauldron of burning oil, I beheld seated on a splendid throne, and decked out in all the ensigns of regal pomp.

The inhabitants of these Asiatic and European countries having, under the conduct of their Christian leaders (who headed their armies, and were greatly distinguished by their martial prowess,) after many bloody encounters, succeeded in throwing off the Roman yoke, prepared to sit down quietly, and enjoy the fruits of their hard-earned independence. In the mean time, the amiable disciple who leaned on the bosom of his Master, and the great apostle of the Gentiles, who desired to know nothing among his converts but Christ crucified, prepared to occupy themselves in political arrangements, and to fortify their separate sovereignties by foreign alliances.

But alas! this calm was only of short duration. The subjects of the chief magistrate of Greece laid claim to an island in the Archipelago, which the Asiatics considered as belonging to them. Mindful of their Master's command 'to love one another,' the two leaders employed several couriers to settle the difference amicably. But the question of right was not easy to be ascertained; and as the people and courtiers of each country, after several epistles of remonstrance and explanation, could not think of abandoning their supposed possessions, and as no other mode of adjustment, besides an appeal to arms, occurred to them, War was determined upon.

Many a vessel with its iron or brazen prow, and well furnished with weapons of human destruction, was prepared; and ere long the waters of the Archipelago were crowded with the hostile fleets. Near the little spot in dispute, the opposing forces met; the one to claim, the other to defend what was of no value, compared with the peace and happiness of man.

See! the fierce engagement begins. As the many-oared ships rush violently past each other, showers of darts, arrows, and stones, are promiscuously thrown by their christianized crews. But the contest between these warriors of Asia and Europe becomes closer, and more destructive. Several brave vessels, with their unhappy mariners and soldiers, have sunk beneath the waves, pierced in twain by the sharp prows of their more successful antagonists; others secure with their iron grappels those that would fly, and a fearful, bloody struggle ensues.

No room to poise the lance or bend the bow,
But hand in hand and man to man they grow;
Wounded they wound, and seek each other's hearts,
With falchions, axes, swords, and shorten'd darts.
The falchions ring, shields rattle, axes sound,
Swords flash in air, or glitter on the ground;
With streaming blood the slipp'ry shores are dy'd,
And slaughter'd heroes swell the dreadful tide.

Pope's Homer.

In the midst of this scene of carnage and desolation, I beheld the beloved disciple in a ship richly adorned with many a splendid device. He was surrounded with his armed bands, and waved high his brilliant sword, as yet unstained with human blood.

Presently, piercing through the thickest of the fight, darted forward the royal ship of Asia, adorned with all the pomp of eastern magnificence. Fired with rage, and impatient to terminate the furious contest, appeared in gorgeous and martial array the apostle Paul, brandishing aloft his bloody falchion, and urging the rowers to give increasing rapidity to his flying galley. Too late the Grecian helmsman strives to meet prow with prow. The brazen and well sharpened beak of the Asiatic strikes with a dreadful concussion the side of the Grecian ship. Instantly she parts in two, the deeply ensanguined waters close over her, and the hope of Greece is overwhelmed for ever; while a shout of triumph arose from the conqueror's ships, which, together with the horror of the spectacle, put an end to the wanderings of my imagination. I

awoke, and lo! it was a dream, and my hand rested upon the commencement of a History of the Wars of Christendom.

K.

Review of War.

[From the Friend of Peace.]

THERE is no action of the mind more calculated to depress the spirits, and to excite painful reflection in the Christian, than a review of those dreadful contests in which men have been so frequently engaged with their fellow men. Scarcely has one war terminated, scarcely have the panting exhausted nations had time to recover a little from the effects of their mortal struggles with each other, than new sources of contention have arisen, and the hacked sword, yet stained with human blood, must be re-sharpened for the awful work of slaughter.

To these observations we have been led by the perusal of an article in *The Friend of Peace*, entitled, "Review of the Wars of Britain, No. 6." The substance of this communication we purpose submitting to the view of our readers, only remarking, that while we bitterly lament the *facts* enumerated, we presume not to investigate the *motives* which led to them. The question with us has ever been one of Christian morality, independent altogether of political principles.

It is stated, that from the accession of "George the First to the present day, more than *two thirds* of the time have been employed in the work of destroying our fellow men." This is a melancholy reflection, the remembrance of which will not fail, we hope, to influence our future principles and conduct as a people, and make every individual among us peculiarly anxious to preserve and to promote a spirit of peace.

"In the twelve years' reign of George the First, there were two insurrections in Scotland in favour of the Pretender, two wars with Spain,

and a war with Sweden and with Russia. These however were of short duration."

"The former part of the succeeding reign, which began in 1727, the people of England enjoyed an uncommon interval of peace. But in 1739, war was made on Spain; and soon after the nations of Europe seem to have run mad: Alliances were formed, which involved nearly all the European powers in a long and sanguinary conflict, in which many hundreds of thousands of human victims were sacrificed to the ambition of princes, statesmen, and generals." In this contest England unhappily was involved; and in the midst of it another bloody struggle was made in Scotland in favour of the Pretender. "The peace of Aix la Chapelle, in 1748, suspended for a time the Continental war in Europe; but this spread to India, and between France and England it was carried on in that quarter of the world to 1754. The next year a war commenced between these two powers, relating to their claims and possessions in North America. Before this contest was closed, another war occurred between Britain and the natives of India. The flames of war were also rekindled between the European powers; and Germany was again doomed to see her "fertile fields and her opulent cities devastated by contending armies." In this war also England was engaged; and in the midst of it the British sovereign died, after a reign of thirty-four years, about twenty of which had been lamentably occupied in war.

"While the nation was engaged in wars both in Europe and America, George the Third commenced his reign. These contests were still prolonged; and in 1762, another war with Spain was added to the lists. Peace was again restored in 1763."

In 1767 began the war with Hyder Ally, which continued for more than two years. In 1774, another contest arose in that country between the Rohillas and the British.

"April 1775 the war between Great Britain and her America colonies commenced, which was prolonged to 1783. In its progress it involved a war with France, a war with Spain, and a war with Holland." The termination of which afforded an afflicting example of the total unsuitableness, and, frequently, inutility of settling national disputes by an appeal to the sword.

"During the contest with the American colonies, a war broke out in India, between the British and the Mahrattas, and soon after another war with Hyder Ally, which continued to 1784. Then a peace was concluded with Tippoo Saib, son and successor of Hyder Ally." "But in 1790 this peace was interrupted, and a war broke out with Tippoo Saib, which continued to 1792."

"In 1793 Britain engaged in a war with the Revolutionary Government of France, which was prolonged to 1802. During this contest there was a formidable and destructive rebellion in Ireland, in 1798, and what Mr. Bigland calls a 'glorious war' in India in 1799 with Tippoo Saib. It may also be added, that in 1801 England was engaged, not only in hostilities with France, but also with Spain, Holland, Denmark, Sweden, and Russia."

The peace of Amiens, 1802, was of no longer duration than one year. The war between Britain and France then recommenced. In its course, it involved nearly all the powers of Europe on one side or the other, and extended its ravages to every quarter of the world. Prior to its termination in Europe, it occasioned a war between Great Britain and the United States, which did not end till 1815.

In the same year Napoleon Buonaparte made his escape from Elba, arrived in France, rekindled the flames of war, and in a short time occasioned the destruction of more, perhaps, than a hundred thousand men. In this short war, Great Britain shared largely, and lost many thousands of her troops at the horrible

battle of Waterloo. A great part of the time since the peace of Europe was proclaimed, the British nation has been at war with the natives of India.

"Such, however, is the insanity which always accompanies war, that there is little reason to doubt that the people" on both sides "have been made to believe, that each of these innumerable wars was just and necessary. Nor shall we deny that they were all rendered necessary by the barbarous principles, passions, and policy, which have for ages governed the conduct of men in power. But when these numerous wars shall be examined impartially, and on enlightened principles, it will perhaps appear that every one of them might have been avoided, had the genuine spirit of Christian love and forbearance been duly exercised by the rulers of that country."

"The people of the United States will doubtless admit, that the first war of Britain on this country might have been avoided, had her rulers been governed by Christian principles and a Christian spirit. Yet on the maxims and principles of government which were then popular in Europe, that war, on the part of Britain, was unavoidable, and perhaps as just and necessary as almost any war in which she has been engaged for ten centuries. There was not probably any colonies on earth less oppressed by their government than the American colonies prior to the Revolution; nor any government in Europe which would not have made war on subjects for such causes as Britain made war on us. Still we believe that war to have been perfectly unjust, and one which might easily have been avoided on pacific principles."

"Our Review of the Wars of Britain has not been undertaken for the purpose of reproaching the country of our ancestors, nor to represent our British brethren as sinners above all other nations; but to exhibit the horrible fruits of the war-policy, which has been so popular in the world. It will

doubtless be admitted, that no nation on earth has expended more property in preparations for war, than Britain. They have made an ample experiment of the doctrine 'that preparations for war are the best means of preserving peace,' and have they not proved it to be false and pernicious? By acting on this principle—by being ever ready to revenge real or imaginary wrongs, and by their efforts to excite and cherish the love of martial glory, have they not been subjected to the calamities of war more than half the time for 1800 years? Have they not sacrificed millions of their own people, and murdered millions of their brethren of other countries? Yet, it is to be feared, a great part of that nation still glories in her warring character and destructive exploits; and for her successes she is perhaps an object of envy to all surrounding countries."

Conversation on War.

[From Grecian Stories, by Maria Hack.]

"But what most show'd the vanity of life,
Was to behold the nations all on fire,
In cruel broils engag'd, and deadly strife;
Most Christian kings inflam'd by black desire,
With honourable ruffians in their hire,
Cause war to rage, and blood around to pour.
Of this sad work when each begins to tire,
They sit them down just where they were before,
Till for new scenes of woe peace shall their force restore."

Thomson.

"THE account we read of the Spartans last night surprised me very much, mamma, (said Harry;) I could not have believed they would use their poor slaves so shamefully; for I thought that the truly brave were always humane.

Mrs. B.—If by the "truly brave" you mean those who excel in the art of war, I am sure, Harry, that if they are really humane they must be truly miserable.

Harry.—It does not appear so to me, mamma. If I were an officer I should feel a great deal of pleasure in assisting the wounded, and taking care of prisoners.

Mrs. B.—But would it not make you very unhappy to reflect, that if it had not been for the war, the poor men you were so kindly assisting might be at home with their own families, neither wounded nor made prisoners? In the hour of victory, the greatest victory that has been gained by the greatest General of our own times, these sad thoughts pressed heavily on the heart of the conqueror. It would be impossible to give you an idea of the agitation and anxiety endured by this great commander during the latter part of the terrible conflict. Thousands of brave men, whom he had often led to battle, lay lifeless before him. Though resolved that himself, and every Englishman in the field, should die rather than yield the contest, he felt that it was an awful alternative. He was anxiously expecting his allies to come to his assistance; and often, it is said, he prayed in agony for the Prussians on the night. When at last the thunder of their artillery was heard advancing, he exclaimed, "There goes old Blücher at last!" and burst into tears. Even the full assurance of victory could not remove his sorrow: "Believe me," he afterwards said, "that nothing, excepting a battle lost, can be half so melancholy as a battle won. The bravery of my troops has hitherto saved me from that greater evil; but to win even such a battle as this of Waterloo, at the expence of the lives of so many gallant friends, could only be termed a heavy misfortune, were it not for its results to the public benefit."

AMERICA.

Kentucky Peace Association.

[From the Lexington (Ken.) Monitor.]

"THE Citizens of Lexington consider it a duty imperiously required of them by recent events in this place, to express their sentiments relative to personal rencounters between citizens in a sanguinary manner, thereby to prevent similar occurrences; being

unequivocally of the opinion, that no circumstances can arise between our citizens, where their honour might not be better sustained by a reference to the deliberate opinion of a few judicious and pacific men, than by an appeal to deadly combat.

"We hereby pledge ourselves to discountenance, by all means in our power, such meetings; and do hereby declare, that it is our mature and decided opinion that it will evidence more magnanimity in thus submitting any difference that may arise between individuals, to such men to decide, as justice may require, and more completely preserve the honour of the individual, than a resort to arms, which makes no discrimination between innocence and guilt, and which is often occasioned by a want of correct understanding, between the parties, of the cause of complaint, angry passions hastening to an issue, when explanations would reconcile." [Signed by George Trotter, and 84 others.]

This is good news from the West. We had heard with deep regret, that the people of the Western States were in the habit of travelling armed, like Arabs, to be always ready to fight on the shortest notice. We cannot therefore wonder that duels had become so frequent as to excite alarm. The formation of a Peace Society, or a Civilization Society, was very needful, and we doubt not that the effects will be salutary. If this Association can bring the barbarous custom into disrepute, it will of course be abolished; and we hope it will not be long before our western brethren will be ashamed of the savage practice of going armed and prepared for murdering one another. By assuming this menacing attitude, men betray a want of confidence in one another, a want of brotherly love, and expose themselves to the worst of crimes.

But private war is public war in miniature, and we may reason from the less to the greater. The supposed necessity, the principles, and the spirit, are the same in both customs.

Those who have duly reflected on the causes and effects of public war, can with great truth adopt the language of our Lexington brethren, and say, we are "unequivocally of the opinion, that no circumstances can arise between nations, where their honour might not be better sustained by a reference to the deliberate opinion of a few judicious and pacific men, than by an appeal to deadly combat." They can also express it as their "mature and decided opinion that it will evidence more magnanimity in thus submitting any difference that may arise between nations, to such men to decide, as justice may require, and more completely preserve the honour of the nation, than a resort to arms, which makes no discrimination between innocence and guilt, and which is often occasioned by a want of correct understanding between the parties,—angry passions hastening on to an issue, when explanations would reconcile."

War, as well as duelling, "makes no discrimination between innocence and guilt;" and the method of settling differences, by referring them to "a few judicious and pacific men," is equally applicable to national disputes and those between two individuals. Duelling and public war were both derived from the barbarous state of society in former ages, and their present existence is a proof that the nations in this age are but partially civilized.

Review of the Practice of Retaliation.

RETALIATION is the Christian name for *revenge*. It is so clearly repugnant both to the letter and spirit of the gospel to revenge an injury, that such conduct must have another name, or its antichristian character could not be concealed. To say of a ruler or a military commander, that he is a revengeful man, would be regarded as a serious accusation, or an unfounded calumny. But to say of such men, that they distressed or destroyed prisoners, or burnt towns or villages, to

retaliate similar wrongs on the part of an enemy, would be thought by many to imply no charge inconsistent with justice, religion and benevolence.

The ordinary modes of distressing or killing people in war, are not generally known by the name of retaliation or revenge. The most sanguinary and horrible battles may be fought, thousands may be killed and wounded; and still nothing may be done which a warrior would regard as inconsistent with a declaration that "every man did his duty"—nothing which calls for retaliation. But if one of the parties steps aside from the usual and *honourable* modes of murdering or distressing men, by refusing quarter to a captive, or killing an officer with a flag of truce, or wantonly burning a village—such things are supposed to demand retaliation.

It requires no extraordinary powers of recollection to call to mind instances of retaliation, in which captives were held responsible for the conduct of their general—over whom it was impossible that they should have any control; and, also, in which innocent people, men, women, and children, had their habitations consumed, to revenge wrongs of which they were not the agents.

However just it may be to hold generals as responsible for the wrongs done by soldiers under their control, it is manifestly unjust to treat soldiers as responsible for the wrongs done by their general; or to inflict evil on the inhabitants of one territory, to revenge similar evils done to the same class of people in another. Yet such have been the usual modes of revenge adopted by *christian* warriors!

In former ages of barbarity, when the people of Scotland were divided into clans, like the natives of America, it is said they had "a law, that when a person belonging to one clan murdered a man belonging to another, the murderer, if found, should be hanged as he deserved; but if he could not be found, the first man of the same clan that could be found,

should be hanged in his stead." Now who does not see that this was a savage and unjust law? But is it not at least as reasonable as the modes of retaliation which are adopted by christian nations? These nations are seldom contented with retaliating by an equal injury; ten, twenty, or even a hundred fold, is often regarded as lawful; and, like the ancient barbarians of Scotland, they will inflict these retaliatory evils on persons who never injured them.

If the gospel had required revenge as positively as it has forbidden it, what worse might have been expected of christian nations, than they have usually done in retaliating injuries? That they should allow themselves to revenge wrongs, when it can be done on the guilty agents, is certainly as much as would be reasonably expected of men, who hope for pardon through a Mediator who has absolutely prohibited rendering evil for evil, and who has made a forgiving spirit in man, one towards another, a condition of their obtaining the forgiveness of God. What then shall be thought of their conduct, in revenging upon subjects the wrongs of their rulers—upon soldiers the wrongs of their generals, and upon the innocent the wrongs of the guilty!

It is said that among the aborigines of South America, revenge was one of the first things which the parents instilled into the minds of their children; and were we to examine impartially the history of Christian nations, should we not more naturally suppose that they were educated like these savages, than that they had been brought up as the disciples of the Prince of peace? Nay, is it not an undeniable truth, that, among professed Christians, a meek, forbearing spirit is branded with the name of pusillanimity, and that revenge is the very thing to which they attach the names of honour and glory? And has it not been esteemed a very honourable thing to murder subjects for the real or pretended faults of

their sovereigns, and to sacrifice soldiers to atone for the sins of their generals!

How much more magnanimous would a ruler appear, in boldly refusing to descend to such acts of inhumanity, than in wreaking his vengeance on the innocent, for crimes which they never committed, and which it was not in their power to prevent.

Some, however, will plead, that rulers and their subjects form *one body politic*; that wrongs must be retaliated on some part of the body, and that as rulers do not choose to be personally assailed, there is no way to retaliate but by striking the subjects. So then, rather than not violate the laws of Christ at all, you would have the ruler act the part of a barbarian, by destroying the innocent for the offences of the guilty?

Suppose that similar modes of revenge should be generally adopted in society—that when a man has received an injury from the head of a family, he should go and retaliate the wrong on the children or servants of the offender, suffering his own exasperated spirit to dictate the measure of vengeance to be inflicted. Would the state of society be improved by such a custom? Or shall we say that rulers are the only Christians who have a right to adopt the inhuman principles of savages!

There are but a few of any civilized community who will not, on serious reflection, reprobate those acts which are usually termed measures of retaliation. Let this point, then, be fully understood and admitted, that it is absolutely unjust and barbarous to revenge the wrongs of rulers on their subjects, or the wrongs of the guilty on the innocent. Then a great point will be gained, and the operations of war will soon be circumscribed and limited. In that case rulers would be compelled either to renounce the custom of war, or to fight their own battles. Nine times in ten the real or pretended wrongs for which wars

are made, are the wrongs of rulers themselves, and not of those who are doomed to suffer in the contest; and frequently he who declares the war, might very justly adopt the words of David—'Lo, I have sinned, I have done wickedly; but these sheep, what have they done!'

Dr. Belknap's Testimony on Wars with the Indians.

"HOWEVER fond we may have been of accusing the Indians of treachery and infidelity, it must be confessed that the example was first set them by the Europeans. Had we always treated them with that justice and humanity which our religion inculcates, and our true interest required, we might have lived in as much harmony with them, as with any other people on the globe." *Hist. of N. H.* vol. i. p. 11.

Such is the testimony of one of the most impartial and respectable of our historians. It was written in the last century; but it is such a testimony as we may expect will be given by impartial historians of what has more recently occurred.

The first part of Dr. Belknap's testimony was grounded on a deplorable fact which occurred in 1614. One of the "Voyagers," by the name of Hunt, "who visited the northern coasts of America, decoyed about twenty Indians on board, and sold them for slaves at Malaga. This perfidious action excited a violent jealousy in the natives, and bitterly enraged them against succeeding adventurers." p. 10.

This event happened several years prior to the arrival of our forefathers at Cape Cod. But such an outrage, committed by an Englishman against the Indians, would long be remembered, and the knowledge of it widely extended among the roving tribes. This occurrence very naturally prepared the Indians to look with a jealous eye on all adventurers from the same country. When, therefore, the natives saw our ancestors land on

their shores, armed and ready to fight, it was natural to regard them as hostile invaders, of a similar character to the party which had committed the former act of perfidy and violence. Those who are well acquainted with our histories can hardly entertain a doubt that the numerous and destructive wars with the Indians have commonly originated from the wanton acts of adventurers, speculators, and knaves.

The latter part of Dr. Belknap's testimony derives much support from the *seventy years of peace* between the first settlers of Pennsylvania and the natives; and from the well attested fact, that the Indians have been as remarkable for their attachment to benefactors, as for their revenge to such as injured them.

That the Indians have in no instance been the aggressors in our wars with them will not be affirmed. But it would be easy to collect a multitude of facts in the conduct of our ancestors, and in the conduct of our people in the present age, which were adapted to excite the enmity of the Indian tribes, and to produce war. Many more might probably have been collected if our histories had always been written by disinterested men, or if the Indians had written histories of the treatment they had received from the white people.

The natives have generally been regarded by our people as an inferior, savage race; and too many have been disposed to treat them as having no rights, and but little claim to respect or to justice; and so far as these sentiments have been entertained, they have operated like a deceitful mirror, which diminishes the wrongs, on our own part, and magnifies those which have been done by the natives.

It is admitted that the Indians have been cruel and barbarous in their modes of warfare; and this fact has had a powerful influence in exciting prejudice against the unfortunate tribes. But it should be considered that war is ever cruel and barbarous,

by whatever nation it is conducted. If this is doubted by any one, let him read the following extract of a letter from one of our white Chiefs:—

“Camp before St. Marks, April 9, 1818.

“The spy companies, supported by the horse, were ordered forward: a short and spirited conflict ensued: the Indians soon gave way, and were pursued through their towns. The three succeeding days were employed in scouring their country, *burning* their towns, and securing their corn and cattle, of which were found a great abundance;—upwards of three hundred houses have been consumed. Capt. M'Ewer having hoisted English colours on board his boats, Francis the prophet, Hoemotchemucho, and two others, were decoyed on board: these have been *hanged to day!*”

If the Chief of our army can *boast* of exploits like these, and be applauded by the people of the United States, let us no more reproach the Indians for their *revengeful* and *savage* modes of warfare.

But do our Generals “know what manner of spirit they are of?” Probably they do not, any more than the British Generals did, when they exposed themselves to the reproach of Gothic barbarity, by burning Charleston, and other towns in the revolutionary war. Our people could then see much to blame in the conduct of the Britons, but they can now boast of similar exploits. So fatally does the spirit of war bewilder the minds of men.

The solemn truths affirmed by Dr. Belknap should be sounded throughout the land, and be made to reach, at least by echo, the ears of every man who has any concern in the government of our nation. We therefore repeat them:—

“However fond we may have been of accusing the Indians of treachery and infidelity, it must be confessed that the example was first set them by Europeans. Had we always treated them with that justice and humanity which our religion inculcates, and our

true interest required, we might have lived in as much harmony with them, as with any other people on the globe."

Dr. Belknap quotes from the History of Louisiana the following testimony of Monsieur Du Prats, concerning the Indians in that region:—"There needs nothing but prudence and good sense to persuade these people to what is reasonable, and to preserve their friendship without interruption."

How affecting and humiliating are these truths! How shocking to the benevolent mind are the legitimate inferences! Professing a just, humane, and pacific religion, we flee from persecution, and take refuge in a land, inhabited indeed by savage men, but men who are susceptible of being won by kindness, and with whom we might live in harmony, if we would but follow the dictates of our own religion, or even pursue our true interest. But, alas! we wage war with our red brethren, pursue them with deadly rancour, drive them from the shores of the ocean, farther and farther from their former places of residence and their means of subsistence. Becoming ourselves a great people, while their numbers are diminished by our swords, "we feel power and forget right," and multiply wars with a feeble and nearly exterminated race; and yet we have the effrontery to boast that we are a just, peaceable, and magnanimous nation!

"Then what is man? And what man seeing this,
And having human feelings, does not blush
And hang his head, to think himself a man!"

Cowper.

Reflections upon the Conduct of Human Life; with reference to Learning and Knowledge.

(Concluded from page 224.)

THE CONCLUSION.

To what a narrow compass, by virtue of the preceding Reflections, are these three things reduced, which we take up so large a room, viz. Learning itself, the method of learning,

and the desire and prosecution of learning! These indeed are great retrenchments, but such as are just and necessary to the regulation of our intellectual conduct.

And now who can forbear making these two observations, 1. That this bookish humour, which every where so prevails, is one of the spiritual diseases of mankind, one of the most malignant relics of original depravation; it carrying in it the very stamp and signature of Adam's transgression, which owed its birth to an inordinate desire of knowledge. 11. That those who have eyes, may in great measure spare them; and they who have not, should not much lament the want of them, upon account of Learning.

For my own part, I am so thoroughly convinced of the certainty of the principles here laid down, that I look upon myself as not only under a particular obligation, but almost a necessity of conducting my studies by them; the last of which has left such a deep impression upon me, that I now intend to follow the advice of the Heathen (Marcus Antoninus,) as I remember, *Τὴν τῶν Βιβλίων δίψαν ρίπον. Rid thyself of the thirst after books;* and to study nothing at all but what serves to the advancement of piety and a good life.

I have now spent about thirteen years in the most celebrated university in the world, in pursuing both such learning as the academical standard requires, and as my private genius inclined me to. But in truth, when I think on my past intellectual conduct, I am as little satisfied with it as with my moral; being very conscious that the greatest part of my time has been employed in unconcerning curiosities, such as derive no degree of moral influence upon the soul that contemplates them.

But I have now a very different apprehension of things, and intend to spend my uncertain remainder of time in studying only what makes for the moral improvement of my mind and regulation of my life; being not

able to give an account, upon any rational and consistent principles, why I should study any thing else.

More particularly, I shall apply myself to read such books as are rather persuasive than instructive; such as warm, kindle, and enlarge the affections, and awaken the divine sense in the soul, as being convinced by every day's experience, that I have more need of heat than of light.

Though were I for more light, still I think this would prove the best method of illumination, and that when all is done, the love of God is the best light of the soul. A man may indeed have knowledge without love; but he that loves, though he wants sciences humanly acquired, yet he will know more than human wisdom can teach him, because he has that Master within him who teacheth man Knowledge.

LINES ON WAR.

[Written by the Daughter of a Dissenting Minister in the last Century.]

Oh! why has War from age to age prevail'd,
Alike 'mid savage tribes and polish'd states?
Nor only where the bloody rites of Mars,
Or cruel Odin, held relentless sway
O'er countless myriads, hath the murd'ring sword
Been falsely deem'd renown:—Thy sacred cross,
Blessed Redeemer! the blood-stain'd banner
Hath assumed, and in thy lovely name
Its millions slain! scatt'ring throughout the world
Fell desolation, and unnumbered woes.

Oh! why with laurels crown the brows of those
Who wade through seas of blood to fame or pow'r?
Who hear unmov'd the widow's groans, and cause
Without remorse the helpless orphan's tears?

That frozen Scythia's sons should roam abroad
In search of happier climes,—that Goths and Huns,
Vandals and Picts, the dread of ancient days,—
Or Indians, in their native woods, scarce rais'd
Above the brutal herds,—should mark their steps
With blood, our wonder scarce excites. But, ah!
How monstrous, to behold the embattled plains
With human beings throng'd, bearing the name
Of Him who meekly bow'd his head, and died
To save the rebel man!—

Disease and death will people fast the tomb,
Nor need the aid of cruelty and war
To sweep mankind from off the stage of life,
Hurrying immortals to the awful bar
Of Him who weighs our actions and our thoughts.

TO CORRESPONDENTS:

WE have to acknowledge favours from B. W.—W. P. T.—and Moderator. The piece referred to by W. T. P. has been, we are sorry to say, mislaid; but if found, shall receive attention. We feel much obliged by the suggestions of B. W. and shall be happy to give publicity to his views of the way in which Education may be made subservient to the cause of Peace,

THE
HERALD OF PEACE.

SEPTEMBER 1821.

ON THE WAR BETWEEN THE TURKS AND THE GREEKS.

HOWEVER necessary it may be to the mental tranquillity and religious improvement of a Christian, that he be not involved in the wranglings of political controversy, it would demonstrate a want of true Christian philanthropy if national revolutions, and the rise and fall of empires, were regarded with indifference. It is perfectly easy, though perhaps very unusual, to observe with lively interest great political transactions, without any intermixture of those heated feelings by which political parties are too commonly agitated. In allusion to the subject which now occupies our attention, we hope carefully to keep in view that benign spirit of Christianity, by which all who name the name of Jesus ought to be actuated, and which ought to possess a more than ordinary degree of influence upon the minds of those who advocate the cause, and the principles, of absolute and universal peace.

A short time has elapsed, since we directed the notice of our readers to the appearances of a frightful con-

test, which threatened to deluge with ruin and misery the fair and fruitful plains of Italy. Those appearances were dispersed, not by the prevalence of the spirit of Christian Peace, for neither party, it is evident, "had so learned Christ;" but by the pusillanimity of those who seem to have been as destitute of what the world calls heroism, as they are, we fear, of real Christianity. Scarcely had this feeble effort of popular-emotion (we cannot call it principle) been suppressed, than the flames of actual and bloody warfare broke out in the celebrated countries of Greece, and every succeeding post furnishes details of increasing and frightful interest.

Fierce and protracted, we may expect, will be the contest between the exasperated Greeks and their cruel oppressors, unless the neighbouring powers of Russia or Austria should interpose with the strong arm of efficient authority. The Mussulmen, though at present discomfited, will rally and maintain an obstinate struggle for that mastery which

they have so profitably, and for so long time enjoyed. Who, in the contemplation of the sanguinary scenes which will yet be exhibited in the rich valleys of Greece, does not mourn over the wretchedness and woe, in which the widows and children of those who fall in this deadly warfare, will be involved?

From what we know of either party, there is no reason to suppose that they will be disturbed by any of those compunctions in the use of the sword, which would keenly affect the mind of an enlightened and pious Christian. War is the appropriate trade of the followers of Mahomet. By it they first established their empire, and have hitherto maintained their stand against the arts and arms of Christianized and civilized Europe. No antibelligerent precepts,—no absolute requirements to “follow peace with all men,” mark the pages of the Koran. If they fall, they die triumphantly. Reeking with the blood of their enemies, they anticipate a full and free admission to the regions of the blessed! It is also a well known historical fact, that in all periods of the Christian era, the professors of Christianity have found no impediment to the practice of war from the views they have entertained of their religion. If this has been the case in *Protestant* countries, where the circulation of the Scriptures has not been hindered, we need not wonder that the unenlightened members of the Greek church should have no objection to seek for a redress of their grievances by an appeal to the uncertain results of War. The Greeks have indeed abundant reason to seek for emancipation from the

power of their oppressors; and it is probable that, in the allwise providence of God, they may be the intended instruments by which the overthrow of Mahometanism is to commence. Too long have the ignorant and barbarous adherents of the Prophet of Mecca formed an insurmountable barrier to the progress of science and Christianity, at the grand pass between Europe and Asia! Too long have they held the descendants of the ancient and polished Grecians in a state of servile bondage and degrading ignorance. Yet, as Christians, as *peaceful* Christians, we feel it to be our duty to deprecate the change from bondage to freedom—from darkness to light, by means of the sanguinary and desolating operations of the sword. And we cannot but wish that it might have been effected through the gradual diffusion of the cheering and benign beams of Knowledge and Revelation. Great cause for regret and censure belongs to the nations and Governments of Christian Europe, who have suffered year after year and century after century to pass, without strenuous but wise and peaceful endeavours to enlighten and reform the dark and deluded Mahometans. Had such attempts been sincerely and zealously made, and had they been supported by *consistency of national and political character and conduct*, we might have hoped that the cross of Christ would, long ere this, have enjoyed a bloodless, a glorious triumph, over the direful standard of the crescent; “And this is the victory that overcometh the world, even our faith.”

For the present we fear it is impossible to accomplish much good,

by attempting to diffuse among the Turks the peaceful principles of Christianity. The name of a Christian, which from a child they are taught to abominate, is becoming more and more obnoxious to them; and they will reply to the labours of the Christian missionary by the prompt operations of their murderous sabres. Let us not however cease to pray for them as our fellow-men, as children of the same Heavenly Parent, earnestly desiring that their misguided fanaticism may be removed; the cruel habits in which they have been long nurtured may be completely changed; and that the fiercelion may become the gentle lamb.

In fine, let the contemplation of these distressing scenes of war, and rapine, and bloodshed, ever excite in us an abhorrence of the systematic slaughter of man by his fellow-man. Let it produce in our minds an increasing devotedness of soul to that lovely system of religious and moral duty, which teaches us to be "first pure, then peaceable, gentle, easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy."

Remarks on the Paper from the Adventurer, inserted in the last Number of the Herald.

SIR,—I read with pleasure, mingled with painful emotions, the paper from the *Adventurer* inserted in your last Number for August—*With pleasure*, because it is calculated to promote the design of your valuable *Miscellany*, by shewing that the arbitrary distinction made by men between legal and illegal robbery and murder, is not sanctioned by the immutable laws of morality—*With painful emotions*, through reflecting on the increase and aggravation of

the miseries incident to this state of mutability, produced by a distrust in the protecting providence of our Heavenly Father, without whose permission a sparrow does not fall to the ground.

None of your readers could but have sympathised with the agonizing feelings of the two ladies at the sight of the bloody corpse, at the moment when one was anticipating the pleasure of embracing an only son, after an absence of six years, the other, a beloved husband; and at the same time, the thrilling delight of presenting him with "a pledge of his love which he had never seen." But how painful must be our feelings, when we reflect that the very means adopted by the gentlemen for the security of their persons and property were the cause of the fatal catastrophe! Had they adopted and acted upon the Christian principle of forbearance, which will patiently suffer injury rather than retaliate, much less embrue the hands in blood to secure a little pelf, they might indeed have lost their property, and which, with all their precaution they did not save, but their persons would have been secure from harm, and the subsequent distressing and agonizing scene have been prevented.

This affecting event is a practical illustration of the argument of the *Friends of Peace*, that men (and the argument may be extended to nations) by presenting themselves in an attitude of defiance, shewing that they are prepared to revenge any insult or injury, often bring upon themselves that very injury against which they thought to have effectually secured themselves. May the moral lesson inculcated by this anecdote sink deep into our bosoms; that it is neither enthusiasm nor fanaticism, but an act of the highest reason to confide in our Heavenly Father for protection from whatever danger we may be exposed to, in consequence of obedience to the divine precepts.

AMICUS.

Extracts from Mrs. Elizabeth Hamilton's Series of Popular Essays.

"IN every state of society, Pride may indeed be very properly represented as the *God of War*. In the infancy of nations, long before the mental powers had been sufficiently cultivated to systemize ambition; the propensity to enlarge the idea of self, connected with pride, inspires in man the desire of bringing his fellow-men into subjection. From all that is known of the history of savages, it appears that the very first use made of the glimmering light afforded by the dawn of intellect, is to attempt effecting by combination a more complete gratification of pride than any individual could by his single arm procure. - - -

"From what yet remains of the poetry of the Barbarians of ancient Europe, we learn, that the savage on returning from his war of pride, raised the song of triumph, in which he recapitulated with exultation all the horrid deeds of cruelty perpetrated by his tribe in the pursuit of vengeance. He gloried in having devoured the flesh of his enemies, and in having converted their skulls into cups from which he quaffed their blood. This was then the *Pride of War*. - - -

"As civilization advanced, war assumed a somewhat milder aspect; but still through every period of the history of man we may perceive, that in proportion as pride operates in the contending parties, the miseries of war are augmented, and its crimes assume a deeper dye. As the pride of the governing party is always more offended by rebellion against its authority, than by the hostility of foreign states, civil wars are accompanied by more atrocious acts of indiscriminating cruelty, than wars with foreign nations. In foreign wars, the fortified places which bid defiance to the invading army, offend its pride by resistance; and how dearly they pay for the offence, the mournful detail of the savage, and worse

than savage cruelties, committed by Christian armies in places taken by assault, can, alas! too amply testify. The horrid outrages committed by the brutal fury of the conquerors, on the innocent and defenceless, give us a complete view of the nature of the *pride of war*; that pride of which we are accustomed to speak as constituting the soldier's glory. - - -

"I have been led to trespass too far on the reader's patience, in entering into these particulars; but as I am persuaded that much moral evil has resulted from confounding the notions of pride with notions of magnanimity, dignity, and heroism, I have thought it of some importance to show, that pride has no alliance with any quality or sentiment, or feeling, that is the object of esteem or moral approbation. - - -

"In reading the history of the great achievements of princes and warriors of former times, we are presented with frequent opportunities of observing, not only the degree in which the selfish principle operated in their breasts, but the degree in which it operated in the historians by whom the account of their actions has been transmitted to posterity: In the triumphs obtained by the proud and powerful over the humble and defenceless none can sympathize, but in proportion as they identify themselves with the conqueror. No sooner does this identification take place, than his triumphs become theirs. However stained by cruelty, perfidy or injustice, he is henceforth transformed into a hero, and dignified by all the epithets expressive of admiration. The reader, the young reader especially, is apt thus to be surprised into approbation of deeds, which, if stated in their native deformity, his soul would have abhorred. With his notions of heroism he henceforth mingles notions of a pride that disdains all the restraints of religion and morality, and which exults in annihilating the happiness, and trampling on the rights of all other mortals."

From Dr. Kirwan's (*Dean of Killala*)
Sermons.

"BEFORE the ministry of our Lord Jesus Christ, the world was a *stranger* to the principle of true benevolence. Philosophy gave pompous precepts that astonished the reason, but reached not the heart. Amidst the refined and ostentatious lessons of the Sage to explain the secret of human happiness, man still remained a prey to himself, that is, to his worst passions," &c.

"To peruse the records of these periods, one would think that men owed their being to different irreconcilable Creators, who had placed them here below to glut their animosities by all the various horrors of endless wars and extermination. All the crimes and ravages of ambition found an apology in the pursuit of glory; and the bitterest indulgence of private vengeance was coloured with the name of public justice; one successful villain or another became the hero of the day; and millions of human victims often paved the way for the parade of a triumph and short-lived possession of pre-eminence and power."

"Such was in a few words, the afflicted state of the world, when a divine and benevolent doctrine presented a remedy to its misfortune. Alas! too few and rapid were the golden days of its influence," &c.

How far the Precept, to love our Enemies is practicable.

[From the Adventurer.]

To love an enemy, is the distinguishing characteristic of a religion, which is not of man, but of God. It could be delivered as a precept only by Him, who lived and died to establish it by his example.

At the close of that season, in which human frailty has commemorated sufferings which it could not sustain, a season in which the most zealous devotion can only substitute

a change of food for a total abstinence of forty days; it cannot, surely, be incongruous to consider what approaches we can make to that divine love which these sufferings expressed, and how far man, in imitation of his Saviour, can bless those who curse him, and return good for evil.

We cannot, indeed, behold the example but at a distance, nor consider it without being struck with a sense of our own debility: every man who compares his life with this divine rule, instead of exulting in his own excellence, will smite his breast like the publican, and cry out, 'God be merciful to me a sinner!' Thus to acquaint us with ourselves, may perhaps be one use of the precept; but the precept cannot surely be considered as having no other.

I know it will be said, that our passions are not in our power, and that therefore a precept to love or to hate is impossible; for if the gratification of all our wishes was offered us to love a stranger as we love a child, we could not fulfil the condition, however we might desire the reward.

But admitting this to be true, and that we cannot love an enemy as we love a friend, it is yet equally certain, that we may perform those actions which are produced by love from a higher principle: we may, perhaps, derive moral excellence from natural defects, and exert our reason instead of indulging a passion. If our enemy hungers we may feed him, and if he thirsts we may give him drink: this, if we could love him, would be our conduct; and this may still be our conduct, though to love him is impossible. The Christian will be prompted to relieve the necessities of his enemy by his love to God; he will rejoice in an opportunity to express the zeal of his gratitude and the alacrity of his obedience, at the same time that he appropriates the promises and anticipates his reward.

But though he who is beneficent upon these principles, may in the Scripture sense be said to love his enemy, yet something more may still be effected: the passion itself in some degree is in our power; we may rise to a yet nearer emulation of divine forgiveness, we may think as well as act with kindness, and be sanctified as well in heart as in life.

Though love and hatred are necessarily produced in the human breast, when the proper objects of these passions occur, as the colour of material substances is necessarily perceived by an eye before which they are exhibited, yet it is in our power to change the passion, and to cause either love or hatred to be excited, by placing the same object in different circumstances, as a changeable silk of blue and yellow may be held so as to excite the idea either of yellow or blue.

No act is deemed more injurious, or resented with greater acrimony, than the marriage of a child, especially of a daughter, without the consent of a parent: it is frequently considered as a breach of the strongest and tenderest obligations; as folly and ingratitude, treachery and rebellion. By the imputation of these vices, a child becomes the object of indignation and resentment: indignation and resentment in the breast therefore of the parent, are necessarily excited; and there can be no doubt but that these are species of hatred. But if the child is considered as still retaining the endearing softness of filial affection, as still longing for reconciliation, and profaning the rites of marriage with tears; as having been driven from the path of duty, only by the violence of passions which none have always resisted, and which many have indulged with much greater turpitude, the same object that before excited indignation and resentment, will now be regarded with pity, and pity is a species of love.

Those indeed who resent this

breach of filial duty with implacability, though perhaps it is the only one of which the offender has been guilty, demonstrate that they are without natural affection, and that they would have prostituted their offspring, if not to lust, yet to affections which are equally vile and sordid, the thirst of gold, or the cravings of ambition; for he can never be thought to be sincerely interested in the felicity of his child, who, when some of the means of happiness are lost by indiscretion, suffers his resentment to take away the rest.

Among friends, sallies of quick resentment are extremely frequent. Friendship is a constant reciprocation of benefits, to which the sacrifice of private interest is sometimes necessary: it is common for each to set too much value upon those which he bestows, and too little upon those which he receives; this mutual mistake in so important an estimation, produces mutual charges of unkindness and ingratitude; each, perhaps, professes himself ready to forgive, but neither will condescend to be forgiven. Pride, therefore, still increases the enmity which it began; the friend is considered as selfish, assuming, injurious, and revengeful; he consequently becomes an object of hatred; and while he is thus considered, to love him is impossible. But thus to consider him, is at once a folly and a fault: each ought to reflect, that he is, at least in the opinion of the other, incurring the crimes that he imputes; that the foundation of their enmity is no more than a mistake; and that this mistake is the effect of weakness or vanity, which is common to all mankind; the character of both would then assume a very different aspect, love would again be excited by the return of its object, and each would be impatient to exchange acknowledgments, and recover the felicity which was so near being lost.

But if after we have admitted an

acquaintance to our bosom as a friend, it should appear that we had mistaken his character; if he should betray our confidence, and use the knowledge of our affairs, which perhaps he obtained by offers of service, to effect our ruin; if he defames us to the world, and adds perjury to falsehood; if he violates the chastity of a wife, or seduces a daughter to prostitution; we may still consider him in such circumstances as will incline us to fulfil the precept, and to regard him without the rancour of hatred or the fury of revenge.

Every character, however it may deserve punishment, excites hatred only in proportion as it appears to be malicious; and pure malice has never been imputed to human beings. The wretch, who has thus deceived and injured us, should be considered as having ultimately intended, not evil to us, but good to himself. It should also be remembered that he has mistaken the means; that he has forfeited the friendship of Him whose favour is better than life, by the same conduct which forfeited ours; and that to whatever view he sacrificed our temporal interest, to that also he sacrificed his own hope of immortality; that he is now seeking felicity which he can never find, and incurring punishment that will last for ever. And how much better than this wretch is he, in whom the contemplation of his condition can excite no pity? Surely if such an enemy hungers, we may, without suppressing any passion, give him food; for who that sees a criminal dragged to execution, for whatever crime, would refuse him a cup of cold water?

On the contrary, he whom God has forgiven must necessarily become amiable to man: to consider his character without prejudice or partiality, after it has been changed by repentance, is to love him; and impartially to consider it, is not only our duty but our interest.

Thus may we love our enemies, and add a dignity to our nature of which pagan virtue had no conception. But if to love our enemies is the glory of a Christian, to treat others with coldness, neglect, and malignity, is rather the reproach of a fiend than a man. Unprovoked enmity, the frown of unkindness, and the menaces of oppression, should be far from those who profess themselves to be followers of Him who in his life went about doing good; who instantly healed a wound that was given in his defence; and who, when he was fainting in his last agony, and treated with mockery and derision, conceived at once a prayer and an apology for his murderers; Father, forgive them, they know not what they do.

The Rights of Cesar subordinate to the Rights of God.

[From the Friend of Peace.]

IN the Republican Advocate for August 5th, printed at New-London, an article was inserted containing remarks on "The Excuse" of some persons who had declined what is called "Military duty,"—in which article we find the following paragraph:—

"That Christians are not to engage in war, as such, no man in his sober senses can doubt. The kingdom of Christ and the kingdoms of this world are distinct. Both can exist without infringing on the rights of either. The same Saviour who said 'Render unto God the things that are God's,' also said, 'Render unto Cesar the things that are Cesar's.'

These are not the sentiments of the individual only, who wrote the article, but the sentiments of a great portion of Christians, perhaps, in every country. They are therefore entitled to a respectful and candid examination.

"That Christians are not to engage in war, as such"—that is, *as Christians*, is a very important concession;

and one which naturally resulted from a view of the glaring contrariety between the spirit of war and the spirit of Messiah—between every thing which usually pertains to war, and every thing in the example of the Prince of Peace. But having been educated in the belief that war is a necessary and lawful calling, Christians have invented this distinction—that what they cannot do as Christians, they may do as subjects of an earthly ruler.

At first view it would seem a clear case, that if a Christian cannot wage war as a Christian, he must practically renounce his Christian profession whenever he engages in that sanguinary work. Yet this conclusion is supposed to be set aside by the consideration, that he is the subject of an earthly king, as well as the subject of the King of kings, and that what he cannot do as the subject of the former, he may do as the subject of the latter.

We readily grant that, in certain respects, "the kingdom of Christ is distinct from the kingdoms of this world," and that "both may exist without infringing on the rights of either." But they *do not*, and *cannot* so exist, when the requirements of the one interfere with the requirements of the other. If an earthly king requires of any man what the King of kings forbids, one or the other must necessarily be disobeyed. For in such a case 'No man can serve two masters.'

It is moreover granted, that "the same Saviour who said Render unto God the things that are God's—said also, Render unto Cesar the things that are Cesar's." But what are "the things that are Cesar's?" Most certainly Cesar has no claim to any homage or service which would imply disrespect to God, or a violation of his commands. We have then to inquire, what are the commands of God to every Christian; and having ascertained the things which belong to God, we may the more clearly

discern the just claims of Cesar, or of an earthly ruler.

'Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: This is the first commandment. The second is—Thou shalt love thy neighbour as thyself. There is no other commandment greater than these.' Hence we safely infer, that no command of an earthly sovereign can annul these commands of the Most High, or suspend either of them for a single moment.

In exact accordance with these commands our Saviour has said to all his disciples, 'Love your enemies;' and both by precept and example he has taught them not to render evil for evil, but to overcome evil with good. These commands should be regarded by every Christian as sacred, permanent, and irrevocable by any human authority whatever.

Suppose then that some ferocious Cesar, who has no regard to these commands, should require me to love him with all my heart, and to hate and destroy those of my neighbours whom he is pleased to call enemies. Is it not absolutely impossible for me to obey this Cesar and the King of kings? And if I cannot obey both, can any one doubt whose command ought to be regarded by me as *Supreme*, or whose as *subordinate*? May a guilty worm like myself presume to suspend my duty to God and my neighbour? Or to require of me a disposition to hate and destroy such of my fellow-beings as God requires me to love, and for whom the Saviour died?

There is another prevalent opinion, which is a perfect counterpart to the one which has been considered—namely, That a Christian king cannot make war as a Christian, yet he may as a ruler. Thus by two gross delusions men have contrived to absolve the whole Christian world from their obligations to obey the moral precepts of the Gospel—and that too in

points of the first importance. Under the fancied protection of these principles, both rulers and subjects, with the name of Christians, have indulged all the hateful passions of ambition, avarice, malignity and revenge, and perpetrated deeds of atrocity, in view of which infernal spirits might "blush and hang their heads"

It is however a solemn truth, that Christianity embraces *all the duties of men*, and forbids every thing which cannot be done in the exercise of Christian love. The Gospel precepts extend to all that a ruler has a right to do either in his private or his official capacity, and clearly enjoins the temper to be exercised in all his acts. In no case has he a right to do any thing but in the exercise of a Christian spirit—or supreme love to God, and impartial benevolence towards all mankind. It is also a Gospel precept which binds the Christian to render unto Cesar the things that are Cesar's. All the submission which is due to the higher powers, all the obedience to magistrates, which becomes a Christian, is required of him by the precepts of the Gospel; and the whole is to be performed by him *as a Christian*. Nor is he under any obligation to obey the magistrate in any thing which would imply a departure from the laws of love, meekness and peace, which are enjoined in the Gospel. As love is the fulfilling of the law, and the sum of all Christian duties, he who indulges a spirit of malignity or revenge, is a transgressor; and so is he who attempts to excite such a spirit in others.

The doctrine of "non-resistance and passive obedience" to the magistrate, when he requires what God forbids, is not to be found in the Gospel. Christians are not indeed to *resist* the magistrate by rendering evil for evil. But if they are required by him to do what God forbids, or to forbear doing what God requires of them, they may justly reply in the language of the apostles to the San-

hedrim—"Whether it be right in the sight of God, to hearken unto you more than unto God, judge ye;" and like the apostles, they should still pursue their course of obedience to God, at the risk of their lives.

If the foregoing remarks are as just as they are believed to be, the case is clear that Christians can never lawfully engage in war, except when it can be done in the exercise of supreme love to God, and by doing unto others as they would that others should do unto them. If in any case God expressly requires them to engage in war, let God be obeyed; or if a case should occur in which they can fight in self defence, in the exercise of that temper which Jesus exemplified in dying, the just for the unjust, then let them 'fight the good fight of faith.' But let it no longer be imagined that Christians may safely indulge the spirit of the devil, in compliance with the mandate of an earthly sovereign. Nor let rulers any longer imagine that they can innocently indulge or excite any passions but what are lawful to men as the followers of the Prince of Peace.

It is not, however, to be inferred from these remarks, that good men have never been engaged in war. Good men have been misled by the influence of education on this subject, as well as on others; and in time of war they have often thought themselves justified in the indulgence of revengeful passions. But perhaps a delusion more fatal was never embraced by a Christian: if not absolutely fatal to him, it may have been to others, not only to such as he regarded as enemies, but to his own children, who might think it safe to follow his example.

In concluding this article, we desire to impress on the mind of every reader the following truths:—

First, That the laws of God should be ever regarded as *supreme*, and of as much higher authority than human laws as God is greater than man; that the laws of God extend to every

duty and to every thing, which a ruler has a right either to do or require; and that neither a ruler nor a subject has the least right, on any occasion or pretence, to indulge, excite, or display a spirit of hatred or revenge, nor to do any thing which cannot be done on Christian principles, with a Christian temper, and from Christian motives.

Secondly, That the war-making ruler acts on the presumption that the precepts of the Gospel are subordinate to his own will; that he has an undoubted right to suspend their operation, and to substitute *martial laws* in their stead, whenever he wishes to make war; that he has a right to dissolve the friendly relations which exist between different nations, declare them enemies to one another, and to do all he can to excite malignant and murderous passions in his own people, requiring them to hate those whom they are required by God to love; and instead of doing good to them, to do evil, and destroy them. Thus the war-maker, like 'the Man of Sin, exalts himself above all that is called God;' treating the laws of the Supreme Being as he would the laws of a vanquished prince; setting all aside during the war, excepting those which may be made subservient to his military projects.

After such a contempt of the laws of Jehovah, with what face or consistency can the war-maker look to Heaven for protection, or hope in Divine mercy! or how can he blame his own subjects, if they treat *his* laws as he has taught them to treat the laws of their Maker!

But are the war-makers of Christendom aware that they thus treat the laws of God? No; the way in which they march is paved by education, custom, and popularity; and they seem to go on with as little reflection, and as much self-complacency, as the war-horse "rusheth into the battle." Had God issued a proclamation, submitting his laws

entirely to the discretion or inclination of rulers, to be sanctioned, suspended, or annulled, as should best comport with their military purposes, it is doubted whether they would have taken greater liberty, or have felt less concerned for the consequences of their conduct.

To sanction the common practice of Christians, in relation to war, the commands of God should have been issued in the following form: 'Thou shalt love the Lord thy God with all thy heart, and thy neighbour as thyself at all times, excepting when thy Cæsar shall call for a display of those passions which fill the world with violence and misery; on such occasions the authority of the Lord thy God is suspended, to give place to those energies of character, those exploits and enterprises, to which deluded mortals attach the highest glory.

PEACE SOCIETY IN PARIS.

To the Editor of the Herald.

IN transmitting the *Prospectus* of a Society about to be established in Paris, I wish to remark that the letter which enclosed it to me from a member of the Provisional Committee, under date 28 May 1820, states, that the *Prospectus* is now before the Minister; and as soon as the sanction of government is received, which it is hoped will be obtained by the middle of the present month, (June) they will proceed to its organization and to active exertion. To this information permit me to add, that according to the laws of France, no society wherein the members exceed the number of twenty can exist, without the express sanction of the Government. This circumstance has retarded the establishment of the proposed society; the title of which is such as to admit of its fully advocating the views of Peace Societies, and of many of the Philanthropic Institutions. In the present state of its progress I will only add, that as it proposes to embrace professors of

the Christian religion, of whatever name, Catholic or Protestant; as it excludes subjects, whether of a political or theological nature, on which there can be divisions in opinion; it embraces in itself the very essence of *Peace*, and has no reason to fear receiving not merely the sanction, but even the approbation of the present government of France.

PROSPECTUS

Of the Society for the application of the Precepts of Christianity to Social Institutions.

ALTHOUGH in the present day Political Science seems exclusively to occupy the attention of those who are devising means for improving the condition of their fellow-mortals,—although there is in the minds of such persons a disposition to believe that the study and application of political morality is sufficient for all the wants of human nature; yet it is nevertheless indisputable that all the friends of truth do not agree in this implicit reliance upon the benefits arising from the regulations of society. Many feel the necessity of directing their attention, and that of their contemporaries, to succour more effectual, and to sources of improvement of far greater extent, and of easier attainment.

With such sentiments and such desires, efforts are daily made;—efforts full of zeal, the success of which silences the calumniators of the age, who cannot, without injustice, deny that the present time is more fruitful than any of those which preceded it, in useful discoveries, generous purposes, and charitable institutions.

To this age belongs the formation of numerous societies, which, in different Christian countries, zealously and disinterestedly labour to promote the progressive civilization of mankind, and the melioration of their moral and physical condition. France has not remained a stranger to these

laudable endeavours. Both in the capital and in the departments, some of these useful institutions have been founded; and it is highly gratifying to observe, that wherever these benevolent purposes have been carried into effect, persons, who in other respects have entertained different opinions, laying aside their ancient prejudices, have been eager to join such associations, rightly judging that their differences upon other topics ought not to constitute an obstacle to the accomplishment of a benefit in which Providence calls us to co-operate.

Encouraged by these observations, and persuaded also that the greater part of those evils under which men groan are the sad fruit of that illusion which prevails relative to the real source of their happiness, many friends of humanity have thought that the proper time was arrived for establishing, with success, a Society which should direct all its efforts to recall men to the only true source of happiness—to the precepts of Christianity; precepts essentially the same as those which the Creator has engraven in the hearts of all mankind, and which Jesus Christ has only illustrated and exhibited in a clear, attractive manner, and founded upon motives the most powerful, but which are, unhappily, less known, less respected, and above all, less followed than they ought to be.

To rally around the sacred code which contains these divine precepts; to inspire men with a desire to search into them, and to penetrate farther than is usually done, and thus to excite those feelings of benevolence which ought to lead us to abandon all bitterness, hatred, and dissension; to love one another, and to treat each other as brethren; in a word, to seek after, and to obtain Peace! What more lovely aim can we propose to ourselves? To what more useful end can we devote our property? To what more noble object can we direct our efforts? These are the subjects

of our rising association, which will take for its title, *The Society for applying the Precepts of Christianity to Social Institutions*.

Those who are occupied in its formation are aware that the title which they have adopted may not obtain universal approbation. Many who would be disposed to favour the design, may object either that it is too vague, that it embraces too many objects, or that the end proposed is not clearly separated from those which all other religious and philanthropic institutions throughout civilized Europe have in view. To reply to these objections would oblige us to enter upon explanations which the limits of a Prospectus forbid; and we must here confine ourselves to the declaration, that we are convinced all these apprehensions will be removed in a satisfactory manner, by historical notices, and reflections, altogether practical in their tendency, inserted in the pages of the Journal which will constitute a part of the works of the Society. It is sufficient at present to apprise those who are animated with generous sentiments, and with the noble desire of uniting to relieve the evils and to lessen the vices that afflict humanity, that the germ of the Society already exists—that it is in a progressive state—and that it will be composed of members of different communions, as one of the fundamental articles of those laws, which will precede its efforts, is, that its only subjects of discussion will be those truths upon which different societies agree, and especially those principles of that holy morality, from which the most bitter calumniators of Christianity have not been able to withhold their admiration. The Society will also abstain from alluding to those topics which have for a long time divided the Christian world, and the discussion of which does not come within the circle of its efforts.

The following is an extract from the regulations according to which the Society will be governed, and act:—

“Many of the friends of humanity, convinced that the greater part of the errors and vices which retard the reign of justice and peace among men, spring from ignorance or forgetfulness of the principles of Christianity—and being desirous of co-operating, in order to render the application of these principles more general, through the different relations which subsist between nations and individuals—have formed themselves into a Society under the authority of Government, to endeavour by one common consent to direct the attention of their fellow-men to such important concerns. With the hope of realizing this useful design, they have established among themselves the following regulations:—

Article 1. The design of the Society is to explain and recall continually to the human mind the principles of Christianity in all their purity—to point out the happy influence which these principles possess over the felicity of mankind, and thus to suggest or revive more and more those sentiments of love and universal benevolence, which are so well calculated to establish the reign of Peace upon the earth.

Article II. The business of the Society will consist

1st. In collecting all the communications it can procure relative to the establishments, the works, and the productions of every kind, which exist under different forms, in other countries, and which have for their object the improvement of the moral and physical condition of man.

2d. To publish a periodical work, particularly intended to display the salutary influence of the principles of Christianity upon the institutions, the civilization, and the prosperity of nations; and to make known whatever may appear useful and worthy of imitation in the documents compiled by the Society.

3d. The Society will also publish, according to the ability it may possess, other works calculated to con-

vince mankind, and especially the rising generation, that there can be no real and lasting happiness, except in the observance of the precepts of the Gospel.

In the different publications of the Society, they will scrupulously avoid entering into any discussions upon those points which separate the different branches of the Christian family from each other.

Article III. It will take the name of *The Society for applying the Precepts of Christianity to Social Institutions.*

Article IV. The number of members is undetermined. All who approve the principles of the Society, and who desire to co-operate with it in the end proposed, will be admissible upon conformity to its established regulations.

Article VIII. The Society will possess foreign members and correspondents.

Article IX. In order to provide for the different expences of the Society, each member to subscribe annually a sum not less than twenty francs; but any other benefaction presented to the Society will be also gratefully received."

It appears then, as already observed, that every thing that may occasion unprofitable discussions, and which is actually contrary to the design of the Society, ought to be banished from its publications, and from all its labours. A committee nominated from its members will watch over this regulation; but in rejecting what an Apostle calls "foolish and unlearned questions, knowing that they do gender strifes," 2 Tim. ii. 23, they will insist so much the more on the sublime precepts of Christian morality, and on those essential truths which constitute the foundation of their union, and respecting which there can be no difference of opinion.

Persuaded that such a design cannot fail to find supporters, and full of confidence in Divine Providence,

which is pleased to bless what is undertaken with pious and benevolent intentions, the founders of the Society hope that their labours will be crowned with success; and they invite all those who entertain sincere wishes for the good of their fellow men, to co-operate with them, and to announce such intention to one of the under-written members of the provisional committee.

Proceedings of the First Anniversary Meeting of the Bristol Auxiliary Peace Society.

At a numerous and respectable Meeting of the Bristol Auxiliary Peace society, held at the Barton School-room, on Monday the 4th of June 1821,

J. E. STOCK, M. D. in the Chair; the following Resolutions were unanimously adopted:—

I. That the Report of the Committee, and audited Account, which have been now read, be printed and distributed under the direction of the Committee.

II. That this Meeting congratulates the Parent Society on the information it has received, from the European Continent and the American States, of the spread of the principle of Peace; and earnestly hopes that the Divine blessing will attend the efforts now making to promote "Peace on earth and good-will toward men."

III. That the Thanks of this Meeting be given to the Treasurer and Secretary for the past year; that the Treasurer be requested to continue his services for the ensuing year; and that Mr. E. T. P. Gurney be appointed in the place of Mr. John Lewis, who resigns.

IV. That the Thanks of this Meeting be given to the Committee, for their exertions in promoting the objects of the Society, and for the Report now read; and that the following Gentlemen be the Committee

for the ensuing year, with power to add to their number :

Rev. William Wait	Mr. John Irving
Rev. Samuel Lowell	Mr. T. Richardson
Rev. Thomas Roberts	Mr. T. Sanders
Rev. Michael Maurice	Mr. L. Schimmelpenning
Rev. Josiah Hill	Mr. H. H. Budgett
Mr. Richard Ash	Mr. John Hare
Mr. John Lewis	Mr. John Cambridge

(Signed) J. E. Srock, Chairman.

The Chairman having left the chair, Resolved, That the Thanks of this Meeting be given to the Chairman, for his able conduct in the chair.

REPORT.

THE Committee of the Bristol Auxiliary Peace Society present to the Subscribers and to the Public the first Report of their proceedings. They have no striking proof to advance of the utility of the Institution ; yet, if its infancy be recollected, and the state of our country during the past year be compared with the number of supporters the Society has received, there will appear sufficient evidence that the principles on which the Peace Society is founded, are widely extending. Its members are not confined to any particular sect or party ;—their bond of union is peace on earth and good will to man ;—their wish is to follow the example of the primitive Christians, and to preserve the unity of the spirit in the bond of peace. It was not surprising that, at the formation of the Society, its object was mistaken by some, and misrepresented by others ; but candid discussion, and an explicit avowal that neither political nor sectarian purposes were intended, have secured friends more numerous than the first promoters of the plan expected. Its progress may be slow, but it will be secure. It is built on the sure word of prophecy. The time will come when there shall be nothing that shall hurt or destroy ; wars will cease to the ends of the earth, when the swords will be beaten into ploughshares, and the spears into pruning hooks. The

Gospel has declared, we are debtors both to the Greek, to the wise and to the unwise ; it becomes then every disciple of Jesus to promote, as far as he can, the designs of Providence. Union gives increase to power. By means of this, exertion is concentrated, and a right direction given to benevolent feelings. Nor is it of small importance to convince the timid that united efforts will often effect what separate labours would never, or with great difficulty, accomplish. Of this a most remarkable proof is furnished in the British and Foreign Bible Society. Who does not see the kindness of our Heavenly Father in permitting human agents to be the instruments in promoting good ? Who will not pray that the knowledge of the Lord may soon cover the whole earth ? The principles of peace ought to accompany the diffusion of that religion which teaches that we are all brethren in Christ. It has been said, the present is not a favourable period for establishing Peace Societies : the Continent is too much agitated to give opportunity for deliberate enquiry into their principles. But are the principles true in themselves ? Are they gathered, not by inference, but from the positive command of our Saviour ? Is it his command to bless, and curse not ? The Peace Society is formed not to create dissension, but to promote love ; not to excite animosity, but to induce us to lay aside all bitterness and wrath. Unless it be wrong to circulate the Scriptures themselves, it cannot be wrong to avow those truths which the Scriptures inculcate. Nor would it be deemed wise in common life, because a storm might be gathering, not to seek a retreat for safety ; nor ought we, because evil may abound, to withhold publishing what is the good and acceptable will of God. Our own shores have not, through the blessing of the Almighty, been the seat of War. But because we have

only heard of the calamities that have befallen cities that have been burnt—towns that have been plundered—and plains that have been covered with slain, are we therefore not to consider the reality of the sufferings that have been endured; or to doubt our obligation to lessen, by every means in our power, the recurrence of these evils. Let the sincere Christian ask, what preparation a field of battle can furnish to an immortal spirit, that is to appear before the Judge of all the earth? The powerful are to recollect from whom all power cometh, as well as the lowly to remember their duty to serve each other in love. For these reasons, your Committee deem the present a period peculiarly fitted for spreading the principles of the Peace Society. They congratulate the Parent Society on the information received respecting the spread of their cause, both in Europe and America. In America, the fullest evidence is given of its continued progress. With that country, England has the common ties of origin, language, and commercial intercourse. With America, then, let England run the race of Christian duty and brotherly affection. May every nation imitate their example; and the only contest in the East and in the West, in the North and in the South, be, who shall most excel in love and good works.

Your Committee have, during the past year, distributed to the Subscribers the following Tracts of the Parent Society:—No. 1. A solemn Review of the Custom of War: No. 2. War inconsistent with the Doctrine and Example of Jesus Christ: No. 3. The Doctrine and Practice of the early Christians, as they relate to War: No. 4. Extracts from Erasmus: No. 5. Horrors of War: No. 6. Extracts from Dr. Bogue's Sermon on Universal Peace. The total number of Tracts delivered is 3,996.

Your Committee cannot close their Report without warmly urging those

friends who are possessed of Tracts, not to suffer them to remain on their shelves. It is by their circulation, by awakening enquiry, and by appeals to the still voice of conscience, and to the Word of God, that Peace Societies must grow and flourish. In this labour of love, every friend to humanity may actively engage. For want of becoming zeal in its advocates, the remark has been made—They have a name to live.

Before another Anniversary, your Committee hope that every present Member will have at least added one new name to the supporters of the *Bristol Peace Society*. It is by this plan, sympathy will be shewn with our brethren; and whilst we pray that Peace may be within our cities, and prosperity within our palaces, for our brethren and companions sake, we will add—Peace be to the world! Then, instead of the thorn shall come up the fir-tree, and instead of the brier shall come up the myrtle-tree; and it shall be to the Lord for a name, for an everlasting sign that shall not be cut off. (*Isaiah* lv.)

Third Report of the New York Peace Society.

THE Committee have to report, that their operations during the past year have been very much restricted for want of pecuniary means. The demands against the Society have, however, been nearly extinguished, and its resources will hereafter be employed in active operations. Since the last anniversary the number of subscribers to the Society has been considerably increased, and its prospects are encouraging.

Of the various books and tracts on hand at the date of the last Report, the greater part has been distributed. The last Report also, and one hundred copies of the current numbers of "*The Friend of Peace*," taken on behalf of the Society, have been put in circulation.

Among the distributions to indivi-

duals living at a distance, the Committee think it proper to mention that a copy of the several publications was conveyed to the Rev. Mr. Ward, of Serampore, before he embarked on his return to the mission in Bengal.

Your Committee are free to say, that every successive year since the formation of the Society, has added to their regard for the object, and increased their confidence of its final success. The 'peace and good-will' inculcated in the Christian revelation, are indeed unknown to the world at large, and disrelished by many who possess that revelation. Many also who embrace the Christian faith, are slow to relax the grasp by which they held the implements of war. But it surely is not too much to hope, that all those whose hearts are brought into subjection to the Gospel, will, when their attention is called to the subject, cherish and exemplify the pacific spirit of Christianity. The charity and catholicism which has brought Christians of different denominations together in the enterprises of benevolence, may, without extravagance, be expected to advance, until the spirit of good-will and peace shall pervade their hearts and lives. The followers of Christ, in this age, like those of the first centuries, will, it may be hoped, discover that they cannot fight, because they are Christians. Along with their exertions for the salvation of the world, and their confidence in those promises which anticipate universal peace, with the universal spread of the Gospel, they may yet show to the world, by subduing those lusts and passions from which wars and fightings proceed, that their religion is of a nature to produce the effects which they teach the world to expect from it.

The Committee, in the language of the last Report of the London Peace Society, while they do not calculate on any very great effects immediately to result from their labours, "are more and more convinced

that an exposition of the evils and antichristian nature of war cannot fail to produce a considerable effect on the minds of reflecting men; and they are persuaded that the more it is investigated in its various characteristics, the more atrocious will it appear, and the more apparent will be the false colouring under which the deformity of its features is disguised, and its enormities palliated. To effect any material change in the public mind, must be the work of time and unceasing exertion, for it would be unreasonable to anticipate the speedy accomplishment of an object which aims at the destruction of some of the most deeply rooted passions and prejudices of the human mind. By a system of persevering exertion, a barrier may, however, be raised against this tremendous evil, and those obstacles which are opposed to the abolition of war may prove to be less formidable than is generally supposed. However visionary the idea may be deemed, the testimony of many great and powerful men may be adduced to sanction the opinion of its practicability, considered merely as a political measure. If, then, the prevention of general war be considered attainable by the politician, surely the Christian, relying on the fulfilment of the Divine prophecies, need not despair of the possibility! Let him rather use every lawful moral means to effect it; and let those means be commensurate to that light, which, powerfully aided by the Societies for extending the benefit of Education and the diffusion of the Holy Scriptures, is pervading every quarter of the globe."

The numerous Peace Societies in this country, now in operation, as well as those in Europe, are all pursuing their object with an unobtrusive but steady zeal, and with encouraging prospects.

The Massachusetts Society has fifteen Auxiliaries, and has distributed near twenty thousand tracts, and other publications. In the

course of the last year, that Society sent to foreign countries upwards of five hundred copies of the excellent periodical work under its patronage, "*The Friend of Peace.*"

The Rhode Island Peace Society last year caused eight thousand copies of the "Address of the Glasgow Peace Society," to be printed and circulated with the Rhode Island Almanac. This mode of diffusing information on the subject of war has been found highly eligible.

Among the Peace Societies formed in the course of the last year, is one in Stanstead, Lower Canada, which also embraces the plan of a Reading Society.

The last intelligence from the Society in London is highly encouraging. That Society, since its formation, has published more than 150,000 Tracts, Reports, &c. The report of last year states, "that an edition of 5000 copies of the Solemn Review of the custom of War, had been printed at Pyrmont, in Germany; and had been circulated through the hands of the booksellers, in the principal towns in Germany and Switzerland, from the Grand Fair at Leipzig." Near three hundred subscribers were added to the Society in the course of the year, besides several new Auxiliaries in England and Scotland. An edition of 5000 copies of one of their Tracts has been published in the Dutch language; and the Society has granted one hundred pounds sterling to promote its objects in France.

The Society in Glasgow has circulated many thousands of Tracts, and other publications, and is advancing with energy in its operations.

Whoever regards the combined exertions of the Christian world, to instruct and benefit the human race, as one of the most remarkable signs of the times, will not esteem it an unimportant circumstance, that numerous individuals, in different countries, have united their endeavours to promote the pacific spirit of Christianity. The ages of darkness have

been emphatically ages of barbarism and war. If a more benign period is dawning on the world, it cannot fail to insure the abrogation of savage and inhuman customs, and the renunciation of false maxims, and false notions of honour. No substantial evidence can be given of the approach of a better period, until the practice of human butchery, and the spirit of revenge and war, begin to be laid aside. The reign of the Prince of Peace cannot co-exist with the rage of carnal warfare. He will assuredly cause the temple of Janus to be shut; will restrain and compose the warring passions of mankind, in token of his approach to establish his kingdom in their hearts.

The object of Peace Societies is to turn the attention of the reflecting and the good, to the inconsistency of wars and fightings, with the Christian religion; to promote inquiry and research; to show that war is a barbarous custom, sustained by popular delusion, by evil passions, and unhallowed purposes; that it is unnecessary for human nature, even in its present state; that it is a work of darkness, by which mankind, under the deceivings of that enemy, who was a murderer from the beginning, scourge and destroy themselves. No object, surely, can be more humane or more Christian than this. It is worthy to be pursued in the face of every discouragement. It involves the highest hopes of the human family. It claims, and merits the support of every real friend to the species.

The Committee indulge the hope, that by pursuing with diligence and humility the measures contemplated by the Society, they may, by the divine blessing, and in connexion with their brethren of similar institutions, and those denominations of Christians who are friends and followers of peace, be instrumental in promoting pacific dispositions, and finally of discouraging and abolishing war. After the experience of nearly

six years, they feel constrained to say that the encouragements to perseverance are constantly multiplying, and that they find nothing to repress their efforts but the want of more adequate pecuniary contributions.

From Anston Park, a Tale by James Edmeston, Author of Sacred Lyrics.

[Scene, Brussels. Time, before, and after the battle of Waterloo.]

"THE city was gay, but no gaiety lit a sympathising beam in the eye of Selina; there was much to charm and to enchant, but she turned an averted eye from it all, and shunned its stir and its society, for the loneliness of her own closet, and the reflection of her own bosom. It was then that the desolator of the continent burst from his captivity at Elba, and war once more called the husbandman from the field. In the number of military which filled the town, Lady Warren saw fresh hope of increasing gaiety and diversion, but Selina was proof against all their showy manners and graceful figures; nor could Lady Warren ever lead her to one of those splendid balls, which comprised, each, so much of the rank, the beauty, and the bravery, of Europe. All the town was in one continued bustle; from every window lolled out careless and laughing figures, most or all of them military; made, apparently, only for romantic gaiety and pleasure. Selina felt no sympathy in their continual revelry; her eye looked forward, with pity, to the slaughter which awaited them, when, probably in a few weeks only, many of those young men, who had been wept over and blest by their mothers at parting, whose blessings and whose tears they had forgotten amidst the thoughtless dissipation, were to be rent and torn by the hands of ruffians, and to die, mangled and shattered by wounds, the least of which would have covered the eyes of those who loved them with mist and faintness.

In the midst of one of the most splendid entertainments of the time, a whisper ran through the ball-room, that the enemy were unexpectedly advancing, and that there was no time to lose. The Duke of Wellington, who was present, had left the room, and all appeared instant confusion and dismay. The alarm drum beat in the streets, the lines were instantly formed, and many an officer went to his death at the head of his division, dressed in the habiliments of pleasure, in which he had passed the evening.

Division after division passed the gates: each cheered as they passed, and by morning light the city appeared still, and solitary, and deserted;—an hour, contrasted with the splendid bustle for which it had been exchanged, like death after life; all was silence and expectation: a sensation somewhat resembling a sound was felt; it was the distant cannonade.—The veteran warriors, who knew the sign so well, turned and regarded each other with a serious smile, then enthusiastically gave a long and continued cheer, as if panting for the sulphureous atmosphere, in which they had so often breathed.

Whoever are sufferers by war, it is not so much the immediate agents; they are all fire and impulse, and every action, with them, has splendour and brilliancy to enlighten it. "Look at the gallant 37th," said a young officer; "there they are, in the very midst of the fire, enjoying it all to themselves;—when will it come to us?—there will be a fine stir in the papers about them, but not a word about us."—"Never fear," said a veteran, who stood by him, "the Duke spares no one, we shall soon have our turn." Then was rent asunder many a band of love, and many an association of friendship; then the long volley covered the field with its lines of wounded;—then the cannon tore limb from limb;—then were mingled the horse and his rider, the noble and the mean;—then the hurricane of

cavalry swept the plain, and the tremendous artillery tore over the field, and crushed, beneath its iron-bound wheels, the bodies of the wounded and the fallen ;—then were mingled groans and shouts, shrieks and execrations ;—then was the death which no soft hand alleviated, and no prayer hallowed ;—then the spirit burst from its rent and agonized prison-house, into an eternity which must have covered it with astonishment and dismay.—Could we for a moment view the curtain withdrawn, which hangs around mortality, we should be forced to admit, that the deepest terrors of the conflict lay beyond the sepulchre !

At Brussels, in the mean time, all was anxiety and inquiry ; those who had ventured as near as they dared to the field, brought back contradictory accounts, but most were unfavourable. Shortly came in some wounded, carried in litters, and on carriages ; these could tell but little, as they left the field early. Soon, however, the wounded came in in greater numbers, the hospitals were overstocked, and the houses of individuals were thrown open for their reception. The ladies of the city administered to the wounds and to the necessities of the soldiers ; and the same delicate spirits, who would have shuddered in calmer hours to have trampled upon an insect, now bore to hear, although not without many a deep sensation, the groan of agony, as the knife separated every muscle and fibre, and as the amputating saw grated through the bone. - - -

From Grecian Stories, by Maria Hack.

AFTER the Anecdote given of the Duke of Wellington in our last Number, Mrs. B. continues thus :—

If such are the feelings of a victorious General, what must be the horror and anguish of him who has lost the battle ?—Who sees his brave and faithful soldiers exposed to the

most terrible sufferings, without having the poor consolation of being able to afford them any relief ?

Harry.—Very true, mamma. I see that those who make war have a great deal of misery to answer for ; but with an officer or a private soldier, you know, the case is different.

Mrs. B.—They certainly cause less misery to others : but I am afraid, my dear Harry, that you have a very imperfect notion of what the poor soldier suffers himself. Here is the second volume of Sandford and Merton ; Lucy, you shall read to us Mr. Barlow's description of the life of a soldier.

(*Lucy reads.*)—"But since you are so little acquainted with the business of a soldier, I must show you a little more clearly in what it consists. I must inform you, that there is no human being exposed to suffer a greater degree of hardship. He is often obliged to march whole days in the most violent heat, or cold, or rain ; and frequently without victuals to eat, or clothes to cover him. When he stops at night, the most he can expect is a miserable canvass tent to shelter him, that is penetrated in every part by wet, and a little straw to keep his body from the damp, unwholesome earth.—Frequently he cannot meet with even this, and is obliged to lie uncovered upon the ground ; by which means he contracts a thousand diseases, which are more fatal than the cannon and weapons of the enemy. Every hour he is exposed to engage in combats, at the hazard of losing his limbs, of being crippled, or mortally wounded. If he gains the victory, he generally has only to begin again and fight anew, till the war is over. If he is beaten, he probably loses his life upon the spot, or is taken prisoner by the enemy ; in which case he may languish several months in a dreary prison, in want of all the necessaries of life."

Harry.—If Mr. Barlow gives a just description of the life of a soldier,

I am sure it must be a very unhappy one.

Mrs. B.—It is not only the poor soldier who is rendered unhappy by the sufferings arising from war. You have no conception, my dear children, of the terror and confusion that prevail in a country that is the seat of it. A few years ago there was a civil war in France. A civil war is that which is carried on in any country, where a difference of opinion among the inhabitants induces them to settle their dispute by arms. Some of the French chose to establish a republic, others resolved that the country should continue to be governed by its king. The republican party fought the royalists, defeated and pursued them. From these unhappy fugitives I will select one family, because you will have a more distinct idea of the scene, than if your attention is divided amongst a confused crowd.

Harry.—You are very kind, dear mamma. I should very much like to hear a French story.

Mrs. B.—Madame de Lescure, the wife of one of the brave Vendean generals, uncertain of the fate of her husband, who had received a dreadful wound in the late engagement, had passed a most agitating day. Flying on horse-back from the approaching enemy, she was for some time obliged to carry her infant daughter in her arms. Bewildered in the cross-roads of a country with which they were unacquainted, the fugitives on the approach of night found themselves near a village distant only a few miles from the Loire. Here, with her mother, her aunt, and her poor infant, Madame de Lescure was glad to throw herself on a bed, in a room almost filled with soldiers.

Lucy.—You mentioned her mother; was Madame de Lescure a young lady, mamma?

Mrs. B.—She was only twenty years old, encumbered with a helpless infant, and herself in a very delicate state of health. But all this was as

nothing, compared with the agony that she suffered from her entire ignorance of the fate of her husband.

Harry.—Poor thing, she was in a dreadful situation! but I wish you would go on with the story. When did this affair happen, dear mamma?

Mrs. B.—About the middle of October 1792. Exhausted with the fatigue and anxiety of the day, the poor wanderers fell asleep. At three o'clock in the morning they were awakened by the roar of cannon, which resounded from hill to hill along the Loire.—They arose to attend mass, (for so the service of the Roman Catholic Church is called) which was to be performed in the night, because, in their present circumstances time was precious, and many wished to rejoin the army. The church was full; the priest, a venerable man, exhorted the soldiers in the most affecting manner, to advance courageously in defence of their king, their wives, and their children, whom the enemy were massacring. The roar of cannon was heard at intervals, during this discourse. The noise, the darkness, their unhappy situation, the uncertainty they felt respecting the fate of the army, and that of their dearest friends, made a gloomy and fearful impression on every mind.

After mass, the good old priest, who had been informed that M. de Lescure was dead, endeavoured to prepare the mind of his unhappy wife to support such a misfortune. He spoke to her of the duty of resignation: his voice, his manner, appeared to her prophetic of some terrible calamity. Benumbed with fear, she gazed at him, scarcely knowing what to believe. In the meantime, the discharges of artillery became louder and more frequent, and seemed approaching: it was necessary to quit the church. Almost fainting, this unhappy lady was assisted to mount a horse, and obliged to continue her flight, without knowing where she could hope for refuge.

Hearing that her husband was at Chaudron, and that he was wounded, she hastened thither. Alas! what a sorrowful spectacle awaited her! The forehead of M. de Lescure had been shattered by a ball, which struck him near the left eye-brow, and passed behind his ear: his countenance was dreadfully swollen and disfigured, and he was scarcely able to speak. But though reduced to so deplorable a state, he received some comfort from the arrival of his wife, on whose account he had suffered the greatest anxiety, imagining that she had fallen into the hands of the republicans.

Harry.—And suppose she had? they could have no motive to injure her, for she could do them no harm, poor thing!

Mrs. B.—Alas! my dear Harry, in the dreadful confusion which follows a battle, both women and children are often great sufferers. We have no adequate conception of such horrors in England; and long may Providence, in its mercy, preserve us from them!

Lucy.—And other countries too, I hope. Oh, mamma! I did not think that war had been so dreadful.

Mrs. B.—The Vendean Generals resolved to make yet one more attempt against the republicans, and led their brave countrymen to the charge. At first they were successful; but the enemy received a fresh supply of troops, the royalists were routed in their turn, and at length completely defeated. No hope remained for the fugitives, unless they could accomplish the passage of the Loire. The Bretons, who inhabited the country to the north of that river, invited the unhappy Vendéans to take refuge amongst them, and sent some boats to convey them over.

During the whole of that miserable night, the fugitives arrived in crowds at St. Florent: among the rest were M. de Lescure and his family. The wounded general was carried in a bed, with every possible care, for his

virtues and his courage had gained general esteem; but with every precaution that could be taken, the motion of travelling occasioned intolerable pain. His afflicted wife journeyed beside him, and early in the morning they gained the heights of St. Florent, which form a kind of semicircular enclosure. From the bottom of these hills a vast flat extends to the margin of the Loire; which in that place is very broad. Eighty thousand persons were crowding into this valley. Soldiers, women, children, old people, were all hurrying along in a confused mass, flying from slaughter and conflagration; behind them they perceived the rising smoke of villages, which the republicans had set on fire. No voice was heard but that of lamentation. In this confused crowd, each person was seeking parents, friends, or protectors. Ignorant of the fate which awaited them on the opposite shore, they eagerly desired to pass the river, as if on the other side they were to find an end to all their sorrows. About twenty wretched boats carried over, in turn, the fugitives who pressed into them. Others endeavoured to cross on horseback: all extended their arms towards those on the other bank, to implore assistance. On the opposite shore was seen another multitude, whose distant and hollow murmur was more faintly heard. In the middle of the stream was a small island, covered with people. Never will that spectacle be effaced from the memory of the unfortunate Vendéans! Many of them compared that disorder, that despair, that uncertainty of the future, that bewildered crowd, that valley, that river which must be passed, to the ideas which we sometimes form of the awful day of the last judgment.

Lucy.—Oh, mamma, this scene is a great deal too terrible! What became of the poor lady and her husband and little girl?

Mrs. B.—M. de Lescure died of his wounds, in the beginning of No-

venner, leaving his wife overwhelmed with affliction.

But I have told you enough of this melancholy tale. You have heard some of the dangers and miseries which accompany war. I will now relate a story of some people who resolved that they would have nothing to do with war or its horrors; and then you may consider which plan is likely to make men happiest.

(To be continued.)

Copy of a Letter from a Gentleman in Paris, who is connected with the Peace Society in this Country, to his friend in London.

Paris, Aug. 8 1821.

MY DEAR FRIEND,—I have been so exceedingly occupied, that I have not been able to give the Peace Society the details I could have wished.

I have been however actively employed. I am glad to say that the principal literary publication here, the *Revue Encyclopedique*, has taken up the subject, and will give a long article in their next Number.

The new Society* here met about ten days ago; I attended their meeting, and assured them of our cordial co-operation as far as their plan and objects accorded with ours. The promise of co-operation was accepted and repeated. I engaged that they should be furnished from time to time with details of our proceedings, and they assured me that they would constantly send us a procès verbal of theirs. I hope this matter is now perfectly in order, and that our union, thus begun, will be perfected, and made availing for the great objects in view.

I have given Toreno (Count) a Set of our Tracts, and have already distributed pretty extensively those I brought with me.

I have written to M. Liotard, of Amsterdam, who some time ago

wrote to the Peace Society. I have sent a number of our Tracts to the North of Italy.

M. Mosena, in his second Petition, speaks of the Peace Society in strong terms of approbation.

[The following Letter from the London Peace Society has been translated into several of the European languages, and both at home and abroad will obtain, we hope, extensive circulation. May it excite that lively interest, and be attended with that vigorous operation, which the subject truly merits.]

London, 3 Great Knight-Rider Street, Doctors' Commons.

SIR,—The Society for the Promotion of Permanent and Universal Peace desiring to avail themselves of that period of tranquillity which has at last dawned upon the Nations of Europe, take the liberty of addressing you, to entreat your co-operation in the dissemination of their principles, by the circulation of their Tracts, and by exciting as extensively as possible the attention of the religious world to the all-important question, *Whether the Christian religion, in its spirit and its letter, is not wholly opposed to the practice of War?*

That it is so, is the result of their serious conviction; and that the circulation of that conviction would necessarily tend wonderfully to increase the sum of human happiness, and to diminish the burden of human misery, is their, as they trust it is your, conscientious and unshaken belief. Every thing that the imagination can conceive of distress and horror has been produced by War; and to be instrumental in extirpating so gigantic an evil, an evil which they are persuaded may be, and will be at last vanquished by the influence of the Christian principle, is the motive of thus addressing you.

Will you join them in their important labours—labours not limited

* Alluding to the Society whose Prospectus appears in our present Number.

to any nation or clime! Will you give them the encouragement of your correspondence, and of your counsels; so that no effort may be lost—no attempt be untried, which may promise to encourage the circulation of this distinguishing characteristic of the religion of Jesus?

On their behalf I invite you to co-operate, and remain, &c.

(Signed by the Foreign, or Home Secretary.)

Review of a Sermon, on the Doctrine and Spirit of Christianity, preached at York Street Chapel, Walworth, 21 Jan. 1821, by the Rev. GEORGE CLAYTON.

PAINFUL as the reflection is, we find it impossible to stifle the conviction, that much of the vindictive and revengeful spirit from which private quarrels and national animosities have arisen, is owing to an unintentional neglect on the part of Christian Ministers, in propagating, with reiterated and affectionate zeal, the humble, self-denying, and peaceful spirit of the Gospel. They have either been not sufficiently aware of its importance, or possessed with too humiliating an idea of the beneficial efficacy which, with the blessing of God, their labours in this respect were calculated to produce. Yet its peculiar importance forms a most prominent subject of our Saviour's addresses to his disciples; and it seems absolutely impossible that any minister, whose mind is familiar with the 13th chapter of the 1st book of Corinthians, can be satisfied without making the spirit of Christian love a very frequent and forcible theme of address to his people.

But we are persuaded, both as it regards ministers and people, (without referring to any particular sect) that the lovely dispositions of Christianity are gaining ground, and that the imperative necessity of propagating and encouraging these dispositions in others is more powerfully

felt. It is with unfeigned delight that we hail any public demonstration of this fact. Two recent publications, on the genuine spirit of Christianity, have been sent to us. One is entitled "The Kingdom of God on Earth," by the Rev. John Whitehouse, rector of Orlingbury, Northamptonshire,—The other is a Sermon by the Rev. George Clayton, on "the Doctrine and Spirit of Christianity, in reference to the Retaliation of Injuries." Both admirable for the spirit which they breathe, and both intimately connected with the subject of Peace. The former, which embraces a wider field, we must reserve to our next Number. To the latter we request the attention of our readers at the present time.

The following is the text which Mr. Clayton has selected, and the striking exordium he has employed to introduce the subject to the notice of his hearers, and the public:—

Luke vi. 27, & 28. 'But I say unto you which hear, Love your enemies, do good to them which hate you, bless them that curse you, and pray for them that despitefully use you.' Christianity, even where it is most publicly and extensively professed, is but partially understood, and imperfectly exemplified. Looking at the great mass of what is called the *religious world*, and marking the spirit they breathe, and the passions they indulge, who would suppose that they had read, even with a cursory attention, the precepts of the New Testament, or sat in submissive silence, even for an hour, at the feet of Jesus of Nazareth? When we contemplate the delineation of his divine religion, as presented to us in the inspired page, and then turn to the living manners of those who avow themselves its professors, we are ready to exclaim with one of the Fathers,—“either this is not Christianity, or we are no Christians!” Such are the reflections which have forced themselves upon the mind, in reading the language of the text.

Let us recite them again in your hearing—'I say unto you,'—these are the words of no fallible, no merely human teacher, but of him who died on the cross to save us, and will shortly come in the clouds to judge us,—'I say unto you which hear,'—*all* who hear, whatever may be your character and rank, your office and employment,—to those of you who may be accustomed to hear with the nicest care, and most critical exactness, whose 'ear trieth sounds as the mouth tasteth meat,' sift, and watch, and examine as you may,—'Love your enemies, do good to them which hate you, bless them that curse you, and pray for them that despitefully use you.'

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"The hostility spoken of in the text may proceed to the most afflictive and outrageous excesses. The enemies of the Christian may add to hatred, cursing—to cursing, false accusation—even to the imputation of all manner of evil; and to the mischiefs of the tongue, they may join injurious, cruel, and spiteful treatment. They may impugn his dearest interests, wound his honour and reputation in the tenderest point, waste his goods, insult his relatives, and even attempt his life."

The second general division, which relates to the spirit and conduct of a Christian under such circumstances, we shall give more at large, assured that those of our readers who may not have heard or seen the discourse, will be gratified by the perusal. We would only remark, that where the preacher refers to the rights of self-

course of the last year, that Society sent to foreign countries upwards of five hundred copies of the excellent periodical work under its patronage, "*The Friend of Peace.*"

The Rhode Island Peace Society last year caused eight thousand copies of the "Address of the Glasgow Peace Society," to be printed and circulated with the Rhode Island Almanac. This mode of diffusing information on the subject of war has been found highly eligible.

Among the Peace Societies formed in the course of the last year, is one in Stanstead, Lower Canada, which also embraces the plan of a Reading Society.

The last intelligence from the Society in London is highly encouraging. That Society, since its formation, has published more than 150,000 Tracts, Reports, &c. The report of last year states, "that an edition of 5000 copies of the Solemn Review of the custom of War, had been printed at Pyrmont, in Germany; and had been circulated through the hands of the booksellers, in the principal towns in Germany and Switzerland, from the Grand Fair at Leipzig." Near three hundred subscribers were added to the Society in the course of the year, besides several new Auxiliaries in England and Scotland. An edition of 5000 copies of one of their Tracts has been published in the Dutch language; and the Society has granted one hundred pounds sterling to promote its objects in France.

The Society in Glasgow has circulated many thousands of Tracts, and other publications, and is advancing with energy in its operations.

Whoever regards the combined exertions of the Christian world, to instruct and benefit the human race, as one of the most remarkable signs of the times, will not esteem it an unimportant circumstance, that numerous individuals, in different countries, have united their endeavours to promote the pacific spirit of Christianity. The ages of darkness have

been emphatically ages of barbarism and war. If a more benign period is dawning on the world, it cannot fail to insure the abrogation of savage and inhuman customs, and the renunciation of false maxims, and false notions of honour. No substantial evidence can be given of the approach of a better period, until the practice of human butchery, and the spirit of revenge and war, begin to be laid aside. The reign of the Prince of Peace cannot co-exist with the rage of carnal warfare. He will assuredly cause the temple of Janus to be shut; will restrain and compose the warring passions of mankind, in token of his approach to establish his kingdom in their hearts.

The object of Peace Societies is to turn the attention of the reflecting and the good, to the inconsistency of wars and fightings, with the Christian religion; to promote inquiry and research; to show that war is a barbarous custom, sustained by popular delusion, by evil passions, and unhallowed purposes; that it is unnecessary for human nature, even in its present state; that it is a work of darkness, by which mankind, under the deceivings of that enemy, who was a murderer from the beginning, scourge and destroy themselves. No object, surely, can be more humane or more Christian than this. It is worthy to be pursued in the face of every discouragement. It involves the highest hopes of the human family. It claims, and merits the support of every real friend to the species.

The Committee indulge the hope, that by pursuing with diligence and humility the measures contemplated by the Society, they may, by the divine blessing, and in connexion with their brethren of similar institutions, and those denominations of Christians who are friends and followers of peace, be instrumental in promoting pacific dispositions, and finally of discouraging and abolishing war. After the experience of nearly

six years, they feel constrained to say that the encouragements to perseverance are constantly multiplying, and that they find nothing to repress their efforts but the want of more adequate pecuniary contributions.

From Anston Park, a Tale by James Edmeston, Author of Sacred Lyrics.

[Scene, Brussels. Time, before, and after the battle of Waterloo.]

“THE city was gay, but no gaiety lit a sympathising beam in the eye of Selina; there was much to charm and to enchant, but she turned an averted eye from it all, and shunned its stir and its society, for the loneliness of her own closet, and the reflection of her own bosom. It was then that the desolator of the continent burst from his captivity at Elba, and war once more called the husbandman from the field. In the number of military which filled the town, Lady Warren saw fresh hope of increasing gaiety and diversion, but Selina was proof against all their showy manners and graceful figures; nor could Lady Warren ever lead her to one of those splendid balls, which comprised, each, so much of the rank, the beauty, and the bravery, of Europe. All the town was in one continued bustle; from every window lolled out careless and laughing figures, most or all of them military; made, apparently, only for romantic gaiety and pleasure. Selina felt no sympathy in their continual revelry; her eye looked forward, with pity, to the slaughter which awaited them, when, probably in a few weeks only, many of those young men, who had been wept over and blest by their mothers at parting, whose blessings and whose tears they had forgotten amidst the thoughtless dissipation, were to be rent and torn by the hands of ruffians, and to die, mangled and shattered by wounds, the least of which would have covered the eyes of those who loved them with mist and faintness.

In the midst of one of the most splendid entertainments of the time, a whisper ran through the ball-room, that the enemy were unexpectedly advancing, and that there was no time to lose. The Duke of Wellington, who was present, had left the room, and all appeared instant confusion and dismay. The alarm drum beat in the streets, the lines were instantly formed, and many an officer went to his death at the head of his division, dressed in the habiliments of pleasure, in which he had passed the evening.

Division after division passed the gates: each cheered as they passed, and by morning light the city appeared still, and solitary, and deserted;—an hour, contrasted with the splendid bustle for which it had been exchanged, like death after life; all was silence and expectation: a sensation somewhat resembling a sound was felt; it was the distant cannonade.—The veteran warriors, who knew the sign so well, turned and regarded each other with a serious smile, then enthusiastically gave a long and continued cheer, as if panting for the sulphureous atmosphere, in which they had so often breathed.

Whoever are sufferers by war, it is not so much the immediate agents; they are all fire and impulse, and every action, with them, has splendour and brilliancy to enlighten it. “Look at the gallant 37th,” said a young officer; “there they are, in the very midst of the fire, enjoying it all to themselves;—when will it come to us?—there will be a fine stir in the papers about them, but not a word about us.”—“Never fear,” said a veteran, who stood by him, “the Duke spares no one, we shall soon have our turn.” Then was rent asunder many a band of love, and many an association of friendship; then the long volley covered the field with its lines of wounded;—then the cannon tore limb from limb;—then were mingled the horse and his rider, the noble and the mean;—then the hurricane of

cavalry swept the plain, and the tremendous artillery tore over the field, and crushed, beneath its iron-bound wheels, the bodies of the wounded and the fallen ;—then were mingled groans and shouts, shrieks and execrations ;—then was the death which no soft hand alleviated, and no prayer hallowed ;—then the spirit burst from its rent and agonized prison-house, into an eternity which must have covered it with astonishment and dismay.—Could we for a moment view the curtain withdrawn, which hangs around mortality, we should be forced to admit, that the deepest terrors of the conflict lay beyond the sepulchre !

At Brussels, in the mean time, all was anxiety and inquiry ; those who had ventured as near as they dared to the field, brought back contradictory accounts, but most were unfavourable. Shortly came in some wounded, carried in litters, and on carriages ; these could tell but little, as they left the field early. Soon, however, the wounded came in in greater numbers, the hospitals were overstocked, and the houses of individuals were thrown open for their reception. The ladies of the city administered to the wounds and to the necessities of the soldiers ; and the same delicate spirits, who would have shuddered in calmer hours to have trampled upon an insect, now bore to hear, although not without many a deep sensation, the groan of agony, as the knife separated every muscle and fibre, and as the amputating saw grated through the bone. - - -

From Grecian Stories, by Maria Hack.

AFTER the Anecdote given of the Duke of Wellington in our last Number, Mrs. B. continues thus :—

If such are the feelings of a victorious General, what must be the horror and anguish of him who has lost the battle ?—Who sees his brave and faithful soldiers exposed to the

most terrible sufferings, without having the poor consolation of being able to afford them any relief ?

Harry.—Very true, mamma. I see that those who make war have a great deal of misery to answer for ; but with an officer or a private soldier, you know, the case is different.

Mrs. B.—They certainly cause less misery to others : but I am afraid, my dear Harry, that you have a very imperfect notion of what the poor soldier suffers himself. Here is the second volume of Sandford and Merton ; Lucy, you shall read to us Mr. Barlow's description of the life of a soldier.

(Lucy reads.)—" But since you are so little acquainted with the business of a soldier, I must show you a little more clearly in what it consists. I must inform you, that there is no human being exposed to suffer a greater degree of hardship. He is often obliged to march whole days in the most violent heat, or cold, or rain ; and frequently without victuals to eat, or clothes to cover him. When he stops at night, the most he can expect is a miserable canvass tent to shelter him, that is penetrated in every part by wet, and a little straw to keep his body from the damp, unwholesome earth.—Frequently he cannot meet with even this, and is obliged to lie uncovered upon the ground ; by which means he contracts a thousand diseases, which are more fatal than the cannon and weapons of the enemy. Every hour he is exposed to engage in combats, at the hazard of losing his limbs, of being crippled, or mortally wounded. If he gains the victory, he generally has only to begin again and fight anew, till the war is over. If he is beaten, he probably loses his life upon the spot, or is taken prisoner by the enemy ; in which case he may languish several months in a dreary prison, in want of all the necessities of life."

Harry.—If Mr. Barlow gives a just description of the life of a soldier,

I am sure it must be a very unhappy one.

Mrs. B.—It is not only the poor soldier who is rendered unhappy by the sufferings arising from war. You have no conception, my dear children, of the terror and confusion that prevail in a country that is the seat of it. A few years ago there was a civil war in France. A civil war is that which is carried on in any country, where a difference of opinion among the inhabitants induces them to settle their dispute by arms. Some of the French chose to establish a republic, others resolved that the country should continue to be governed by its king. The republican party fought the royalists, defeated and pursued them. From these unhappy fugitives I will select one family, because you will have a more distinct idea of the scene, than if your attention is divided amongst a confused crowd.

Harry.—You are very kind, dear mamma. I should very much like to hear a French story.

Mrs. B.—Madame de Lescure, the wife of one of the brave Vendean generals, uncertain of the fate of her husband, who had received a dreadful wound in the late engagement, had passed a most agitating day. Flying on horse-back from the approaching enemy, she was for some time obliged to carry her infant daughter in her arms. Bewildered in the cross-roads of a country with which they were unacquainted, the fugitives on the approach of night found themselves near a village distant only a few miles from the Loire. Here, with her mother, her aunt, and her poor infant, Madame de Lescure was glad to throw herself on a bed, in a room almost filled with soldiers.

Lucy.—You mentioned her mother; was Madame de Lescure a young lady, mamma?

Mrs. B.—She was only twenty years old, encumbered with a helpless infant, and herself in a very delicate state of health. But all this was as

nothing, compared with the agony that she suffered from her entire ignorance of the fate of her husband.

Harry.—Poor thing, she was in a dreadful situation! but I wish you would go on with the story. When did this affair happen, dear mamma?

Mrs. B.—About the middle of October 1792. Exhausted with the fatigue and anxiety of the day, the poor wanderers fell asleep. At three o'clock in the morning they were awakened by the roar of cannon, which resounded from hill to hill along the Loire.—They arose to attend mass, (for so the service of the Roman Catholic Church is called) which was to be performed in the night, because, in their present circumstances time was precious, and many wished to rejoin the army. The church was full; the priest, a venerable man, exhorted the soldiers in the most affecting manner, to advance courageously in defence of their king, their wives, and their children, whom the enemy were massacring. The roar of cannon was heard at intervals, during this discourse. The noise, the darkness, their unhappy situation, the uncertainty they felt respecting the fate of the army, and that of their dearest friends, made a gloomy and fearful impression on every mind.

After mass, the good old priest, who had been informed that M. de Lescure was dead, endeavoured to prepare the mind of his unhappy wife to support such a misfortune. He spoke to her of the duty of resignation: his voice, his manner, appeared to her prophetic of some terrible calamity. Benumbed with fear, she gazed at him, scarcely knowing what to believe. In the meantime, the discharges of artillery became louder and more frequent, and seemed approaching: it was necessary to quit the church. Almost fainting, this unhappy lady was assisted to mount a horse, and obliged to continue her flight, without knowing where she could hope for refuge.

Hearing that her husband was at Chaudron, and that he was wounded, she hastened thither. Alas! what a sorrowful spectacle awaited her! The forehead of M. de Lescure had been shattered by a ball, which struck him near the left eye-brow, and passed behind his ear: his countenance was dreadfully swollen and disfigured, and he was scarcely able to speak. But though reduced to so deplorable a state, he received some comfort from the arrival of his wife, on whose account he had suffered the greatest anxiety, imagining that she had fallen into the hands of the republicans.

Harry.—And suppose she had? they could have no motive to injure her, for she could do them no harm, poor thing!

Mrs. B.—Alas! my dear Harry, in the dreadful confusion which follows a battle, both women and children are often great sufferers. We have no adequate conception of such horrors in England; and long may Providence, in its mercy, preserve us from them!

Lucy.—And other countries too, I hope. Oh, mamma! I did not think that war had been so dreadful.

Mrs. B.—The Vendean Generals resolved to make yet one more attempt against the republicans, and led their brave countrymen to the charge. At first they were successful; but the enemy received a fresh supply of troops, the royalists were routed in their turn, and at length completely defeated. No hope remained for the fugitives, unless they could accomplish the passage of the Loire. The Bretons, who inhabited the country to the north of that river, invited the unhappy Vendéans to take refuge amongst them, and sent some boats to convey them over.

During the whole of that miserable night, the fugitives arrived in crowds at St. Florent: among the rest were M. de Lescure and his family. The wounded general was carried in a bed with every possible care, for his

virtues and his courage had gained general esteem; but with every precaution that could be taken, the motion of travelling occasioned intolerable pain. His afflicted wife journeyed beside him, and early in the morning they gained the heights of St. Florent, which form a kind of semicircular enclosure. From the bottom of these hills a vast flat extends to the margin of the Loire, which in that place is very broad. Eighty thousand persons were crowding into this valley. Soldiers, women, children, old people, were all hurrying along in a confused mass, flying from slaughter and conflagration; behind them they perceived the rising smoke of villages, which the republicans had set on fire. No voice was heard but that of lamentation. In this confused crowd, each person was seeking parents, friends, or protectors. Ignorant of the fate which awaited them on the opposite shore, they eagerly desired to pass the river, as if on the other side they were to find an end to all their sorrows. About twenty wretched boats carried over, in turn, the fugitives who pressed into them. Others endeavoured to cross on horseback: all extended their arms towards those on the other bank, to implore assistance. On the opposite shore was seen another multitude, whose distant and hollow murmur was more faintly heard. In the middle of the stream was a small island, covered with people. Never will that spectacle be effaced from the memory of the unfortunate Vendéans! Many of them compared that disorder, that despair, that uncertainty of the future, that bewildered crowd, that valley, that river which must be passed, to the ideas which we sometimes form of the awful day of the last judgment.

Lucy.—Oh, mamma, this scene is a great deal too terrible! What became of the poor lady and her husband and little girl?

Mrs. B.—M. de Lescure died of his wounds, in the beginning of No-

vember, leaving his wife overwhelmed with affliction.

But I have told you enough of this melancholy tale. You have heard some of the dangers and miseries which accompany war. I will now relate a story of some people who resolved that they would have nothing to do with war or its horrors; and then you may consider which plan is likely to make men happiest.

(To be continued.)

Copy of a Letter from a Gentleman in Paris, who is connected with the Peace Society in this Country, to his friend in London.

Paris, Aug. 8 1821.

MY DEAR FRIEND,—I have been so exceedingly occupied, that I have not been able to give the Peace Society the details I could have wished.

I have been however actively employed. I am glad to say that the principal literary publication here, the *Revue Encyclopedique*, has taken up the subject, and will give a long article in their next Number.

The new Society* here met about ten days ago; I attended their meeting, and assured them of our cordial co-operation as far as their plan and objects accorded with ours. The promise of co-operation was accepted and repeated. I engaged that they should be furnished from time to time with details of our proceedings, and they assured me that they would constantly send us a *procès verbal* of theirs. I hope this matter is now perfectly in order, and that our union, thus begun, will be perfected, and made availing for the great objects in view.

I have given Toreno (Count) a Set of our Tracts, and have already distributed pretty extensively those I brought with me.

I have written to M. Liotard, of Amsterdam, who some time ago

wrote to the Peace Society. I have sent a number of our Tracts to the North of Italy.

M. Mosena, in his second Petition, speaks of the Peace Society in strong terms of approbation.

[The following Letter from the London Peace Society has been translated into several of the European languages, and both at home and abroad will obtain, we hope, extensive circulation. May it excite that lively interest, and be attended with that vigorous operation, which the subject truly merits.]

London, 3 Great Knight-Rider Street, Doctors' Commons.

SIR,—The Society for the Promotion of Permanent and Universal Peace desiring to avail themselves of that period of tranquillity which has at last dawned upon the Nations of Europe, take the liberty of addressing you, to entreat your co-operation in the dissemination of their principles, by the circulation of their Tracts, and by exciting as extensively as possible the attention of the religious world to the all-important question, *Whether the Christian religion, in its spirit and its letter, is not wholly opposed to the practice of War?*

That it is so, is the result of their serious conviction; and that the circulation of that conviction would necessarily tend wonderfully to increase the sum of human happiness, and to diminish the burden of human misery, is their, as they trust it is your, conscientious and unshaken belief. Every thing that the imagination can conceive of distress and horror has been produced by War; and to be instrumental in extirpating so gigantic an evil, an evil which they are persuaded may be, and will be at last vanquished by the influence of the Christian principle, is the motive of thus addressing you.

Will you join them in their important labours—labours not limited

* Alluding to the Society whose Prospectus appears in our present Number.

to any nation or clime) Will you give them the encouragement of your correspondence, and of your counsels; so that no effort may be lost—no attempt be untried, which may promise to encourage the circulation of this distinguishing characteristic of the religion of Jesus?

On their behalf I invite you to co-operate, and remain, &c.

(Signed by the Foreign, or Home Secretary.)

Review of a Sermon, on the Doctrine and Spirit of Christianity, preached at York Street Chapel, Walworth, 21 Jan. 1821, by the Rev. GEORGE CLAYTON.

PAINFUL as the reflection is, we find it impossible to stifle the conviction, that much of the vindictive and revengeful spirit from which private quarrels and national animosities have arisen, is owing to an unintentional neglect on the part of Christian Ministers, in propagating, with reiterated and affectionate zeal, the humble, self-denying, and peaceful spirit of the Gospel. They have either been not sufficiently aware of its importance, or possessed with too humiliating an idea of the beneficial efficacy which, with the blessing of God, their labours in this respect were calculated to produce. Yet its peculiar importance forms a most prominent subject of our Saviour's addresses to his disciples; and it seems absolutely impossible that any minister, whose mind is familiar with the 13th chapter of the 1st book of Corinthians, can be satisfied without making the spirit of Christian love a very frequent and forcible theme of address to his people.

But we are persuaded, both as it regards ministers and people, (without referring to any particular sect) that the lovely dispositions of Christianity are gaining ground, and that the imperative necessity of propagating and encouraging these dispositions in others is more powerfully

felt. It is with unfeigned delight that we hail any public demonstration of this fact. Two recent publications, on the genuine spirit of Christianity, have been sent to us. One is entitled "The Kingdom of God on Earth," by the Rev. John Whitehouse, rector of Orlingbury, Northamptonshire,—The other is a Sermon by the Rev. George Clayton, on "the Doctrine and Spirit of Christianity, in reference to the Retaliation of Injuries." Both admirable for the spirit which they breathe, and both intimately connected with the subject of Peace. The former, which embraces a wider field, we must reserve to our next Number. To the latter we request the attention of our readers at the present time.

The following is the text which Mr. Clayton has selected, and the striking exordium he has employed to introduce the subject to the notice of his hearers, and the public:—

Luke vi. 27, & 28. 'But I say unto you which hear, Love your enemies, do good to them which hate you, bless them that curse you, and pray for them that despitefully use you.' Christianity, even where it is most publicly and extensively professed, is but partially understood, and imperfectly exemplified. Looking at the great mass of what is called the *religious world*, and marking the spirit they breathe, and the passions they indulge, who would suppose that they had read, even with a cursory attention, the precepts of the New Testament, or sat in submissive silence, even for an hour, at the feet of Jesus of Nazareth? When we contemplate the delineation of his divine religion, as presented to us in the inspired page, and then turn to the living manners of those who avow themselves its professors, we are ready to exclaim with one of the Fathers,—“either this is not Christianity, or we are no Christians!” Such are the reflections which have forced themselves upon the mind, in reading the language of the text.

Let us recite them again in your hearing:—‘I say unto you,’—these are the words of no fallible, no merely human teacher, but of him who died on the cross to save us, and will shortly come in the clouds to judge us.—‘I say unto you which hear,’—all who hear, whatever may be your character and rank, your office and employment,—to those of you who may be accustomed to hear with the nicest care, and most critical exactness, whose ‘ear trieth sounds as the mouth tasteth meat,’ sift, and watch, and examine as you may,—‘Love your enemies, do good to them which hate you, bless them that curse you, and pray for them that despitefully use you.’

“But this is an hard saying, who can hear it?—So opposite to all the feelings of nature,—so repugnant to what has been termed right reason, and the alleged fitness of things,—so contradictory to the commonly received opinions of mankind,—so remote from the doctrines of philosophy, and the practice of the world,—who can patiently receive it? Who dares avow it? Who can pretend to act upon it? My brethren, let us not deceive ourselves: if it be not our earnest desire, our fixed purpose, and our constant aim to do so, we have no valid evidence of the genuineness of our Christianity. Without this, all our lofty and noisy professions, though connected with the knowledge of apostles, and the zeal of martyrs, are no better than ‘the sounding brass, and the tinkling cymbal.’ Without this, it is too certain that we have no claim to be numbered amongst the children of God, the followers of Christ, the family of the redeemed; we have not yet submitted to the yoke of him who is ‘meek and lowly of heart;’ we are not walking in his footsteps; we have not traced into our own characters, the lines of his fair resemblance. And this is, or ought to be, matter of the deepest concern to all who hear the sentiment of this

text.—‘For if any man have not the spirit of Christ, he is none of his.’

From these words, I shall observe—

I. That the disciples of Christ stand exposed to the hatred and injurious treatment of their fellow men.

II. I shall explain to you, the spirit and conduct which they are required, in such circumstances as these, to cultivate and exemplify.

III. I shall point out the grounds upon which this requisition proceeds; and, finally, meet some objections which may be raised against this Christian doctrine.”

Under the first general division of his subject, Mr. C. accounts for the hatred and injurious treatment to which the disciples of Christ are exposed, upon the following grounds:—The general corruption of human nature,—a certain degree of offence inseparable from a marked and decided profession of spiritual religion,—the indiscretions and faults of the godly themselves,—and the corrective discipline of God, which may sometimes avail itself of the enmity of the world, to accomplish its own gracious purposes.—He concludes this head of his discourse, by observing, that

“The hostility spoken of in the text may proceed to the most afflictive and outrageous excesses. The enemies of the Christian may add to hatred, cursing—to cursing, false accusation—even to the imputation of all manner of evil; and to the mischiefs of the tongue, they may join injurious, cruel, and spiteful treatment. They may impugn his dearest interests, wound his honour and reputation in the tenderest point, waste his goods; insult his relatives, and even attempt his life.”

The second general division, which relates to the spirit and conduct of a Christian under such circumstances, we shall give more at large, assured that those of our readers who may not have heard or seen the discourse, will be gratified by the perusal. We would only remark, that where the preacher refers to the rights of self-

THE
HERALD OF PEACE.

OCTOBER 1821.

ON THE ESTABLISHMENT OF PEACE SOCIETIES ADMITTING
THE RIGHT OF DEFENSIVE WAR.

IT has been alleged by many persons, who profess to be sincere friends of Peace, that they are precluded from connecting themselves with the Peace Societies already established, because those Societies contend against *defensive*, as well as offensive War. They maintain, that the cause of Peace would possess a greater number of advocates, and obtain far wider support, if the extended principle, which strikes at the root of all defensive measures, were to be either abandoned or waived; and that the good, which it is probable would result, ought to operate as a sufficient motive for such an act of compliance with the views and sentiments of others.

Were those Friends of Peace, who have formed themselves into societies, publicly avowing that they are principled against *all War*, thus to act, they would stand exposed, we apprehend, to the charge of either inconsistency, or disingenuity; a consideration which constitutes an insurmountable obstacle to the projected design; and, as we are not to

do evil that good may come, so no anticipated success can justify such a deviation from what is right. But granting that such an union as the one proposed may be carried into effect, without any dereliction of principle on either side, still perhaps it would be found that the differences of opinion which exist, would interrupt the tranquillity of their intercourse, and thus defeat the benevolent wishes and purposes by which they are individually animated.

While we think Peace Societies, established upon certain avowed principles, would be wholly unjustifiable in keeping back or abandoning those principles, in order to obtain an increase of numbers and influence, we see no objection to the establishment of other Peace Societies by those Christians who differ from us. Nay, we think a solemn necessity is laid upon them thus to associate, in order to promote a hatred of War, a love of Peace, and the universal prevalence of those kind and lovely feelings and dispositions which must be every where diffused,

prior to the glorious state of the Millenium. Affectionately and fervently, therefore, do we call upon *all Christians, of every name, and of every country*, to engage in the blessed employment of scattering all around the seeds of Peace. We ask them not to abandon their own peculiar notions, but we urge them to demonstrate to the world the importance which they attach to this subject. We have no wish to establish a party spirit, and to add to our numbers as an association; but we earnestly desire that all the followers of the meek and lowly Saviour may, in some way or other, lend their aid for the suppression of the practice of War, and for the extinction of the War-spirit. Without the slightest feeling therefore of rivalry, we shall rejoice in seeing other societies arise, having, with a proper Christian disposition, these important ends in view. If the good be effected,—if the reign of the Spirit of Messiah be proclaimed among mankind, though by other efforts than ours, we shall nevertheless rejoice with unfeigned and disinterested delight. Never, we trust, will any other emotions than those of genuine and enlarged Christian philanthropy, warm our bosoms.

Let then all those Christians, who are the true Friends of Peace, but who cannot satisfactorily join with us in the glorious work of universal pacification, prove to God and man the sincerity, the purity, and the ardour of their wishes for the termination or prevention of War, and for the furtherance of Peace, by immediately and actively associating for these most benevolent and God-like purposes. They may rest as-

sured that, while we cannot consistently abandon nor conceal our peculiar views upon the subject, we shall never cease to cultivate towards them, as fellow-labourers in the same cause, a spirit of affectionate regard; and shall hope that, in the exercise of a spirit of generous emulation, we may mutually 'provoke one another to love and good works.'

Fifth Annual Report of the Massachusetts Peace Society.

ANNUAL Reports of Philanthropic Institutions are official records and memorials of divine benignity in favouring the exertions of men, for advancing the welfare of their species. When they faithfully exhibit what has already been done, and the present aspects of Providence, they furnish incentives to persevering zeal and activity. With such views of the design and use of Annual Reports, the Executive Committee proceed to the duty now expected of them.

As the great object of the Society is "Peace on earth," in a Report for 1820 it would be ungrateful to overlook the mercy of God, in granting to our country a year of uninterrupted peace,—and in causing a remarkable abatement of those party dissensions which, in some former years, were not only hostile to the progress of pacific sentiments, but even threatened the ruin of the United States. Such a time of tranquillity is peculiarly favourable to the exertions of Peace Societies. From a season so promising, much fruit might naturally have been expected; and the Committee have occasion to refer to the scantiness of the funds under their control—to the embarrassments of commerce and the scarcity of money in various parts of the country, as furnishing reasons why more has not been effected in the course of the year. These causes have probably

deterred many well-disposed men from joining the Society, suspended the organization of several societies in different States, and in some degree paralyzed the exertions of Societies which had been formed. Such obstacles being duly considered, it is hoped that the following exhibition of facts will be both satisfactory and encouraging.

In the course of the year there have been distributed in behalf of the Society and its Auxiliaries:—Of the various Nos. of the *Friend of Peace*, 7155; of the several smaller Tracts, 8935; in all 16,080. In addition to these there have been sold of the *Friend of Peace*, 2860; Increasing the aggregate disposed of to 18,940.

It is also proper to state, that two valuable Addresses have been published by Branch Societies—one by Hingham Branch, delivered by the Rev. Daniel Kimball; the other by East Haddam Branch, delivered by the Rev. Solomon Blakslee.

In making the distributions, the Committee have sent upwards of 500 copies of the *Friend of Peace*, and many smaller tracts, to foreign states and countries;—to the four British Provinces in America—to Great Britain, France, Germany, and Russia in Europe, and to Calcutta and Ceylon in Asia. The other distributions have extended to the greater number of the United States.

In regard to the influence of these Tracts, and the manner in which they have been received, it may be sufficient to give an extract from a recent Report of the *Raleigh Peace Society*—in which it is said—"All who had an opportunity of reading them, seemed to feel the importance of the subject. None, we venture to say, have attempted a refutation of the doctrines or principles therein contained. Aged ministers of the Gospel expressed their astonishment and regret, that they had never before viewed the matter in its true light. Others declared that they had often

been impressed with such sentiments, but so indistinct, and so variant from sentiments that are generally deemed patriotic, that they never ventured to express them."

On this extract, the Committee will only observe, that similar effects have occurred in many other parts of the country,—and that these being duly multiplied and extended, cannot fail to excite a universal abhorrence of war.

Since our last Anniversary three new Auxiliaries have been reported—Byfield, Boxford, and Andover—and a report of one at Sackets Harbour is daily expected.* The East Haddam and Billerica Branches have been greatly enlarged; other Branches have received some additions, and many members have been added to the original Society. In all societies, the individuals are liable to pecuniary embarrassments, and to death. It is not possible for the Committee to state the precise number of members at the present time, but including the fifteen Auxiliaries, it is supposed that the present number of members exceeds one thousand.

Two of the early members of this Society have in the course of the year become life subscribers. Jonathan Thompson, Esq. of Natchez in Mississippi, has also presented a life subscription; and J. N. Mooyart, Esq. of Ceylon in India, has presented a donation of twenty dollars, in addition to his former donation of twenty-five. The value of Mr. Mooyart's donation in Tracts was delivered to the Prudential Committee of the American Board of Commissioners for Foreign Missions, to be forwarded to India, that the cause of the Society might be promoted in that quarter of the world.

The Reports which have been received from the independent Societies

* An Association has also been formed at Stanstead L. C. on the plan proposed for Reading Peace Societies, and Tracts have been procured for the same purpose by a gentleman of Shirley in this state.

in this country, afford evidence that the cause of peace is advancing in Maine, Rhode Island, New York, North Carolina, Ohio, and Indiana.

The Committee have received no accounts from the Societies in Britain of later date than the *Herald of Peace* for March 1820. At that period the principal Society in London had been greatly strengthened by the addition of many subscribers, and several important Auxiliary Societies. Besides having published more than 150,000 Tracts in their own language, that they had caused 5000 copies of the Solemn Review to be published in Germany; 5000 copies of another Tract in the Dutch language, were in the press, for Holland and its colonies; arrangements were making for publishing in the Welsh language; and one hundred pounds sterling had been granted to promote the objects of the Society in France. These facts may dispel all fears that the Peace Societies in this country are too rapid in their advances for the public safety.

Some of our countrymen probably imagine that Peace Societies are, and ever will be, composed only of members who can have but little influence on public opinion and the policy of states. To correct such a misapprehension, it may be proper to observe, that many important characters belong to the Peace Societies in Britain, and also to several of the Societies in this country; that the Massachusetts Peace Society, with its several Branches, contains upwards of 140 public teachers of religion, and many respectable characters in literary Institutions; that it has at the present time, two members in the Congress of the United States,—and that in the Convention for revising the Constitution of this state, the President of that venerable body, and 33 other delegates, are members of this Society, or its Auxiliaries.—This is perhaps as much as could have been reasonably expected of a Society which commenced its course

but five years ago with only twenty-two members, and having the prepossessions of a world to encounter.

Since the Society was formed, it has increased in a ratio greater than that of doubling its number annually. Were it to advance in the same ratio for ten years to come, it would contain more members than there were of free adults in the United States during the time of the Revolution. Though such advances in future are not to be expected, it is reasonable to anticipate an increase of Peace Societies and Peace Characters, both in this country and in Great Britain, which will have a favourable influence on the policy of the two nations, and on the destinies of the world.

In any Society composed of many members, some diversity of opinion may exist, as to the best means for attaining its object. If it be so in Peace Societies, it is no more than was anticipated; and this very circumstance affords opportunity for the display of those sentiments of candour, forbearance and conciliation, which are eventually to abolish hostilities among men.

As war is the genuine fruit of barbarism, unchristian principles and passions, every occurrence indicating the progress of light, civilization and Christian benevolence, is justly regarded as favourable to the objects of this Society. The extensive interchange of benefits and expressions of gratitude, resulting from thousands of moral, religious, and beneficent Institutions, are binding together the people of different countries with the cords of universal philanthropy; and the more there are of these ties, the more there will be of human agents to exert an influence for the preservation of Peace and the prevention of War.

To the prevalence of benign and conciliatory sentiments, may be imputed the remarkable tranquillity which accompanied the separation of Maine from Massachusetts. In the

transactions relating to that event, an example was given of the value of pacific dispositions in adjusting claims of high importance. To the extent that such dispositions predominate, war will of course be avoided; for men never fight from love one to another.

Duelling, like public war, has long been practised as an honourable and necessary mode of deciding controversies or redressing wrongs; and it is indeed far the less unjust and horrible of the two. But this Gothic practice is sinking in public estimation. In this vicinity it has been proved that a man may decline a challenge with the applause of his fellow citizens,—while the challenger escapes the hand of justice by flight. In Alabama a law has recently been enacted, which exposes the duellist to be for ever excluded from any office of honour or profit in that state. The fatal combat of two commanders induced expressions of indignation against the practice, in perhaps every respectable newspaper in the country. From these facts it may be inferred, that duelling will soon cease to be regarded as an honourable mode of settling disputes, and of course be confined to men who have no reputation to lose.

Stabbing is another species of war little known in New England, but more common in the southern and western states. This practice has called forth a law for its suppression in Indiana, and a remonstrance from a grand jury in Virginia. Enlightened men in those regions have discovered, that the practice of preparing for this species of war, by "wearing arms," has been the occasion of "numerous instances of stabbing." Those who are acquainted with analogical reasoning may now be able to account for the frequency of national contests. They may also be led to reflect on the exterminating havoc which would have resulted, had duelling and stabbing been as much encouraged as public war has

been, by education, applause, and the patronage of governments.

Privateering—"a relic of the ancient piracy," and a branch of modern warfare, is losing its reputation among reflecting men. During the last session of Congress, the Committee on Foreign Relations made a Report, which was accepted by the House of Representatives, and well adapted to hasten the abolition not only of Privateering, but the whole system of maritime depredation. It may also be observed, that a luminous article on the subject has been circulated through the country, in the *North American Review*; and that one hundred copies of the article were printed in the form of a Tract, and the greater part of them were presented to the Committee for distribution, by the Author—that intelligent and amiable member of our Society, whose unexpected decease has so recently filled our hearts with grief.

The numerous instances of piracy, the trials, condemnations, and executions for that crime, which occurred in the course of the year, have probably caused many to reflect on the palpable barbarism and injustice of similar depredations, when practised under licenses from Christian governments!

In proportion as inhuman customs become the subjects of reflection, the more their enormities are perceived and abhorred. Fifty years ago the African Slave-trade was generally regarded in our country as a just, necessary, and honourable species of traffic. Men engaged in it with as little suspicion of its immorality, as they engaged in buying and selling oxen and horses. But in 1820, by a law of Congress, this inhuman traffic became *piracy*, and punishable with death. What then can hinder a similar change in public sentiment, as to the *necessity*, the *justice*, and the *glory* of war! One discovery prepares the way for another. Those who are already convinced that

duelling, stabbing, privateering, and the slave-trade, are needless and savage practices, will naturally inquire, whether there be not other things still popular, which are equally abhorrent to reason, religion, and philanthropy. Such inquiries will not be in vain; and they may result in a full conviction, that the practice of making war on unoffending colonies and innocent subjects, to revenge the wrongs of their rulers, is as repugnant to the principles of benevolence and moral justice, as any of the crimes for which felons are doomed to the gallows. The policy of our ancestors, in offering a premium of one hundred dollars for every Indian scalp, though popular in Massachusetts less than a hundred years ago, is now regarded with horror. But an enlightened posterity may be unable to see in what respect this conduct is more immoral or inhuman than other methods of exciting the spirit of war, which are still practised by Christians; and they may be of the opinion, that offering such premiums was less censurable than the common practice of employing one tribe of Indians to destroy another.

Thus, by the progress of light, civilization and philanthropy, barbarous principles and usages, one after another, may be discovered and exploded, till the enormous superstructure of public war shall be diminished, undermined, overthrown, and consigned to infamy and oblivion. Through the influence of beneficent exertions, the principles of universal brotherhood are acquiring an ascendancy in the hearts of men. When such principles shall be imbibed by the rulers of nations, and cherished by them in their subjects, with the same ardour that the spirit of war has been encouraged, a new state of society will be introduced;—war will lose its infatuating charms; the energies of men will be displayed in saving rather than destroying—in doing good rather than mischief. Then the song of angels will resound

through the world,—Glory to God in the highest; on earth peace, good will among men.

“ And though long distant be the hour,
When that fair morn shall brightly rise;
And many a fearful cloud may low’r
Ere its full radiance gild our skies,—
Is not e’en now its first faint gleam
Along the fair horizon spread?
Is not e’en now its earliest beam
Upon the distant mountains spread?
All hail to that propitious ray,
Swift may its dawning light increase,
Sweet prelude of the coming day,
Bright herald of an age of peace.”

From the Herald of Peace.

The Semblance and the Reality.

— “ Yes,” said the Baron, “ the profession of a soldier wears a very attractive aspect to those who only behold it in its holiday garb, in all its splendid panoply, divested of its vicissitudes, its horrors, and its sufferings. I remember, when a boy, being present for the first time at a review, held by Henry III. at Fontainebleau. My senses, my imagination, were captivated, dazzled; military enthusiasm instantly plumed her rapid wing, and wandered through such scenes of bright illusion, performed such feats of supernatural courage and godlike heroism, as romance loves to design, and fancy to colour with her brightest tints. I burnt my Demosthenes, for being less eminent in the field than the rostrum; and abandoned Horace as a coward, to be destroyed by moths and musk; while the Achilles of Homer, and the Eneas of Virgil, with a few *preux Chevaliers* of modern date, became my study and morals. But alas! a few years military experience faded the glowing tints my imagination had shed over the picture. I saw that the laurels which fame hung over the path of victory, did but conceal his footsteps’ bloody track; and that the heart of humanity, of reason, groaned in anguish over those deeds which gave immortality to the name of the hero. I saw the ambition of a few, the

scourge of millions; and I beheld the warrior, in his splendid career, overturning the rights, the liberties, and happiness of mankind; and obtaining a deathless name, for having desolated and laid waste the fairest treasures in the moral and natural world." [Lady Morgan.]



National Dangers, and Means of Escape.

THE extraordinary success which attended the American exertions in favour of liberty and independence, with the unparalleled growth and prosperity of the United States, have left perhaps scarcely a doubt on the minds of our citizens, whether the Revolution will or will not be ultimately beneficial to the country. In the blessings which Providence has conferred on this land, all have reason to rejoice. That they may be continued and multiplied, is the ardent desire of the writer of this article. But he apprehends that there are serious grounds to fear, that our present privileges will be of shorter duration than is generally anticipated, unless the attention of our countrymen can be excited to the dangers which threaten them, and to "the things which belong to their peace." Some facts will therefore be stated, which he regards as a ground of alarm, notwithstanding all the present prosperity of the nation.—Liberty will be taken to express a dissent, on some points, from opinions which are perhaps popular in all countries; but this, it is hoped, will be done in the spirit of candour, and not of reproach, and accompanied with such reasonings as may at least evince that the subject deserves a candid and thorough examination. The sources of danger will be comprised in the following particulars:—

First. In the Revolutionary war, our countrymen avowedly contended for liberty and the rights of man;

yet they hold in slavery about half as many human beings as there were of white people in these States, when they were declared free and independent. So huge a mass of oppression, injustice and degradation—exposed as it is to the sunshine of liberty, cannot fail to ferment; and, unless a remedy shall be provided, the fermentation will probably increase till it shall burst all the bands of restraint, and overwhelm the country with distress and horror.

What could have been more shocking to a reflecting mind than to see these States—unmindful of the condition of the Blacks, engage a *second* time in war, on account of some violated rights? or to see them sacrifice twenty or thirty thousand of our citizens, to revenge alleged wrongs done to some of our seamen by impressment into a foreign service,—while, as a nation, we held in absolute slavery nearly a million and a half of our brethren! A righteous God cannot but abhor such inconsistency in a people who are so ready to fight for liberty; nor will He be deaf to the cries of the oppressed. How many thousands of the poor slaves might have been redeemed, transplanted, and placed in comfortable circumstances, by the hundred and twenty millions of dollars expended in the late war! Would not such an act of justice and mercy have contributed a thousand fold more to the safety and *glory* of the nation, than all our boasted exploits of revenge, depredation and havoc?

In another view of the subject, the direful mass of slavery exposes our country to ruin. The Missouri questions have already agitated the States, throughout their whole extent; and in some instances they have produced such menacing language as ought not to be countenanced in a civilized country. The progress of light respecting the rights of men, will naturally give rise to other questions, which will demand more of the spirit of conciliation and

forbearance than has yet appeared in America. It is infinitely important to the welfare of these States, that the principles and spirit of Peace should be as thoroughly and extensively cultivated, as the principles and spirit of Liberty; for if the latter shall continue to be cultivated, and the former discarded or neglected, the most horrible consequences will naturally result.

A case may be stated, the occurrence of which it is the ardent desire of the writer to prevent. Suppose then, that the Negroes should be kept in ignorance of the Christian principles of love, forbearance and peace, till, by hearing of the glory of fighting for the rights of man, they become intoxicated with the popular sentiment — "*Liberty or Death*," and resolve, unanimously, "to be free, or perish in the attempt." How shocking must be the consequences to themselves and to myriads of others! But what man who is friendly to the principles of the American Revolution, could raise the arm of violence to repel the Negro's claim to the rights of a free citizen?

How very desirable then it must be, that both slave-holders and slaves should have their minds seasonably imbued with sentiments of benevolence and peace, that they may live together in harmony, till the way shall be prepared for the emancipation of the slave, with safety to himself, and to his master!

Second. The host of prejudices excited by the wars with Britain greatly endanger the future peace and welfare of the United States. To the prejudices which originated in the Revolutionary contest, we may justly look for one of the principal causes of the more recent war. By the late war, the prejudices were increased; and these expose the parties to future conflicts. This source of danger is augmented by the imprudent policy which is still pursued in both nations. To illus-

trate this remark a plain case may be stated:—

A long and bloody quarrel had existed between the two powerful families of A and B—in which each suffered great injuries from the other. At length, however, they became weary of the contest—formed a treaty of peace—mutually engaged to refrain from further hostilities, and to treat each other as neighbours and friends. But strong prejudices had been induced by the contest, and their mutual wounds were not soon forgotten. Since their solemn agreement to "bury the hatchet," and to live in peace, the members of each family are often heard reproaching those of the other for past injuries, boasting of their own sanguinary exploits, and of the advantages they gained during the conflict. Narratives of what they suffered and what they achieved, are on each side accompanied with bitter sarcasms, adapted to prolong their mutual prejudices, and to transmit them to future generations. These things are done in private circles, at public festivals, in theatrical exhibitions, annual orations, and extensively diffused by newspapers and other periodical publications. In addition to these glaring improprieties each family has been openly, avowedly and unceasingly preparing for another conflict. Such are their jealousies of each other, and such their mode of preserving peace.

Now what shall be said of such a policy between two neighbouring families? Is it not manifestly imprudent, antichristian, barbarous,—and in the highest degree reprehensible and dangerous? Would it not be next to impossible for them, while pursuing such a course, to make others believe that they really desire to avoid future wars? Yet such is the policy of Christian nations!—Such the policy of Great Britain, and of the United States! While in words they bless God for peace, and pray for its continuance, they pursue a

direct course to defeat their own prayers and to blast their own enjoyments.

Third. The thirst for military and naval fame, in a large portion of our citizens, is another source of danger to our country. Under any form of government this disease is the bane of liberty and public happiness. In a republic, it is peculiarly dangerous. Its direct tendency is, the subversion of Republican principles and the destruction of freedom. The more this thirst for sanguinary fame is indulged, the greater is the probability that our country will often engage in needless and ruinous wars,—and that gradual encroachments will be made on the rights of our citizens, till they shall rise against the government, or sink under the hideous weight of a military despotism.

May it not also be truly affirmed, that a thirst for martial renown is not merely dangerous to liberty and peace, but in its very nature, offensive to God—immoral, inhumane, and even murderous? How is this military glory to be achieved but by exciting wars and filling the earth with violence and devastation? Is he not then a murderer at heart, who desires an opportunity to acquire fame by shedding the blood of his brethren? What shall be said of the monster in human form, who is willing that thousands of his brethren should perish, or millions be made miserable, that he may be called a Conqueror or a great General? Is he not an enemy to God, to his country, and to his species? Yet is not this diabolical ambition the very thing which is extolled and adored by thousands in this country, as well as in Europe?—But what better does any people deserve than the curses of war, the chains of despotism, and the vengeance of Heaven, who worship the idol military glory? And is it possible to conceive of a viler passion, either in man or devil, than the love of war?

Fourth. The unnatural means which

are employed to prevent war and preserve peace, may justly be regarded as a source of danger and ground of alarm. War and peace are as perfectly opposites in nature, as disease and health, or death and life. What then can be more unphilosophical than to suppose, that such opposite effects are to be produced by the same causes or means? Yet is it not a fact, that the *popular means* for preserving peace, are the *natural means* for producing war?

Suppose it to be the real desire of two governments to be frequently at war with each other; what means will they adopt? will they not employ the greater portion of their respective revenues in preparations for war, and little or none in preparations for peace? Will they not in various forms exert their influence to excite and cherish the spirit of war, the love of martial glory, and admiration of military and naval exploits? Surely these are the natural means of war. They are also the very means which Christian nations have adopted as means of peace! As reason and nature teach that opposite effects will result from opposite causes or means, if the popular means for preserving or producing peace are adapted to their end, the following prescription will exhibit the genuine means for producing war:—

A Recipe for producing a general war in Christendom.—Let the several governments display towards each other the spirit of benignity, confidence and friendship—lay aside their expensive preparations for national hostilities, and no more give the world reason to suppose, that they mutually regard each other as unprincipled, public cut-throats and robbers: let much of the revenues of each government be employed in diffusing in every direction the principles of candour, forbearance and amity,—and for bringing into disrepute the spirit, the maxims, the exploits, the apparatus and parade

of war and conquest: let orators, historians, poets, painters, and all writers and teachers, combine their influence to expose the injustice, the barbarity and the miseries of war,—and to excite in all men the love of peace: let conquerors, war-makers, and desolaters of countries, be exhibited as the enemies of human happiness, and the reproach of their species; and let rulers of a pacific character, who shall exert their powers and even hazard their reputation and their lives to prevent war, be regarded as the greatest benefactors of their respective countries and of the world.

Now what will be said of such means for producing war? Why have they never been adopted by war-makers? Common sense requires no answer to these questions. It is seen at once, that war would never be produced by such means. Yet may it not be boldly affirmed, that these means are as naturally adapted to produce war, as the opposite means are to produce or prolong peace?

By this fatal misapplication of means, hostilities have been so common, that some have imagined war to be essential to the nature of man. But now it appears, that wars have been rendered necessary, by a mistake as to the proper means for preventing them. Is it then impossible to correct this mistake? If not, to abolish war is possible.

It will be objected, that many wise and good men have recommended the popular means, as the best means for avoiding war. This is most cheerfully admitted. The writer was himself, for many years, an advocate for such means; and being conscious of his own sincerity, while of that opinion, and having as full confidence in the sincerity of many others, he has now represented the opinion as a *mistake*, and not a designed imposition. But it should be remembered, that the opinions of the best of men of former ages, have been urged against almost every improvement which has been made in the state of

society for a thousand years. How many laws, usages and customs, which were thought just and necessary by our ancestors, have been exploded by the progress of light!

If the preceding remarks should fail of satisfying the reader, his attention is requested to a few plain questions.—Who would think of preserving men from the small pox, by diffusing the contagion, and exposing our whole race to its deleterious influence? What wise parent would train up his children to the love of ardent spirits and the art of gambling, to prevent their becoming intoxicated and cheated in bad company? or inspire their minds with exalted ideas of the glory of boxing and duelling, to prevent their perishing in such shameful combats? But what better or more rational are the popular means for preventing war? Was there ever a course adopted for a good end more repugnant to religion, to reason, or to nature, than that of employing the genuine means and spirit of war, as the best and almost the only method of preserving peace?

It will not, however, be denied that, in some instances, a display of the spirit of war may have been the means of preventing immediate hostilities. Still it may be affirmed, that this spirit has produced *every war* with which the human race has been afflicted; and that the more this spirit is cherished by any people, the greater is their danger; and the greater the probability that they will make wanton wars till they shall bring ruin on themselves.

Fifth. The people of the United States are in danger of being ruined by party dissensions. In connexion with the other sources of danger, this deserves the most serious attention.

While the Federal Union comprises upwards of twenty distinct governments, and a large extent of territory, it also comprises a great variety of discordant opinions, habits and

interests. In each of the independent States, the principles and spirit of war are cultivated as the means of safety; the citizens are armed with weapons of slaughter, and taught to glory in martial exploits. Nor will it be doubted that, in each section of the country, there are men of talents and military ambition, prepared for demagogues in a time of great public excitement. Besides, our history has shown that the people of these States are liable to party passions of the most bewildering character,—passions which call good evil and evil good, and which transform professed friends to avowed enemies. “Who does not recollect,” says the Hon. Judge Story, “the violence with which party spirit in times past raged in this State, breaking asunder the ties of friendship and consanguinity.” . . . Notwithstanding the more recent calm, unless special care shall prevent, the same spirit may again rise with greater violence, and arm the different sections of the country against each other.

From these facts and circumstances, it is obvious that the people of these States are very liable to the appalling tempests of civil war. In such an event, our boasted strength, our martial spirit, our hostile preparations—the very means relied on for safety, may all become the means of self-destruction, national ruin, and aggravated misery. Then the indescribable horrors of the French Revolution may be realized in these now happy States; and, during the tornado, some Cæsar or Napoleon may rise to power, and transform our numerous Republican Institutions, moulding them into one terrific military despotism, and fill this favoured land with oppression, conscription, proscription, murder, and wretchedness. But, alas! shall our countrymen never be convinced, but by fatal experience, that they who sow the wind shall reap the whirlwind!

When these several sources of danger shall have been properly con-

sidered, the Christian and the Philanthropist will anxiously ask, What course can be adopted to avert the impending evils? To this question a brief answer will be attempted. In general it may be observed, that a refuge may be found by resorting to the God of Peace, the principles of peace, and the spirit of peace. This general remark may comprise the following particulars:

1. Let the white people of the United States display towards the slaves, that benignity and justice which become them as advocates for liberty, and do all that wisdom and benevolence can do to ameliorate the condition, improve the character, and effect the emancipation of this injured and degraded race. Let us as a nation no more indulge the thought of another war, to revenge any violation of our own rights, till we shall have exemplified a due regard to the rights of the Negroes.

2. Let us do all that can be done to repair the injuries which contempt and avarice have inflicted on the Indian tribes.

3. Let us lay aside our prejudices, our revilings, and our boastings, in regard to the people of foreign countries, and cultivate towards all nations and tribes of men, the spirit of philanthropy and friendship; and, as a substitute for the barbarous thirst for military fame, let us seek that glory which results from doing good to all men, and evil to none.

4. Let party passions no more have an ascendancy in the public councils of our nation, nor in the breasts of our citizens. Let the spirit of forbearance, harmony, and good will, be cultivated between the different sections of our country—between rulers and subjects, and among all classes of citizens in the several States. Let our motto continue to be—“United, we stand; divided, we fall.”

5. Should it be manifest, on examination, that the proposed “recipe for producing a general war in Christendom,” is not adapted to this end,

let due exertions be made to apply its principles for the production and preservation of universal peace. Let us no longer rely on the haughty, irritable, irritating, and revengeful war spirit, as the best means of preserving peace and preventing war. The precious *figs* of peace are not the natural fruit of this noxious *thistle*. If we would long enjoy the blessing of peace, we must sow its seeds and cherish its plants. Let our children, then, be educated to the love of peace and an abhorrence of war. Let such men of talents be raised to power as shall be distinguished for pacific dispositions and a due command of their own passions—men who will not sacrifice the peace of their country to the idol of a party, to the lust of power, of wealth, or of fame, nor to the passion of revenge.

In a word, let the means which are best adapted to preserve peace among neighbouring families, be extended for the prevention of war between neighbouring states and nations. Then the several sources of danger will be continually diminishing; and in pursuing such a policy, the people of every land may safely confide in the ALMIGHTY, as the God of Peace, and the God of their salvation.

It is not, however, supposed that such changes and improvements, as have now been proposed, can be otherwise than gradually introduced; yet, by proper exertions, much may be annually done to diminish the sources of national dangers, and to place these States on the ground of permanent peace.

*From Memoirs of the Life of Wm. Penn.,
by Mr. Clarkson.*

(Continued from p. 237.)

As we are desirous of keeping closely to the avowed and limited object of the *Herald of Peace*, we shall feel compelled to pass over many passages in these Memoirs which are highly interesting in them-

selves, and calculated, we think, to produce very beneficial effects upon the minds of those who may be willing to give to them a candid attention.

After having sent the letter to the Indians in America, with a copy of which we closed our former extracts, William Penn prepared the next year to follow his secretary and the several commissioners, who were the bearers of it. "The first thing he did," says Mr. Clarkson, "was to publish the Frame of Government or Constitution of Pennsylvania: to this he added a preface upon the origin, nature, object, and modes of government;" which his biographer justly denominates as noble, beautiful, and full of wise and just sentiments. Here we may take occasion to remark, in opposition to the reasonings and apprehensions of a late writer* against the peculiar principle of the Peace Societies, that the proper execution of judicial authority does not necessarily lead to the establishment and employment of a military force. No one better understood the principles of Peace, nor was more habitually under their influence, than William Penn; no one could be more decidedly principled against all military operations; few legislators, if any, better understood the foundation upon which government ought to rest, and the just and equitable mode in which it ought to operate. Yet, on the one hand, he feared not to enter upon the important work of government, over a *mixed people*, and amidst bands of *armed and warlike Indians*, without any, the least, military array: Nor, on the other hand, did he feel that he should endanger the safety, or compromise the proper authority of his judicial and governing power, by a decided and uniform avowal of the peculiar principles of the Peace Societies.

* See an Inquiry on the Duty of Christians with respect to War, &c. Let. I.

Admitting that *restraint* and *correction* form important parts of legislative duty, he affirms, "that government is as capable of kindness, goodness, and charity, as a more private society." And it does not appear that in the performance of his duty, as the governor of Pennsylvania, he was deficient either in the energy and rectitude proper to the magisterial office, or in the peaceful and amiable dispositions which appertain to the Christian character.

In the different parts of the legislative code adopted for the government of the province, the spirit of Christianity was ever kept in view; and particularly in reference to punishments, "William Penn," says his biographer, "was of opinion, that though the deterring of others from offences must continue to be the great, and indeed only end of punishment, yet, in a community professing itself Christian, the *reformation of the offender* was to be inseparably connected with it. Hence he made but two capital offences; namely, murder, and treason against the state: and hence also all prisons were to be considered as workshops, where the offenders might be industriously, soberly, and morally employed." Happy would it be, we are persuaded, if all countries, calling themselves Christian, were to act upon this striking and beautiful characteristic of the religion of Jesus Christ. The consequences to the community at large, as well as to the miserable offenders themselves, would be highly salutary and beneficial.

Some time after William Penn's arrival in America, it was settled that the treaty with the Indians, which the commissioners who preceded him had entered into with them, should be publicly solemnized and ratified. As this was a treaty of peace, which was never violated, though the parties on one side were warriors by education and long habit, we cannot withhold a particular detail of the

meeting which took place upon this occasion.

"The time now arrived when he was to confirm his great treaty with the Indians. His religious principles, which led him to the practice of the most scrupulous morality, did not permit him to look upon the king's patent, or legal possession according to the laws of England, as sufficient to establish his right to the country, without purchasing it by fair and open bargain of the natives, to whom only it properly belonged. He had therefore instructed commissioners, as I mentioned in the preceding chapter, who had arrived in America before him, to buy it of the latter, and to make with them at the same time a treaty of eternal friendship. This the Commissioners had done; and this was the time when, by mutual agreement between him and the Indian chiefs, it was to be publicly ratified. He proceeded therefore, accompanied by his friends, consisting of men, women, and young persons of both sexes, to Coaquannoc, the Indian name for the place where Philadelphia now stands. On his arrival there he found the Sachems and their tribes assembling. They were seen in the woods as far as the eye could carry, and looked frightful, both on account of their number and their arms. The Quakers are reported to have been but a handful in comparison, and these without any weapon; so that dismay and terror had come upon them, had they not confided in the righteousness of their cause.

"It is much to be regretted, when we have accounts of the minor treaties between William Penn and the Indians, that in no historian I can find an account of this, though so many mention it, and though all concur in considering it as the most glorious of any in the annals of the world. There are, however, relations in Indian speeches, and traditions in Quaker families descended from those who were present on the occasion,

from which we may learn something concerning it. It appears that, though the parties were to assemble at Coaquannoc, the treaty was made a little higher up, at Shackamaxon. Upon this Kensington now stands, the houses of which may be considered as the suburbs of Philadelphia. There was at Shackamaxon an elm tree of a prodigious size: To this the leaders on both sides repaired, approaching each other under its widely-spreading branches. William Penn appeared in his usual clothes. He had no crown, sceptre, mace, sword, halberd, or any insignia of eminence. He was distinguished only by wearing a sky-blue sash round his waist, which was made of silk net-work, and which was of no larger apparent dimensions than an officer's military sash, and much like it, except in colour. On his right hand was Colonel Markham, his relation and secretary, and on his left his friend Pearson, before mentioned, after whom followed a train of Quakers. Before him were carried various articles of merchandize, which when they came near the Sachems were spread upon the ground. He held a roll of parchment, containing the confirmation of the treaty of peace and amity, in his hand. One of the Sachems, who was the chief of them, then put upon his own head a kind of chaplet, in which appeared a small horn. This, as among the primitive eastern nations, and according to Scripture language, was an emblem of kingly power; and whenever the chief, who had a right to wear it, put it on, it was understood that the place was made sacred, and the persons of all present inviolable. Upon putting on this horn the Indians threw down their bows and arrows, and seated themselves round their chiefs in the form of a half-moon upon the ground. The chief Sachem then announced to William Penn, by means of an interpreter, that the nations were ready to hear him.

“ Having been thus called upon, he

began. The Great Spirit, he said, who made him and them, who ruled the Heaven and the Earth, and who knew the innermost thoughts of man, knew that he and his friends had a hearty desire to live in peace and friendship with them, and to serve them to the utmost of their power. ‘It was not their custom to use hostile weapons against their fellow-creatures, for which reason they had come unarmed. Their object was not to do injury, and thus provoke the Great Spirit, but to do good. They were then met on the broad pathway of good faith and good will, so that no advantage was to be taken on either side, but all was to be openness, brotherhood, and love.’ After these and other words, he unrolled the parchment, and by means of the same interpreter conveyed to them, article by article, the conditions of the purchase, and the words of the compact then made for their eternal union. Among other things, they were not to be molested in their lawful pursuits, even in the territory they had alienated, for it was to be common to them and the English. They were to have the same liberty to do all things therein relating to the improvement of their grounds, and providing sustenance for their families, which the English had. If any disputes should arise between the two, they should be settled by twelve persons, half of whom should be English, and half Indians. He then paid them for the land, and made them many presents besides from the merchandize which had been spread before them. Having done this, he laid the roll of parchment on the ground, observing again, that the ground should be common to both people. He then added, that he would not do as the Marylanders did, that is, call them children or brothers only; for often parents were apt to whip their children too severely, and brothers would sometimes differ: neither would he compare the friendship between him and them to-

a chain, for the rain might sometimes rust it, or a tree might fall and break it; but he should consider them as the same flesh and blood with the Christians, and the same as if one man's body were to be divided into two parts. He then took up the parchment, and presented it to the Sachem, who wore the horn in the chaplet, and desired him and the other Sachems to preserve it carefully for three generations, that their children might know what had passed between them, just as if he had remained himself with them to repeat it.

“That William Penn must have done and said a great deal more on this interesting occasion than has now been represented, there can be no doubt. What I have advanced may be depended upon; but I am not warranted in going farther. It is also to be regretted, that the speeches of the Indians on this memorable day have not come down to us. It is only known that they solemnly pledged themselves, according to their country manner, to live in love with William Penn and his children, as long as the sun and moon should endure.—Thus ended this famous treaty, of which more has been said in the way of praise than of any other ever transmitted to posterity. “This,” says Voltaire, “was the only treaty between those people and the Christians, that was not ratified by an oath, and that was never broken.”—“William Penn thought it right,” says the Abbé Raynal, “to obtain an additional right by a fair and open purchase from the aborigines; and thus he signalized his arrival by an act of equity, which made his person and principles equally beloved.”—Here it is the mind rests with pleasure upon modern history, and feels some kind of compensation for the disgust, melancholy and horror, which the whole of it, but particularly that of the European Settlements in America, inspires. Noble, in his continuation of Granger,

says, “he occupied his domains by actual bargain and sale with the Indians. This fact does him infinite honour, as no blood was shed, and the Christian and the Barbarian met as brothers. Penn has thus taught us to respect the lives and properties of the most unenlightened nations.” “Being now returned,” says Robert Proud, in his *History of Pennsylvania*, “from Maryland to Coaquannoc, he purchased lands of the Indians, whom he treated with great justice and sincere kindness.—It was at this time when he first entered personally into that friendship with them, which ever afterwards continued between them, and which for the space of more than seventy years was never interrupted, or so long as the Quakers retained power in the Government.—His conduct in general to these people was so engaging, his justice in particular so conspicuous, and the counsel and advice which he gave them were so evidently for their advantage, that he became thereby very much endeared to them; and the sense thereof made such deep impressions on their understandings, that his name and memory will scarcely ever be effaced while they continue a people.”

Trophies of Victory.

TROPHIES of victory or conquest are preserved and exhibited as the pride of individuals and the glory of nations; and they have been employed as means of exciting the same spirit of rapine and violence, as that by which they were obtained. Savages preserve the scalps of those they kill in war. More polished nations preserve standards, statues, paintings, and other articles which they have plundered from the inhabitants of conquered countries. Young men are directed to regard these trophies as proofs of the virtue and prowess of their ancestors. This practice has been adopted by Chris-

tian nations ; and perhaps the people of every country have treasures of this kind in which they glory.

But what does reason, enlightened by religion, say of such a practice, and such memorials ? It says the practice is barbarous, derived from pagans and savages, unworthy of existence among Christians, and a reproach to any country. What ! shall Christians preserve memorials of the robberies and bloodshed committed by their ancestors, or their cotemporaries, to stimulate the young to follow such examples ! With equal propriety they might preserve the *idols* and *altars* of Pagan forefathers, to excite in children a veneration for idolatrous worship, and a delight in human sacrifices.

Trophies of victory have generally been trophies of barbarity, injustice, murder, and desolation. What should we think of a band of robbers or pirates, so hardened or so blind, as to preserve trophies of their destructive exploits, to encourage *their* children to imitate *their* examples ? This would be as just, as humane, and as wise, as the policy of Christian nations now under review. Are not the trophies of the Spanish conquest of South America—of the British conquests in India—of Napoleon's conquests in Europe—and of our victories over the natives of this country, in general, Memorials of injustice, rapine, and violence,—as inconsistent with the Christian religion, as the conduct for which pirates and robbers are doomed to die ? What essential difference can be discerned in the cases, except on the principle, that rulers may honourably and safely commit such acts of robbery and violence, as would expose common people to infamy and to hell ?

Trophies of victory are so far from operating to preserve a nation from war, and to promote its prosperity, that they have a direct tendency to its ruin. They are the means of exciting envy, pride, ambition, malignity and revenge. They tend to in-

toxicate and bewilder the minds of men,—to make them thirst for war, to overlook its crimes and calamities, to seek occasions of strife, to take offence at trifles, and rashly to expose a people to misery and destruction.

The numerous trophies treasured up in Paris by Napoleon, were fuel to keep alive the fire of war, till France was made to feel the terrible effects of a war policy, and was stripped of her memorials of conquest. But while these trophies remained in Paris, what did they prove in regard to Napoleon ? Did they witness to his *benevolence* and *justice* ? Far from this. They were ample proofs that he was an atrocious or deluded man-killer—a successful, but abandoned robber. The same may be said of the trophies of all the mighty conquerors of nations and desolators of countries. Instead of being the objects of applause and panegyric, such men should have been exhibited to the world as a curse to their species, and as much worse than common highwaymen, as their crimes were more numerous, more atrocious, and more afflicting to mankind.

What would have been thought of M'Carty, had he, after his victory at Bladensburg, taken the musket and the scalp of General Mason, preserved and exhibited them as trophies to excite others to imitate his wonderful heroism ? Would he not have been regarded as a merciless barbarian, unworthy of a place in civilized society ? Yet, considered apart from the influence of a savage practice, such conduct in Burr, M'Carty, Barron, or any victorious duellist, would have been no more inhuman, immoral, irreligious, or detestable, than the common practice of preserving trophies in public war.

It will perhaps be said that Christian nations do not take the *scalps* of the slain to preserve as trophies. Truly they do not ; but when they have deprived men of their lives, it is less inhuman and less unjust to

take the scalps of the dead, than to add to the misery of survivors, by destroying their dwellings, or taking any thing which would be necessary to their subsistence or their comfort.

Christians of this country have been delighted in hearing that the inhabitants of Otaheite had "*burned their idols,*" and become worshippers of the living God. Would it not however be matter of still greater joy, if such a reformation should occur in Christendom? The trophies of victory, preserved by Christian nations, encourage a species of idolatry; as immoral, inhuman, antichristian, and fatal, as was ever practised by the barbarians of Otaheite.

Let no one imagine, that the general consent of nations to the practice of preserving trophies is any evidence in its favour. In former ages there was a general consent of nations to the custom of offering human sacrifices. Both customs are, we believe, an abomination in the sight of God, and utterly unworthy to be associated with the name of a Christian.

Some apology may perhaps be made in favour of a people so barbarous as not to be acquainted with any better means of obtaining a subsistence, than rapine and violence,—or so profoundly ignorant of human nature, and of right and wrong, as not to know a better method of settling controversies, than the appeal to arms. But, excepting the delusive influence of custom, what apology can be made for those who are blessed with common sense, the means of instruction, and the light of the Gospel?

From an Account of the last Journey of John Pemberton to Scotland, by Thomas Wilkinson.

IN perusing this short, but very interesting, journal of a Missionary tour through the Highlands, and other parts of Scotland, by a minister

belonging to the Society of Friends, there is a passage which may very properly find a place in the *Herald of Peace*. With that characteristic fortitude which distinguishes those who act under a strong perception of duty, and which I have often noticed with pleasure in the Society of Friends, (though I belong not to their number) John Pemberton never shunned to declare what he conceived to be the whole counsel of God. Having arrived at Fort Augustus in the Highlands, he felt desirous of addressing the soldiers belonging to the garrison, which he was permitted to do. The account given by his companion, Thomas Wilkinson, is as follows:—

"Intimation being given to the officers, that the company of the soldiers at meeting would be acceptable, they gave directions that they should attend; and they marched in ranks to the chapel, which was very full. The soldiers had received orders to march next morning, in order to embark for the West Indies. John Pemberton was much enlarged in different testimonies amongst them; the season seemed like a farewell to them; he signified that he had often felt a near regard for soldiers, and intimated the uncertainty of life to all men; more particularly to those in their situation, and he affectionately recommended to them to have the fear of God, and the thoughts of their latter end, daily before their eyes. Ah! it is a reflection which now melts my heart, that probably, fallen in battle, the fine forms of many of these young men have long ago mouldered into dust, and their names, save by some near relation, are utterly forgotten: may the part that never dies of those thus hurried prematurely from the stage of life feel a peaceful immortality, is the prayer of my soul! But oh! you that promote war and bloodshed in the earth, whatever your pretensions, it is all one to me, think at the day of final retribution,

how you must account to your God for the lives of his creatures, I had almost said for their unrepented sins. Ye ought not only to consider yourselves as the parents of human calamity, but, from the licentiousness, immorality, and irreligion of war, as the *prime agents of eternal misery*. Could any reflecting mind sit down, unbiassed by prejudice, passion, interest, or opinion, and collect all the consequences, temporal and eternal, inseparable from War; if the review could be supported by the human intellect without destruction to it, the display of misery would be the most dreadful that ever was contemplated. What a train of mournful incidents seem now pressing on my thoughts! But I forbear. This is not the place for giving way to the lamentable detail."

O, that all who bear the name of Christians, could read the above extract; and that those who give any kind of encouragement to martial enterprises, would consider the diabolical nature and dreadful consequences of War, and the awful responsibility which attaches to the promoters of strife between man and man!

H.

The War-making Power.

"It is sufficient to say, that the Executive Authority of the United States, and much less a subordinate officer, has no power to change the pacific relations of the nation. The President of the United States is bound constitutionally to preserve the peace of the country until Congress declares it in a state of war: he can only, while thus in a state of peace, use the military forces of the nation in three specified cases, that is, to execute the laws of the Union, to suppress insurrection, and repel invasion."—*Report of the Committee of the Senate of the United States on the Seminole War.*

THE principles here asserted by the Committee of the Senate we believe to be strictly conformable to

the Constitution of the United States. We copy them into this work, with a desire that they should be generally understood; and with a hope that they will not again be violated, in making war on the Indian tribes. Had they been heretofore duly observed, they would probably have prevented all the crimes and miseries of the Seminole war. As there was no act of Congress authorizing that war, at whose hands will the blood that was shed be required? This is a question which demands the serious attention of the government and the people of the United States.

Turkish Warfare.

..... O what are these,
Death's ministers, not men, who thus deal death
Inhumanly to men, and multiply
Ten thousandfold the sin of him who slew
His brother: for of whom such massacre
Make they but of their brethren, men of men?

Milton.

Extract from a private Letter,
July 15, 1821.

"THE plains of Wallachia, which I traversed from Bucharest to the frontiers, formerly so beautiful and fertile, now present the appearance of desolation and ruin; the dead bodies with which they are covered infect the air; nothing is to be heard but the mournful howlings with which the dogs, having lost their masters, fill the forests and fields; no more men, nor towns, nor villages—the Barbarians have destroyed every thing, even the fruit-trees, to gratify their savage fury. More than 20,000 persons, the greater part of them women and children, have been dragged into slavery beyond the Danube. Aged men and women are massacred without mercy, and the lives of young women only are spared, who are destined for the Harem, and those of children to be brought up to the Mahometan religion. The churches and converts are every where razed from their foundations; in a convent of women, those who

were advanced in years were put to the sword; and the young females carried into slavery."

London Papers, Aug. 8.

The Robber Disarmed by Confidence.

DURING a civil war in the reign of Henry VI. of England, "Margaret," the Queen, "with her son, fled into a forest, where she was descried by a band of robbers, who stripped her of her jewels, and treated her person with great indignity. Fortunately she escaped, while her plunderers were quarrelling about their booty; and penetrating into the depth of the forest, she wandered about till she was exhausted with fatigue and terror. At length, seeing a man approach with a drawn sword, she summoned resolution enough to go out to meet him, saying, 'Here, friend, I commit to you the son of your king, for that protection which I am unable to afford him.' The man, though a robber, was disarmed of every ill intention, by the confidence which was reposed in him, and devoted himself to their service. After concealing them some time in the woods, and providing for their support, he conducted them in safety to the sea-coast, whence they took an opportunity of escaping to Flanders."—Cyclopædia, article *Margaret of Anjou*.

Had the Queen, instead of this intrepid and magnanimous course, assumed airs of defiance or defence, it is probable that both she and her son would have been murdered. But even a robber may be susceptible of the influence of magnanimity and confidence, whether they be real or feigned.

What then would be the effect, if the rulers of different countries should display as much apparent confidence in each other, as Margaret did in the robber? Might they not safely renounce most of their hostile preparations, relieve their subjects of

grievous burdens, and be less exposed to danger than they are while each pursues a distrustful and menacing policy? What could have a more injurious effect on the characters of men, than cherishing towards each other the spirit of jealousy, rivalry, and war? And what can be more absurd than to cherish such a spirit as the means of preserving peace?

The Kingdom of God on Earth. By the Rev. JOHN WHITEHOUSE.

THE exercise of reason, and the indulgence of the common feelings of humanity, may accomplish much in favour of Peace, by exhibiting the injustice and the cruelties attendant upon War, and the blessings arising from national tranquillity. But the principles and spirit of the religion of Jesus, conceived with clearness, and expressed with force, constitute the legitimate and only solid foundation upon which permanent and universal Peace can be established. It is therefore the duty of the friends of Peace, not only to propagate their amiable anti-belligerent sentiments, but to hail with joy, and to promote with zeal, every endeavour to extend the sacred precepts of Christianity throughout the world.

Under the habitual impression of this weighty truth, we rejoice with joy unfeigned in the successful labours of Christian Missionaries of all religious persuasions, who go forth in the humble and meek spirit of their great Master. We may differ from each on topics of minor importance; but we entertain one common feeling with all of them, in the belief that Christians of every denomination are imperiously required to use their utmost endeavours to evangelize the world. We are deeply impressed with the importance of the universal prevalence of Christianity, in order to the annihilation of the spirit of War, and the fulfilment of the prophecy, 'On earth peace, good-will towards man.'

As the one catholic church of Jesus Christ, composed as we believe it to be of various sects and parties, shall become more and more imbued with the mind that was in its great founder, we may expect that minor points of belief will be less strenuously maintained, (though not less surely felt) and that the writings and personal labours of Christians will be directed to the grand doctrines of the Cross, and to the cultivation of that spirit of brotherly love, which is an indispensable proof of the reality of our love to God. 'If a man say, I love God, and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen? And this commandment have we from him, That he who loveth God love his brother also.' 1 John iv. 20, 21.

The truth of these expectations, we have been delighted to observe in addresses from the pulpit, and in publications from the press. Among the latter, we note with peculiar satisfaction, a little work by the Rev. John Whitehouse, bearing the simple but striking and comprehensive title, *The Kingdom of God on Earth!* Though written by a clergyman of the established church, it will be read with pleasure by pious Christians of all denominations, for it bears throughout the impress of that charity that 'never faileth.'

If in the extracts we are about to make, it shall be found that their immediate connection with the subjects of Peace and War is not apparent, we must refer our justification to the preceding remarks, only observing here, that we believe the *entire work* is eminently calculated directly, or indirectly, to promote the reign of the Messiah, and the dominion of universal peace. The writer begins by describing the difference between the kingdom of Jesus Christ, and the kingdoms of the world.

"SEC. I. There is no subject connected with the present condition of man, which is calculated to excite in

his mind such a powerful interest, or to animate his exertions in the cause of truth and righteousness, and the general welfare, with such ardour, as the spiritual kingdom of which we are about to treat; the nature and properties of which are by no means sufficiently understood.—It is called the kingdom of God, or of the Messiah, which the latter came to establish in the name, and with the authority, of his heavenly Father. When considered in its proper and most extensive signification, it may be denominated the triumph of Christianity over the evil principle; or what is termed in Scripture the kingdom of Satan. When Christ says, 'my kingdom is not of this world,' he does not mean that it has nothing to do with the affairs of the world; far from it: but that it is of a nature very superior to, and differing from, all earthly power and dignity, 'the kingdoms of the world, and the glory of them;' and that it was not only intended to be a pledge of the happiness which the righteous are to enjoy in the regions of bliss hereafter,—but to constitute, moreover, such a portion of temporal felicity as could never otherwise have been expected, in the great and manifold blessings it will undoubtedly produce. With the word 'kingdom,' what more natural than to associate ideas of worldly power, riches, and aggrandizement?—and these corrupt elements have, in fact, through many successive generations, united themselves in close but unhallowed alliance, with the pure and spiritual religion of the Gospel. 'The kings of the earth have stood up, and the rulers have taken counsel together,' not professedly against the kingdom of the Messiah, but for the purposes of human policy, to hold their authority in conjunction with his, or rather to make it subservient to their own. Hence the abuses which have arisen, and the causes which operate to obstruct the progress, and diminish the salutary effects of a religion

which is eminently calculated to advance human happiness to the highest possible degree. Hence, moreover, it has been frequently resorted to, in order to excite those passions which it was intended to control; to kindle the flames of blind zeal, and to conjure up the demons of fanaticism and superstition. Long and bloody wars have often been undertaken and persisted in, to gratify a wild and insatiable ambition, under the hypocritical garb of a religion which was given to subdue wrath, and anger, and malice, and to promote the 'glory of God, peace on earth, and good-will to men.'

"But although the evils which have been occasioned hereby are incalculable; yet when the real nature of the Messiah's kingdom comes to be rightly understood, and the knowledge of God more widely diffused and impressed on the minds and consciences of men; and as error gradually yields, as it must, to the light and evidence of truth; there can be no doubt, but that the misery and suffering which have preceded this glorious era will be overbalanced by such a preponderance of transcendental good, as to render the former comparatively as nothing. The counsels of heaven are, indeed, involved in darkness, and are not to be measured by man's ignorance: nor are we to call in question the times and seasons which infinite Wisdom has appointed for the developement of its purposes: in the mean time; it is incumbent upon those who are anxious to promote the Redeemer's kingdom, to persevere in the straight, undeviating path, and steadily and strenuously to pursue those objects which both reason and revelation point out as attainable by those who are resolved to sacrifice every other consideration to the duty imposed upon them—of advancing, by all possible means, the interests of peace, and truth, and righteousness in the world."

Alluding to the growing preva-

lence of the spirit of Christian love, he writes as follows:—

"Sects and parties, and party-spirit, it is to be hoped, are gradually giving way to the substitution of principles conducive to the interests of humanity, justice, and the public good: while the opposition made to them can only serve to strengthen their growth, to promote their extension, and to bring about the long-predicted period, when Christianity shall triumph in the universal spread of its doctrines, which, founded in truth, and having God for their author, shall cease not to shed around their enlightening and purifying influences, till the 'kingdoms of the world become the kingdom of God and of his Christ.'* This evangelical spirit (for such it really is) which is still increasing, and which will eventually effect the overthrow of that 'mystery of iniquity' which has held the mind of man in slavish subjection through so many ages, and which began to 'work' soon after the promulgation of the Gospel, to defeat its professed design, and to make it a curse instead of a blessing, an engine of tyranny instead of the harbinger of peace and good-will;—this evangelical spirit has accomplished one grand object in spite of all the opposition it met with, *viz.* the abolition of the *Slave-trade*: and although this *preliminary* work of reformation is incomplete, there is every reason to believe and expect that it will not long continue so. It is one of those abominations which scarcely an individual of the least respectability would not blush to countenance; and it is to be hoped its *total* extinction, in every civilized and Christianized country, will proclaim ere long the triumphs of humanity. It is of some moment, in the mean time, to have pulled down 'one of the strongest holds of the powers of darkness.'† To rescue men from the chains of slavery, by arguments

* Rev. xi. 15. † Ephes. vi. 12:

drawn from reason and revelation, is a real glory to the Christian cause. Here is no violence, no physical force; the whole has been effected, as all other moral disorders may, and will be, by *one power*, the simple principle of the 'love of God and of our neighbour.'"

Sections II. III. and part of IV. are so directly levelled at the horrible practice of War, and so perfectly in unison with the design of the *Herald of Peace*, that we feel no apology necessary for their insertion at length, without note or comment, believing that the perusal of them will be highly acceptable to our readers.

"SEC. II. But the greatest obstacle of all, and which is most adverse to the kingdom of God and of his Christ, is the custom of what is called *civilized war*; or in other words, *murder reduced to a science*. Among barbarians and savages, wars there must and will be, just as among the brute beasts that have no understanding:—

Brute preys on brute,

The lion and the tiger in their haunts
War on the other animals, when urg'd
By appetite or passion; else they dwell
In peaceful neighbourhood: but savage man
Ah! far more savage than the beasts of prey,
Though boasting of his reason, urges on
The bloody conflict, when nor appetite
Nor passion sway him.

"This inhuman practice, which outrages reason and common sense, which tramples upon every principle, and every virtuous feeling of the heart, and owes its continuance to blind custom and the depraved propensities of our nature, has, by habit and the factitious trappings and glitter which accompany it, become respectable in the eyes of the community: but the evil itself is not the less on that account, but the greater, and more dangerous: and wars, let it be remembered, must always be '*fraternas acies*;' they must be *brother's blood*; besides, they have a direct tendency to render those who are actors in them cruel, hard-hearted, and unfeeling; for it is evident, that

the very circumstance of being familiarized with scenes of rapine, massacre, and violence, *must*, without a man's consent, and perhaps, even without his consciousness, have this effect. In vain a voice is heard, 'Why do ye this wrong one to another? Know ye not that ye are brethren?'" No such wrong is perceived; no such relationship is acknowledged. Alas! what an *aceldema*, what a field of blood, of misery and desolation, has not war made of this fair creation of God! What widows and orphans innumerable has it left to mourn out their days in sorrow and bitterness of heart! And what a moral pestilence has followed, wherever 'havoc has let slip the dogs of war!' All war therefore is to be deprecated; war in general; even that which is in a just cause: how much more, then, all ambitious prædatory, liberticide wars!—wars entered into, and carried on, not only in violation of the divine commands as contained in the written oracles of truth, but also against the natural and inalienable rights of mankind; and which are, in fact, the very engines made use of to uphold the kingdom of darkness; by perpetuating as much as possible, the reign of vice and error. Is it not then incumbent upon the disciples and followers of Him, at whose birth Peace was proclaimed on earth, and who is himself emphatically styled, the 'Prince of Peace,' to exert themselves to the utmost, to deliver the world from this dreadful and desolating scourge!—What was the language of the Baptist, the forerunner of the Messiah, who was appointed to prepare the way before him, and of whom Christ himself said, 'of those born of women there was not a greater prophet than he: '† what was his answer to the soldiers when they demanded of him, saying, 'And what shall we do?' and he said unto them, 'Do violence to no

* Acts vii. 26. † Luke vii. 28.

man; which may be considered as a virtual prohibition against the profession of arms; at least, it must be acknowledged to be absolutely such with respect to every kind of *abuse of military power*. What was the conduct of our Saviour himself, and how did he express himself, when two of his disciples asked him if he would not give them a commission to 'command fire to come down from heaven, to consume the Samaritans?'—'He turned and rebuked them,' and said, 'Ye know not what manner of spirit ye are of: for the Son of man is not come to destroy men's lives, but to save them: '* so that one great object of his mission, was to *save the lives of men*. How different this from the example of those who seem to set little or no value upon human life, connected as it is with interests beyond the grave, and which reach through eternity itself! Who then can plead a right to cut the thread of human life, without such an authority stamped upon the deed, as heavenly justice would warrant? Can any one believe that the professed advocates of war, those who are ready on every occasion where self-interest, or hatred, or revenge, or passion hurry them, to crimson their hands in the blood of their fellow-men; can it be believed that such persons are influenced in their conduct by that assurance which Scripture gives us of a judgment to come, and that God will take vengeance on the workers of iniquity? If man was born in the image and similitude of his Maker, endued with reason, and an heir of immortality; if such be his worth and high destination, ought we not to *revere* him, and to regard him as a being too highly favoured, and too highly endowed, for it to be lawful to deprive him of existence, unless upon such grounds as admit not of the slightest shadow of a doubt? What shall we say, then, with regard to the myriads of human

creatures sacrificed in war, perhaps for the gratification of a single individual; and that individual notorious for nothing more than his pride, his ambition, or his sensuality?—As long as this sanguinary custom exists, consecrated as it is by long usage, and considered as the chief bulwark of States, it would be in vain to expect those beneficial effects which would otherwise be derived from the diffusion of Christian knowledge: no; light and darkness may as soon unite as these can be united: God and Belial may as soon have the same interests, as a passion for war and the love of human kind. Justly may it be asked, 'Whence come wars and fightings among you; come they not hence, even from your lusts which war in your members?' †

"The mind of every good man must revolt at the recital of all the horrors and miseries, and heart-appaling scenes of distress occasioned by contending armies, led on in the pursuit of conquest and military distinction, and but too often without due consideration of the motives which induce them to draw the sword; as if it were a trifling matter to scatter slaughter and desolation among the inhabitants of populous towns and peaceable villages, regardless of the cries and shrieks of defenceless women and innocent children! Such scenes are almost too horrible to draw out in detail; or even indeed for the imagination to dwell upon: they degrade the species, and make us almost ashamed that we are men. It must, nevertheless, be owned, that no effectual restraint can be put upon enormities of this kind, with which the public mind has been so long familiarized, but by stripping the pageant of its false colours and shewing it in all its native deformity, till the spell be broken, and the illusion has no longer power to deceive. In this great task every true philanthropist should unite, and employ all the

* Luke ix. 54, 55, 56.

† James iv.

powers of argument and eloquence he is master of, in assisting to abolish a custom which is a disgrace to the Christian name. And surely never was appeal made to the head or heart of man, which had stronger claims to his attention than this, which involves in it the fate of so many millions of the human race. What a blessing will it be, not only to the present, but every succeeding generation, to have effected this great deliverance, by shewing the difference between true and false glory; 'the honour that cometh from man, and that which cometh from God alone.'*

"SEC. III. That philanthropy alone is of the genuine kind, which, not confining itself to our families and friends, extends, in *will* at least, if not in deed, to strangers and foreigners, nay to all on whom the universal Father causes his sun to shine, and his rain to descend. The whole race of mankind may be said to be united together by the ties of relationship, as descendants from the same original Parent;—and we ought not to think the sin the less, to injure or destroy a fellow-creature, because we have *never seen him*, or because he lives in a *distant country*, or speaks a *language* different from our own. The natural instinctive affections it is not in our power to divest ourselves of: 'they are cords of love and bands of a man,' which cannot be easily broken nor separated: but those of our brethren whom we have never seen nor known, and with whom we have never been in habits of social intercourse: to love them as we ought to do; to love them as ourselves; this is the difficulty: yet we have the divine command for it; and he who does not fulfil it, dishonours God, and sets at nought one of the *first and great commandments*. What is it but the contempt of this duty, which has caused so many wars to take place in the world? Should *we* be willing that foreign mercenaries, at the in-

stigation of despots more merciless than themselves, should come to plunder us of our lives or property; or that such should be the unhappy fate of our fathers or mothers, or sisters, or brothers, or of our own wives and children? No! the very thought fills the mind with horror! But are not the friends and relatives of others as dear to them as our own can be to us? Yet how many are there who call themselves the disciples of Christ, who train their sons to the military profession, with the hope that they will one day distinguish themselves in the art which makes children fatherless, and wives widows! And this is called *victory*, and *glory*! And they can sit down quietly and enjoy these *triumphs*, though the cost are human sacrifices, and 'garments rolled in blood!' But let us bring the case of the sufferers home to ourselves; let us imagine we are present to the tears that are shed, the sighs and groans that are uttered; and the heart-rending anguish which pervades the bosom of affectionate parents, and near relatives, when they behold those who are as dear to them as their own souls, torn from their embraces, and the victims of furious conquerors and invaders of their country. Surely these are pictures which cannot be looked upon without exciting both our pity and indignation. Is it then for Christians to engage in these nefarious acts? Is it for them whose religion teaches them to 'do good to all men;' † to be 'tender-hearted' ‡ and 'kindly-affectioned one to another?' §—Is it for *them* to take a part in, or to countenance, such enormities?—Must not the thought strike them, 'How can I do this great wickedness, and sin against God?'—How can I wilfully violate the command which expressly declares, 'Thou shalt do no murder?' And is not war murder? What ever veil

* John v. 44.

† Gal. vi. 10. ‡ Ephes. iv. 32.
§ Rom. xii. 10.

may be thrown over it; or what ever artificial colouring may be employed to conceal its deformity:—Let us consider, further, the *value of immortal souls*; and then ask, Are lives worth only a soldier's pay, that we can afford to squander them with such reckless and indiscriminate profusion? Is there an individual that is slain in battle, however poor, or mean, or friendless, for whom Christ has not died and shed his blood on the cross? Is there *one* among the highest and greatest of those who are at the head of armies to whom this reasoning would not apply, 'What shall it profit a man, if he gain the whole world and lose his own soul; or what shall a man give in exchange for his soul?'*—Ask you, then, how these disorders are to be remedied, and put a stop to? We answer, by inculcating the positive law of Christ, which is the law of love and charity and good-will to men. Were the spirit of the gospel rightly understood, would there be wars among those, who found their hope of salvation in their belief of it, and their obedience to it?—If any of them should not be convinced of this, let them open their Bibles and learn, if they would be true to themselves, what the morality of Christianity is: let them examine Scripture, and discover, from the lessons of our Saviour, or the writings of his apostles, the expediency or lawfulness of war. Can the war-spirit be traced in those passages which recommend 'brotherly love,'† 'patience,' and forgiveness of injuries; or in those which command us to be 'pitiful and courteous,' to 'seek peace and to ensue it;' not to 'return evil for evil, but, contrariwise, blessing;' not to suffer ourselves to be 'overcome of evil, but to overcome evil with good.'—If this is the religion of Christ, and the gospel be true, it is impossible that war can be lawful.

"No, my dear reader, very diffe-

rent indeed; nay, the very reverse of this system of hostility and blood, is the pure religion of the gospel, which breathes, in every page of it, the spirit of universal charity, and which lays down charity as the foundation of all our duties both to God and man. Thus the religion of Christ lies within the reach of every one who has a desire to practise it;—to all others it must remain a dead letter: it can have no saving efficacy except with those who are willing to *live* by it, and to be *judged* by it:—it is the simplest of all institutes; but at the same time, the noblest, the most magnificent, the most comprehensive, and universal, that can be conceived; and the application of its doctrines are so powerful that there is no moral evil which they will not be found to correct; nor a single misery or suffering which it is not in their power to alleviate: they are, moreover, alike intended both for public and private use; for the salvation of the individual; the peace and happiness of society; and the prosperity of the world at large.

"SEC. IV.—The blind attachment of mankind to maxims of worldly policy, which stand in direct opposition to their best and most essential interests, if traced to its source, will be found to originate in *ignorance*;—ignorance of their duty to God, to others, and to themselves: but notwithstanding this is the case, we are confident it cannot always continue so. The night of mental darkness is already far spent, and the day is at hand when War, with all its hideous train of evils, will be driven for ever from the abodes of social man. Violence, injustice, and oppression, have long enough been permitted to lay waste the earth, and to make it the theatre of crimes: but there can be little doubt that a different scene of things is about to commence, and a new era of happiness to dawn upon the world. The voice of reason has been hitherto drowned amidst the din of arms; and the mutual hosti-

* Matt. xvi. 26. † Heb. xiii. 1.
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lity which has subsisted among nations, has left them, hitherto, little leisure and less inclination to cultivate those mild and pacific virtues which Christianity enjoins, and which are man's truest ornament and highest praise. Happily, however, the increased circulation of the Scriptures, which both contain the will of God and instruct us in doing it, has excited a more general attention to the contents of the sacred volume; and has thus prepared the way, and disposed the reflecting part of the community, to inquire into the nature and tendency of practices at direct variance with the positive precepts of the gospel; and which, though sanctioned by long usage, can now be considered in no other light than as the effects of popular delusion. When tyranny is no longer supported by physical force, mankind will be free. It is manifestly the interest of nations, as well as of families and individuals, to cultivate peace and good-will towards each other, by which alone their mutual prosperity and happiness can be promoted; and it must be, therefore, their unanimous wish to live under wise laws and a just government, otherwise they could have no regard for their life, or liberty, or property, or whatever else is dear to them. Hence they would be more inclined to listen to the voice of their reason, than to their passions, were it not that they have been so long habituated to have recourse to force of arms, as the supposed shortest and most effectual method of deciding differences: but this is to smother the flame, and not to extinguish it, which is apt to break out anew with greater violence than ever; and thus it is that wars are perpetuated, and national animosities transmitted from one generation to another.

"Much towards the remedying of evils so deeply rooted, and so widely spread, may be expected from the labours of the *Society for the promotion of permanent and universal Peace*,

and from the other auxiliary societies which have been formed, and are now forming, for the same laudable purpose. We hail these as happy presages of the approaching fulfilment of the petition in the prayer our Saviour taught his disciples—'thy kingdom come!' and which we incessantly offer up, with unfeigned lips, to the great Father of the spirits of all flesh: we praise him for the manifestations of his mercy as revealed in the gospel, in which he has caused us to hope, and we exult in the prospect of the period when 'nation shall not lift up sword against nation, and when they shall beat their swords into plowshares, and their spears into pruning-hooks.'*

Proceed, ye prophecies of elder time,
Roll on, ye years, when peace shall dwell on earth,
And God with man; then shall the light of love
Dwell in each heart, and truth and righteousness
Shower down their blessings on redeemed mankind.

"Alas! what a contrast to this has been the condition of mankind hitherto! What black and enormous crimes have been committed! What wars, and murders, and rapine! What violation of treaties among christian States! What a total dereliction of christian principle has been exhibited in christian lands and under christian governments!—It is now high time that nations should repent of the evils which they have been accustomed to inflict on each other; that they should repent of their pride,—their injustice,—and ambition; convinced, as they must be, from woful experience, that as 'righteousness exalteth a nation, so sin is the reproach (and ruin) of any people.'† It is time, likewise, that men of every class and situation in society should immediately determine on such necessary reformation and amendment as may arrest the progress of vice and immorality, and in the spirit of love and charity,

* Isaiah ii. 4. † Prov. xiv. 34.

and Christian fellowship, unite with the virtuous and good of every sect and denomination, and country, to hasten the kingdom of peace and righteousness upon earth. *Words* alone will not do this : the world has been long enough amused by speeches and professions. Christianity has too often been, and still is, for the most part, scarce little more than a name ; and such it will continue to be, as long as the practical, self-denying duties it enjoins, are overlooked, or but little attended to. Indeed it is no uncommon thing to see those who call themselves the disciples of Christ, not ashamed to stoop to base and unjustifiable practices, for the sake of worldly interest ; thus affording undeniable proof, that whatever the faith of others may be, they have none themselves in the religion they profess. Others, again, scruple not to be the oppressors of their brethren, caring only for themselves, and banishing from their hearts all sympathy and regard for the sufferings of others ! Alas ! what a falling off is here from our Christian profession ! What presumption and mockery of God is this ! How opposed is it to the interests of the kingdom which the Redeemer came to establish, and the righteousness of which he was the pattern !”

Arguments for Peace.

To the Editor.

YOUR useful periodical work has been ever since its commencement the medium, through which many excellent communications on the subject of War have met the public eye ; and it would be gratifying to me if you should think the following arguments as adding to or confirming the many powerful ones tending to prove the utter inconsistency of nations engaging in warfare, who profess to believe in the Gospel of our Lord and Saviour, the precepts of which, if allowed to regulate our conduct,

would undoubtedly preserve love and harmony among his disciples.

The jarring passions and malignant feelings of mankind, since the world began, have had so preponderating an activity, that history is little more than that of their mutual slaughter and destruction ; and how painful is the reflection, that in the very countries where the Christian revelation is embraced, (which was ushered in as announcing ‘ Peace on earth, and good-will to men’) the demon of war has been as actively occupied as among the Heathen, who have never yet heard the name of our Saviour—Nay, may it not be said, that war has been the trade of their governments, under the patronage of whom, this destructive art has attained a point of perfection which almost constitutes it a science ?

Seeing that War has ever been so prevalent, and apparently so inevitable an evil, however its existence may have been deprecated by the thinking part of mankind, its calamities have been endured, and acquiesced in, like those attendant on some of the awful convulsions in the natural world, over which mortals have no control.

The policy of drawing the sword for the purpose of settling the disputes of nations has long been called in question. The more powerful party (which, generally speaking, is the aggressor) bears away the palm of victory, imposing upon the weaker humiliating and degrading terms of submission, in addition to prior injustice and oppression : thus, although the contest be decided for the present, the seed of future wars is sown ; for the reconciliation is only apparent, heart-burning envy and revengeful feelings being excited on the one part, and jealous watchfulness and distrust on the other. How much more wise, rational, and Christian like, would it be, when differences occur, to refer the matter at issue to be arbitrated by honourable and impartial commissioners, possessing the confidence

of the parties concerned. Something like this is resorted to for the purpose of negotiating peace after a long continued warfare, during which torrents of blood have flowed, and millions of treasure have been expended! Why then not adopt in the first place, and before the sword is drawn, this reasonable mean of reconciliation, and thus avert all the horrors and numberless evils inseparable from war? Such peace-makers would be blessed indeed, and truly entitled to the appellation of the children of God. Matt. v. 9.

The difficulty of obliterating impressions received in early life, and of eradicating opinions which have long held possession of the mind, and the soundness of which have not been suspected, is acknowledged to be great; and when we reflect on the prevailing opinions of the world in general, on the subject of war, and on the tendency which education has to inspire an admiration of martial exploits and of deeds of heroism, we cannot be surprised that the youthful imagination should be dazzled by the splendour of representation, leaving little room for the exercise of reason and reflection, on a subject which of all others calls for the most serious consideration, inasmuch as it is one involving the best interests of mankind.

If we were to take up the sacred Volume, which as Christians we acknowledge to contain the precepts of our Divine Master, whom we profess to serve and to obey, and candidly examine the peaceable system of Ethics which it unfolds, should we not be induced soberly to ponder and to consider whether we may not have been taking for granted the legality and innocency of practices which the Scriptures of Truth, if allowed their due influence, so far from sanctioning, would most assuredly be found to condemn?

Passages out of Holy writ, out of

number, may be quoted, evincing the manifest incongruity of the disciples of the Prince of Peace following the profession of Arms, who when on earth told his followers that his kingdom was not of this world, as a reason why his servants did not fight and deliver him from the Jews. But I shall content myself with considering one text only, which points out the source of war. and if it thence plainly appear to be sinful in its origin, then it as clearly follows that the Christian religion is too pure and spiritual in principle to tolerate its practice. The first verse of the 4th chapter of the general epistle of James runs thus: 'From whence come wars and fightings among you? come they not hence, even of your lusts,' &c. &c. Since then it appears by this inspired author, that this dreadful scourge is derived from that impure fountain, whence flows all that defiles a man, it must of necessity be sinful in itself, and consequently offensive in the sight of God. Thus, it appears manifest, that war, in common with all other moral evils, results from a polluted and unconverted state of the heart, which must sustain a change, and become renewed, before we can entertain reasonable hopes that so prolific a source of misery to man can be abolished.—Let us, then, who are actively engaged in promoting the cause of universal peace, be upon the watch, and evince our sincerity and consistency, by maintaining a strict guard over our feelings, lest our evil passions betray us. Thus, conformably to the precepts of religion, let us so regulate our behaviour on all occasions, whether in public or in private, abroad in the world, or at home within our own domestic circle, as to prove to all with whom we have intercourse, how highly we estimate the value of the peaceable principles we profess. N.

Worcester, 17th Aug. 1821.

*The Rev. JOHN TREMLETT's Reflections
for every Sunday in the Year.*

"And they shall beat their swords into ploughshares, and their spears into pruning-hooks; nation shall not lift up sword against nation, neither shall they learn war any more."

"It is impossible for any one, who believes in revelation, to read the promise of which these words are part, without devout pleasure and joy. Scarcely can he avoid being anxiously, piously, solicitous to know when the delightful and harmonious period, here predicted, is likely to take place. On the one hand, how painful and distressing to the heart of a Christian is it, to contemplate those scenes of carnage and woe, which disfigure the creation of God! On the other, how consoling, how soothing, to be assured, by God's holy and inspired prophet, that a brighter and happier state of the world may be expected!"

Yes, O thou illustrious Prince of Peace! when the kingdoms of the world will not only profess, but practise, thy religion; nations, as well as individuals, will afford all the assistance, and do all the good to each other, which they can.

But who are to be the instruments of accomplishing the beneficent purposes of Divine Providence? What are the means by which we may hope to see the nearer approach of those days, when a virtuous emulation in the arts of love and peace shall animate the nations of the earth? when the dreadful instruments of destruction shall be exchanged for the useful implements of husbandry? The pacific principles of Christianity must become constituent and predominant principles in all Christian states and empires. The pursuit and desire of extended dominion, national aggrandizement, which are at variance with these, must be totally and for ever abandoned.

Christian rulers and statesmen must consider themselves as much bound

in the council-chamber or the senate-house, to check the origin and to stop the progress of national hostility, as they do in their private capacity to 'live peaceably, as much as in them lieth' with their neighbours. Hasten, we beseech thee, O God of love, and Author of peace, the glorious time, when the nations of the earth, which now appear to be thirsting for blood, shall no longer lift up their swords against one another, and when they shall learn, and delight in, war no more! Amen."

Red and White Warriors compared.

[From the Friend of Peace, No. 3. Vol. ii.]

To the Author.

It being thy desire to have some of the particulars of the treatment of the Indians and American army towards the people called Shakers, on the Wabash, I will state some of the circumstances, as related to me by those who had a knowledge of the facts.

At the time of Gen. Harrison's expedition, the white people dwelling near the Shakers all gathered into forts, while the Shakers kept peaceably about their business, as usual. Some of the white people were so offended at the Shakers for not gathering into forts as they did, that they swore if the Indians did not kill the Shakers, they would.

It was well known that while the Indians were killing the Whites all round the Shakers, and burning their houses across the creek, in sight of the Shaker Settlement, they did not molest the Shakers in the least. This excited an inquiry by the officers of the American army to an Indian Chief whom they had taken, why they did not meddle with the Shakers, while they were murdering and burning all around them? His reply was,—

"We warriors meddle with a peaceable people!—That people, we know, will not fight. — It would be a disgrace to our nation to hurt such a people."

And their practice fully agreed with their principle during the whole war. Though their tracks were often seen round the Shakers' houses, they never offered to hurt their persons or property, in the least.

Very different was the conduct of the American army—although they did not go so far as some of them had sworn they would—namely, to kill the Shakers,—yet their conduct was such (although they were treated with the utmost kindness by the Shakers, as the officers publicly acknowledged,) as to make it necessary for the whole society to remove to Kentucky and Ohio, as stated in the "Declaration."

It ought, however, in justice to be mentioned here, that the personal conduct of Gen. Harrison, and his officers generally, was not such towards the Shakers as that of the private soldiers. But the licentious nature of those who generally compose an army, when not restrained by the strictest discipline, will generally discover itself by such conduct as is abhorrent to every Christian feeling.

Probably you have seen the Petition of the inhabitants of Illinois Territory, praying Congress remuneration for their losses during that campaign. I have not seen the Petition, but have been told, it is there stated, that the destruction of their property by the American army, during that campaign, was greater than all that was destroyed by the Indians, during the war.

How shocking the destruction of temporal things which is made by an army!—But when we consider the sacrifice of lives,—and most of all, the horrid destruction of morals, in this worst of all schools of vice,—how can it be that any one who possesses any philanthropic or Christian feelings, can be so blinded by the god of this world, as to advocate or justify the practice of war?

I have often thought it strange, that any one who reads the New

Testament, and makes any pretence of obeying the precepts, and following the example of Jesus Christ, can be so blind as not to see its entire repugnance to the spirit of Christianity, and the example of its Founder. But the time will certainly come, when men will either renounce any pretence to Christianity, or renounce the practice of war, as being utterly inconsistent and contradictory one to the other.

We have in the above relation, a fair opportunity of observing the different effects of the spirit of war, and the spirit of peace, upon the morals, the conduct, and the protection of those who are exercised by them. On the one hand, the defenceless people protected by their innocence and peaceable conduct from being hurt by the ferocious savages, in the midst of war, while their spirits were exasperated to the highest pitch. On the other hand, an army, while professedly *protecting* the country, doing more damage to their own countrymen than an enemy themselves. *We see in this instance, in the instance of the Quakers being protected nearly 70 years in the first Settlement of Pennsylvania, and many other instances that might be brought, how much more protection there is in the simple effects of the spirit of peace, than in the expense and parade of armies.*

A LOVER OF PEACE.

In No. 4. of this work, some notice was given of a "Declaration of the people called Shakers"—in which they stated the treatment that a large society of them had received in Indiana from the army under General Harrison. In remarking on these abuses, we asked the following question—"Would the savages in that region have treated the peaceful Shakers in such a manner, knowing their principles?" This question, being noticed by some of the Shakers, led to the foregoing statement. Of the truth of the statement, we entertain no doubt; and we have

reason to believe that some disagreeable circumstances were suppressed, to avoid giving offence.

It is gratifying to find that "the personal conduct of General Harrison, and his officers generally, was not such towards the Shakers as that of the private soldiers." Is it not, however, a reproach to the nation, that our soldiers should be so much more savage than the Indians? But what better can be expected of men who are trained up to barbarity and bloodshed? When compared with our soldiers, how magnanimous does the Indian Chief appear, in assigning his reasons for not injuring the Shakers! "We warriors meddle with a peaceable people! That people, we know, will not fight. It would be a disgrace to our nation to hurt such a people." Can there possibly be any need of making war on a nation which is governed by such a Chief, or by such noble sentiments? What will an enlightened posterity say of our bloody wars with such a people? Where shall we look for a white Chief that has been employed in a war with the Indians, who will be regarded by posterity as worthy to be ranked with the magnanimous red Chief, whose sentiments have now been recorded? Such a man will not be found among any of our Chiefs who have been instigators of war against the feeble and nearly exterminated tribes; nor among those who can boast of having hanged defenceless and unarmed captives.

CHRISTIAN and SOLDIER
incompatible Terms.

WHATEVER may be the just rights of self-defence, whatever of universal arming and organization may be allowed by the Gospel to an invaded nation, it is astonishing to me that any one can read the New Testament, and think its believers sanctioned in making the use of arms a profession, in giving up their consciences to a superior, and being accessory to the destruction of human life, without the fullest conviction of its strict

justice and absolute necessity in every particular case. Such a shedding of blood as has just occurred, (and though the instance is at hand and impressive, hundreds to which the same reasonings apply must occur in a soldier's life,) though it may, for aught I know, be legal; though it may, for aught I know, be duty in the military sense; though it may, for aught that I shall argue here, be politically praiseworthy; is what, I think, no Christian can lay his hand on his heart and say he would do—or that he would not rather be the wretchedest slave on the face of the earth than have the moral responsibility of such deeds. He dares not, he cannot think, that any authority, any professional regulation, any legal protection, will be an availing plea, a recognized licence for destroying a fellow-creature, at the bar of God. For 300 years, Christian and Soldier were universally held incompatible terms. What has united them? Certainly not a clearer understanding of the spirit of the Gospel.

Auspicious Occurrences.

I. By a late act of Congress the Slave-trade has been pronounced piracy.

II. "An act was passed by the Legislature of New York, at the close of the late Session, exempting all persons having religious scruples against bearing arms, from the performance of military duty in time of peace, without requiring from such persons the payment of any fine or commutation whatever in lieu of such service."—*The Reformer*, June 1821.

[We sincerely regret that Massachusetts, the boasted cradle of civil and religious liberty, is so far behind her sister state in this important affair; and that peaceable men, by her laws, are still exposed to fines or imprisonments, for conscientiously declining to learn the art of killing their brethren! Can there be greater folly than that of punishing men for pacific principles and dispositions?]

ODE TO WAR.

DREAD offspring of Tartarian birth,
 Whose nodding crest is stain'd with gore,
 Whom to some giant son of earth,
 Strife, in strong pangs of child-bed, bore ;
 O War ! fierce monster, homicide,
 Who marchest on with hideous stride,
 Shaking thy spear, distilling blood,—
 Bellona thee, in angry mood,
 Taught proud Ambition's spoils to win,
 Amidst the loud, conflicting din
 Of arms, where Discord's gorgon-featur'd form
 High shakes her flaming torch amidst the martial storm.

Stern god ! wolf-hearted and accurs'd,
 Foster'd by pow'r, by rapine nurs'd,
 Oppression, ever in thy train,
 For hapless man prepares her chain :
 A thousand vulture-forms beside
 Stalk on before thee ; bloated Pride,
 Thick-eyed Revenge, his soul on fire ;
 And Slaughter, breathing threat'nings dire ;
 Tumult, and Rage, and Fury fell ;
 And Cruelty, the imp of hell,
 Her heart of adamant ! and arm'd her hand
 With iron hooks, and cords, and desolation's brand.

There, where the battle loudest roars,
 Where wide th' impurpl'd deluge pours,
 And ghastly Death—his thousands slain—
 Whirls his swift chariot o'er the plain,
 Rapt in wild horror's frantic fit,
 Midst the dire scene thou lov'st to sit,
 To catch some wretch's parting sigh,
 To mark the dimly-glazing eye,
 The face into contortions thrown,
 Convuls'd ; the deep, deep-lengthening groan,
 The frequent sob, the agonizing smart,
 And nature's dread release, the pang that rends the heart.

Avaunt, from Albion's isle ! nor there
 Thy arms and madd'ning car prepare,
 Nor bid thy crimson banners fly,
 Terrific, through the troubled sky ;
 But stay thee in thy wild career ;
 Lay by thy glitt'ring shield and spear,
 Thy polish'd casque, and nodding crest,
 And let thy sable steeds have rest :
 At length the work of slaughter close,
 And give to Europe's sons repose,
 Bid the hoarse clangors of the trumpet cease,
 And smooth thy wrinkled front to meet the smiles of Peace.

THE
HERALD OF PEACE.

NOVEMBER 1821.

A PREVALENT AND BRUTAL CUSTOM REPROBATED.

OUR pages have been often devoted to the consideration of the barbarous and absurd practice, of settling private disputes by the point of the sword, or the contents of a brace of pistols; and we think the arguments which have been adduced expose, completely, the folly, the inadequacy, and the iniquity of such modes for adjusting differences. But there is another practice, esteemed of a plebeian nature, very prevalent in England, which is more brutal in itself, and far more demoralizing in its influence on society. Duelling is conducted with the exterior of civility, and with the greatest secrecy; nor are there more than two or three persons present, to witness the execution of its murderous purpose.—But *that*, to which we now allude, is carried on with a studied and savage brutality, that would disgrace the monsters of the forest, and its bloody and barbarous display is attended by hundreds and thousands of spectators, who cannot but become increasingly depraved and inhuman by such exhibitions. Another

mischievous attendant upon this latter practice, and which we believe gives to the minds of many its peculiar zest, is, that the uncertainty as to its issue, and the excitement of feeling which is produced during its progress, furnishes a fruitful source for the spirit of gambling to exercise itself.

If such be the nature, and such the consequences of the Pugilistic *science*, for such it is become, is it not incredible, that a country and a government, calling themselves Christian, should permit its continuance? Is it not incredible, that the archbishops, bishops, and clergymen of the established church, and all other ministers of Jesus Christ, who profess to be engaged in the great and glorious work of evangelizing mankind, do not rise in one powerful body, and solicit the suppression of practices, which were disgraceful to the morals of even Grecian and Roman idolaters! To see human beings, the workmanship of God, animated by dispositions which properly attach to infernal

beings, tormenting and destroying each other, is a distressing sight: yet however much we may grieve over such a display of the depravity of human nature, we should have reason to rejoice, if the knowledge of the fact produced general detestation and abhorrence. But what consequences may we not apprehend to society, when, from the tender age of childhood to the full possession of muscular strength, displays of brutal contention are allowed to exist, nay are even patronized by the nobility, and admired by thousands and tens of thousands? What fatal results may we not anticipate, when we see the windows of respectable booksellers exhibiting the portraits of these Christian gladiators, in every variety of fierce and barbarous attitude; and announcing publications, where prize-fighting is attempted to be dignified into a science, and where the enormity of its bloody and cruel details is endeavoured to be glossed over, and made attractive by technical terms of ludicrous or fanciful import.

We freely acknowledge the neglect of which we have been guilty, in not calling the attention of our readers *pointedly* to this subject before. The importance of it, in reference to the progress of Christian principles, and the spirit of *Christian peace*, presses powerfully upon our minds, and we invite our Correspondents and Christians in general, to assist in exhibiting this antichristian monster in his true colours. If it be possible, let us rouse such a noble and generous *Christian* feeling of abhorrence at the practice of Pugilism, throughout the country, and in the government, as shall effectually banish it from the face of Britain.

Open as our eyes are to the horrible nature, and extensive, deteriorating consequences of the art of Boxing, we cannot but feel surprised that tracts have not been written against it, accompanied perhaps with anecdotes, calculated to shew its great evil, and pernicious effects.—The grand argument which is adduced in support of the practice, is that against which the friends of Peace must ever be opposed. It is alleged, that the art of boxing produces a bold and martial spirit. This might be most effectually disputed; but it is our duty to shew that a martial spirit is at complete variance with the religion of the Cross: ‘If any man hath not the spirit of Christ, he is none of his.’

FROM THE CORRESPONDENCE OF THE
COMMITTEE OF THE LONDON PEACE
SOCIETY.

A GENTLEMAN engaged in literary pursuits, having applied to the Peace Society for information with respect to their principles and their origin, a set of their Reports and Tracts were sent to him, which produced a correspondence between him and the Secretary of the Peace Society, of which the following is the substance:—

20 Aug. 1821.

SIR,—I desire you to accept my thanks for the favour of the Reports and some tracts of the Society for promoting Peace.—The idea which they convey is truly Christian, and the time is approaching when mankind will learn their best interest in practising War no more; and perhaps this Society may be one of the human instruments towards facilitating the spread of that divine prophecy!

But I believe, many, who profit by a War, are not insensible to this conclusion of the Christian dispensation—yet still enjoy the prosperity which arises from their calling in a

time of War. It will be difficult to overcome this desire of wealth, and to divert it into any other channel. . . . Your accompanying circular asks for co-operation, but it does not explain in what sense, other than subscription for tracts ;—now, these may be very convincing to a reflecting mind, still it is, by our laws, vested in the *Government* to make War—the people pay War-taxes, and troops are levied from amongst them, by the ruling authorities ; but they are not the parties whom it is necessary, in the first instance, to convince of the preference of peace. In what mode, therefore, does this Society propose to effect their object ? I am anxious to obtain your instruction on this question—because if the Society should not be within the plan of my intended work, I may be led to devote some help towards it in other respects.—Besides, there is every reason to understand that the great events which are to be effected in the *present period* before the time of universal Peace shall arrive, will be effected by War, the chief instruments by which, &c. &c.

If any thing has been done to remove these obstacles, you will greatly oblige me by the communication—until when, I do not well know what basis for real and permanent utility and effect this Society may have ; but you may be well assured, that it has my best wishes—for indeed it may excite the disposition so desirable, and so much wanted amongst us all.—Waiting favour of your answer, I remain,

Sir,
Your obed. Servant,
* * * * *

3, Great Knight Rider Street,
4 Sept. 1821.

SIR,—It is with pleasure I comply with your request, through our Assistant Secretary Mr. Bevans : You seem so justly impressed with the evil of War, its contrariety to Chris-

tianity, with the truth of the divine prophecy which predicts the final extermination of War by the introduction of universal Peace, that I cannot doubt, an explanation of the means adopted by the Peace Society towards accomplishing, by the divine blessing, this noble and truly Christian object, will make you as much a convert to the means pursued by them, as you already are to the ultimate triumph of the principle they inculcate.

You think that the Peace Society should, in the first instance, endeavour to convince of the impropriety and evil of War, “the ruling authorities,” or “government in whom it is vested by the laws to make war.” If the Society were only watching over the exclusive welfare of Great Britain, if they were only endeavouring to prevent any specific war that was in contemplation between England and France, or any other power, reason would dictate that application should be made to the government in whom the law vests the power of making war, to prevent it by negotiation. But the Peace Society embrace the whole of mankind, “their labours are not limited to any nation or clime,” they are co-extensive with Christianity itself.—You must see how vain the above application would be on any other principle than political expediency, for you seem aware that the error with respect to war lies rather in the heart, than in the understanding of those who profit by war ; with such, therefore, Christian motives would have little influence. Upon Christian motives only the Peace Society profess to act ; these motives they cannot contaminate with political views. Such is the hopeless prospect of any beneficial result from the application to the ruling authorities, suggested by you. Shall then the friends of Peace and of virtue, shall the disciples of the Prince of Peace, sit down with their arms folded, and see with listless indif-

ference the demoralizing maxims of War propagated and acted upon, and every Christian virtue trampled under foot, without lifting up their voice, and denouncing, with Christian zeal, such abominations? You, and every man who has any love for his Divine Master, any respect for his commands, any desire that his kingdom should come, that his will should be done on earth as it is done in heaven, must answer, No. But then the question may be asked, How are we to act so as availingly to check the gigantic strides, the blood-stained progress of the demon of War? I shall answer this question, by referring you to the most ancient and most authentic accounts of the first promulgation of the Gospel of Peace and Salvation. It was preached to every creature; to the poor it was preached, not to the exclusion of the rich, of the learned, of the mighty of this world: but you will find that the leaven of the Gospel began to work in the poor of this world, among the *governed*, before it leavened into its spirit the *governors*.

The principle of Peace is a branch, an important branch, of the spirit, of the moral of the Gospel, and must be disseminated in the same Christian spirit, by convincing the understanding, and reforming the heart of man; for, till man is influenced by Christian motives, he will never learn that it is "his best interest to practise War no more." The march of intellect may effect something, but we must look to the march of Christian principle effectually to stay this desolating scourge, and substitute the arts of peace for those of war, when 'every man shall sit under his own vine, and under his own fig-tree, and none shall make them afraid.'

You thus see that the Peace Society, no more than the Primitive Christians, interfere with the political institutions of the kingdoms of this world; they interfere not with the

policy or impolicy, in the usual acceptance of the terms, of the bloody contests they have with each other to obtain redress for imaginary or real grievances. No, they condemn the whole system as antichristian. And even admitting the possibility of instilling pacific principles into the present rulers of the world, it would be only like lopping off some of the branches of the tree of discord, since their successors might again adopt the War policy. No, this baneful tree must be torn up by the roots, ambition must be dethroned from the heart of man; and this can only be done by the subjection of the mind to the all-powerful influences of the Gospel. To attain this important object, by which the spring of action will be corrected, are the efforts of the Friends of Peace therefore directed: "for though they have full confidence in the accomplishment of the divine predictions, they do not look for their accomplishment but through the gradual process of human agency, the usual means by which the Great Supreme effects his purposes of good to man. It is only as by these means the heart of man is changed, the world evangelized, and the grand moral principles of the Gospel substituted for the cold-hearted, selfish policy of the world, that the Peace Society look for the consummation of their hopes."

"To expect the present system of national policy to be overthrown by means short of these, is, they consider, to calculate upon an effect being produced without an adequate cause; to substitute what is wild and visionary, for sober and rational exertions to produce peace and concord among men."

The Press, that great, that powerful engine of good to man, is the medium chosen by the Peace Society to disseminate their principles; and to give to this its full energies, Societies have been formed in different quarters of the globe, who keep up a

correspondence with each other, and watch every opportunity of extending the kingdom of the Redeemer.—Hoping that this development of the principles, of the views, and of the conduct of the Peace Society, may prove a satisfactory answer to your inquiries, I am,

Sir

Your obedient Servant,
Thos. Bell, Secretary.

7 Sept. 1821.

SIR,—I beg to acknowledge, with much thankfulness, your favour of the 5th inst. which has afforded me some useful reflections.—If any thing should occur to you further, it will be aiding the spirit of peace, to send me any communications previous to my publication, for in all its parts I am frequently adding annotations. The immense field you embrace, of striving to pacify the natural turbulence of man, and to restrain the temper which has manifested itself more or less from the time of Cain, is indeed worthy of the present century, which is to close with its accomplishment! Will half a century effect such a glorious work! Yes, with the divine blessing!—The work, as you say, must begin in the heart of man; but ages have elapsed, without our finding seed for the harvest! Give me rules for individual practice—Sons, nephews, cousins, live by the fleets and armies—Commerce cannot receive them—Professions overflow—and almost every thing on which we subsist, raises a revenue for their support:—Your efforts must be practical, or your theory will be deemed visionary, especially by those who know and care little about prophecy. I fear these things will never be *willingly* relinquished, and therefore that the close of them must be terrible, before Christian peace shall become triumphant.

I entirely approve your measure, of not embracing political parties, or interfering with political institutions; but it will require all your pre-

caution to steer clear of this very narrow barrier—one offensive pamphlet, or even expression, to those whom you would convert, would frustrate the abstracted motives of your Society, especially when you shall ever be drawn to shew, that any future War were not either just or necessary.—On this ground it may be hoped your grand efforts will be exerted during the Peace, when no such obstacle of offence is probable. Time therefore is now more than doubly valuable.—I remain,

Sir,

Your obed. Servant,

3, Great Knight Rider Street,
28 Sept. 1821.

DEAR SIR,—I have received with much pleasure your last letter, in which, though you approve of the principle by which the Peace Society are influenced in their conduct, and consequently of their avoidance of political disquisitions, you still doubt the practicability of efforts that do not extend to some modification of the “political institutions” of the country, by which provision is made not only for those who are employed in the civil departments of the State, but also for their numerous dependents, “sons, nephews, cousins,” who look up to them for support. As this interference with private interests, connected with “political institutions,” is incompatible with the line of conduct adopted by the Peace Society, a line of conduct approved by yourself; I hesitated at first whether it demanded any particular remark; but the friendly and candid manner in which you have noticed my letter, encourages me to make another attempt to remove your doubts on this subject.

I am, equally with you, convinced that the page of divine prophecy will meet with its accomplishment, that the time will come when the peaceable kingdom of the Redeemer will extend over the whole earth; but,

with respect to the period of its accomplishment, I am not prepared to come to a decision, but leave it with Him who worketh all things after the counsel of his own will.

If we turn over the page of history, and look back at the events of former periods, we shall find that the Most High accomplished his purposes by two sorts of instruments; by those who may be called the *unwilling instruments*, by others who may be called the *willing instruments* in the divine hand. One instance will suffice to illustrate the distinction here made. The coming of the Messiah, his offering himself up as a propitiatory sacrifice for sin, his subsequent resurrection, and the spread of the Gospel, are events predicted by the prophets. No one will suspect the chief priests and rulers of the Jews, of the most remote design to bow to the divine authority of Jesus, to admit his claims as the Messiah, or to promote the ends of his divine mission; no, their malice was directed to crush him, and prove him an impostor; but the means they adopted to effect their object, were, through an overruling Providence, made subservient to the fulfilment of the prophecies respecting him. So far therefore as they promoted the designs of Christ's mission, they were *unwilling instruments*. On the other hand, the apostles and disciples of Jesus were commissioned by him to preach his Gospel to every creature under heaven. Now you will not associate the chief priests of the Jews, the traitor Judas, with these men who had imbibed the spirit of their Divine Master, with which they were filled on the day of Pentecost—with these cheerful *willing instruments* in spreading the Gospel of peace and salvation, as engaged in the same holy cause, because the former also assisted to fulfil the divine predictions respecting Christ.

To apply this instance to the case before us, the sound of War will probably again be heard, and the cries

of the bereaved widow and of the orphan will again ascend to heaven, calling for retribution on the authors of their woes; there will yet be further changes and revolutions among the kingdoms of the earth. Whatever may be said in extenuation of the conduct of the authors of these miseries and calamities, on account of the prejudices of education, of custom, and of associations; without any tincture of uncharitableness it may be affirmed, that their conduct betrays an ignorance of the spirit of Christianity, and of its moral precepts. Nevertheless, I have no doubt that the events produced by such antichristian conduct, will hasten that happy period, when the kingdoms of this world shall become the kingdoms of the Lord, and of his Christ; but the authors, the actors, must rank with the chief priests and rulers of the Jews, as the unwitting instruments towards accomplishing the purposes of the Most High.

These events therefore, which may be compared to the wind, the earthquake and the fire, terrible in their effects, will not disturb the equanimity of the follower of the meek and lowly Saviour of men; he will neither mix nor meddle with them, he will rather withdraw himself from them, but when he is called to exertion by the still small voice of God in the conscience, he will come forth, and not only attend to its dictates himself, but direct the attention of mankind to it, as that which only can tranquillize the passions, speak peace to the soul, and introduce it into the gentleness and meekness of Christ: and the consequence of this attention to the dictates of heaven will be the establishment of permanent and universal Peace on the earth.

You thus see that the friend of Peace is prepared for every event, whether terrible or pacific; for he knows the wrath of man will be restrained, that it cannot pass the bounds set it by Omnipotence. May these observations convince you, that

"the immense field we embrace, is" not only "worthy of the present century," but that as it is co-extensive with the magnitude of the object, so it is the only practical means, with the divine blessing, of accomplishing it. Whatever means short of producing a change in the heart of man are resorted to, we consider "wild and visionary." In this you agree with us, when you say "the work must begin in the heart of man." And why must it begin there? because in the heart of man, not of this king, or of that emperor, or minister of state, but of man in the aggregate, lies the root, the origin of War. It is only as Christian principle in active operation supplants pride, ambition, malice, envy and hatred, that we can look for the consummation of our hopes.—This principle has already made considerable progress in the human mind. It has stripped war of much of that false glory by which its true features were disguised from the mass of mankind; and it is not the least important of the results of the late war, that its effects, which are yet felt by most of the nations of Europe and North America, have produced reflection, the handmaid of religion and virtue. For the fruits of this reflection, I refer you to the Peace Society established in London, with its numerous Auxiliary Societies and correspondents in the most remote parts of the British empire—to the twenty Peace Societies established in America—to the Society just established at Paris—all which have been formed since the conclusion of the late war. The very existence of so many societies, composed of Christians of every denomination, and which have sprung up within so short a period, is an indubitable proof that the Christian principle of Peace is spreading among mankind. You know, and admit, that our theory is not visionary, but the voice of prophecy, and these facts, prove that our

efforts are practical, and must aid its accomplishment.

The design of Peace Associations is to give vigour to individual efforts to disseminate their principles. These principles, to adopt the words of a pious Divine,* "must be disseminated by those in whose hearts they reign. Few they may be at first; but the number will continually increase. Let every one consider what he can do to promote the grand work, and let him do it without delay. He that has nothing else, has a tongue to plead the cause of peace in his domestic circle, and infuse his sentiments into the minds of his neighbours too, and his acquaintances, and those he meets with in the way. Another can write clearly and forcibly: let his letters to his friends bear testimony to his zeal, and let him compose tracts, to enlighten society on the subject. A third has a talent for poetry: let him in tuneful numbers touch the reader's heart, with a delineation of the miseries of war and the blessings of peace. A fourth possesses wealth, and he can purchase these publications, and spread them far and wide. A fifth is a man of genius, and could in a fuller and more elaborate treatise give an extensive as well as an impressive view of the doctrine: let him consecrate his powers to this service, in honour of the Prince of Peace. A sixth has the eloquence of Apollos; and he can stand up in a public assembly, and arrest the attention and move the heart of every hearer: let him cry aloud and spare not, and merit the title of the orator of peace. The ministers of Christ from the pulpit (and it is no improper theme for that hallowed place) can lead their audience to a sight of the sources of wars,—those lusts which war in the members, and unveil their deformity; and can display with success the charming beauties

* Dr. Bogue.

of peace on earth and good-will to men."

I shall now conclude, with inviting you to co-operate with us, and lend your talents towards promoting among men the benevolent and peaceful principles of Christianity.—I am,

Dear Sir,

Your obedient Servant,

Thos. Bell, Secretary.

Formation of an Auxiliary Peace Society at Nailsworth in Gloucestershire; as reported to the Parent Institution.

It had, for a considerable time past, been apprehended by a few friends of Peace in this neighbourhood, that an Auxiliary Peace Society might be established here with advantage to the general cause; a variety of opposing circumstances, however, intervened, to delay its formation, until about a month since; it was at length determined to call a public meeting, for the purpose of forming such a society, which meeting was held on the 12th inst. [Sept.] when a society was formed, officers appointed, and the plan and objects of the Parent Society met with very cordial and general support.

The resolutions adopted were those recommended by the London Society, page 16, Fourth Report:—with the exception of the 6th, which was a little modified, to meet the views of a few, who opposed its adoption in its original form: we hope, and indeed apprehend, that the spirit of the original resolution is, notwithstanding, in a good degree preserved, as the sentiments of those principally concerned in the establishment of this infant institution are decidedly in unison with those of the Parent Society; but the alteration was submitted to, in order to leave the door a little open to some (of whom there are very many in this neighbourhood) who go *nearly, but not quite* the whole length of the Society, as it respects war under every possible circumstance. The adopted resolu-

tion is as follows:—"6th. That it is desirable that every person appointed on the Committee should hold principles on the subject of war, in strict accordance with those on which the London Society is founded;"—and in compliance with this resolution, a treasurer, secretary, and three other persons, were appointed to form a committee; four out of which five, hold principles in exact accordance with the Society. The principles of the person who forms the exception do not go quite to the same length, but we are in hopes that he will follow the example of some others amongst us, (among whom may be mentioned one of our committee) who acknowledge that they have long harboured an awful delusion in their bosoms on the subject of War, which a candid perusal of the Peace tracts has led them to discover, and which the power of the Most High has enabled them to cast off for ever.

We have fixed the sum which constitutes a member at 5s. per annum, and 1l. donation, from an apprehension that we should thereby excite a more general interest than if the amount was larger; and that what we should lose in amount of individual subscriptions, would be amply compensated in numbers; which expectations have been fully realized. We have since the meeting been a good deal engaged in going round among the poor, and we find a very general and lively interest awakened in their minds on this subject, and they very freely contributed according to their means to its support; some 1s. others 6d.

Our collections at this time amount to about 12l. and we hope to be able to accomplish considerable more yet. Great ignorance was found to prevail, as might be reasonably expected, in many instances, as to the object in view; but in almost all cases, strong sentiments of approbation, and hope as to ultimate success were expressed, so that we have

abundant reason to be afresh animated, to prosecute the divine cause with renewed, and, I trust, with abiding and persevering ardour.—Darkness has long covered the minds of the people, on this subject, in this populous district; but we earnestly hope that a brighter day is beginning to dawn upon them, in which they will clearly see their duty to their God, who is a God of peace, and faithfully serve that peaceful Saviour, of whom it is written, Of the increase of his government, and peace, there shall be no end.

Enclosed is a Ten Pound Note.—We wish that Tracts to half the amount may be sent as early as possible, equal numbers of each, with the last Report; and if you have them, a few of the 1st, 2nd, and 3rd Reports—as some wish to trace the progress of the Society from its formation.

We will send further particulars of names, &c. in the next communication. I remain, &c. &c.

A. R. Fewster, Secretary.

With the foregoing communication was received the following Address to the Inhabitants of Nailsworth, being an invitation to attend the Meeting advertised to in it:—

To the Inhabitants of Nailsworth and its Vicinity.

At a time when the infinite importance of Christianity is so generally acknowledged, the exertions of all denominations of Christians called forth for its diffusion in the world, and prayers are every where ascending to the Father of mercies to crown these endeavours with success, it is desirable that the great features of this religion should be thoroughly known, and its aspect on the present welfare of mankind, as well as its future benefits, clearly exhibited.

In the anxious solicitude of the friends of Christianity for the eternal welfare of their fellow men, it will not be matter for wonder, should it appear that some of the interesting

features of religion, as to the present state of society, have been overlooked; or that, feeling the powerful influence of Divine truth, they have been treated as of minor importance; from the indulged hope, that if its momentous realities with regard to futurity were once admitted into the heart, its regulations as to this life would inevitably follow.

In perusing the sacred writings it seems impossible to avoid the conviction, that the result of the triumph of Christianity must be the establishment of universal peace. The predictions of its spread are accompanied with the most delightful exhibitions of the happy change which society should in this respect undergo, till, the destined object fully gained, the nations should learn war no more; and that in the full conviction of its annihilation, they should convert the instruments of warfare into implements of husbandry.

For 1800 years has the benign religion of Jesus been preached in the world; for a long portion of which, it has been acknowledged as the adopted system of the nations of Europe, and has constituted the professed basis of their jurisprudence and the principles of their government. Yet during a considerable part of this time wars have been as frequent and calamitous amongst them as in any known period of their existence; so that there is reason to apprehend their councils have not been duly influenced by the sentiment, That war is not only an anti-christian practice, but subversive of the best interests of society.

Under these circumstances it must be admitted, either that Christianity is not true, or that men have overlooked its tendencies, and lost sight of its design in one of its most important objects. A conviction that it is the latter of these alone, which has produced such painful results, has led some friends of humanity to the consideration of the best means of bringing the peaceful features of the

religion of Jesus Christ more prominently into view.

Aware of the importance of enlightening the public mind, and determined to act in the spirit of a religion which breathes nothing but peace and good-will to men, certain individuals in England and America formed themselves into societies, having for their object to circulate temperate and judicious tracts, shewing the incompatibility of War with Christianity, and thus to bear a public testimony against both its principle and its practice, and to do all in their power to promote universal peace.

The commencement was, as might be expected, small, but the cause has attracted growing attention and obtained increasing support; nor is there any reason to doubt of ultimate success, since their object is in perfect unison with the final establishment of Messiah's Kingdom.

A desire of co-operating with these friends of humanity has induced a few individuals in this neighbourhood to attempt the formation of an Auxiliary Society at Nailsworth,* in aid of this design; in doing which they conceive that they shall best promote the objects in view, by waiving all discussions on which any diversity of sentiment might arise among the friends of peace, and confine themselves to the effort of enlightening the public mind on the evils of war, and the total irreconcilableness of its practice with the genius of Christianity.

In thus standing forward as the advocates of universal peace, they feel that they are only discharging the duty of good members of society, and supporting the legitimate ends of all lawful governments. For certainly no better foundation can be

laid for obedience to the righteous laws of a nation, than in cherishing and in endeavouring to diffuse those pacific principles which the Gospel inculcates, and thus securing the chief object for which governments profess to be established, namely, to preserve good order through every branch of society, and thereby to ensure the enjoyment of social happiness and tranquillity to all generations, when, in the delightful language of ancient Prophecy, every man may sit under his own vine, and under his own fig-tree,—where none shall make him afraid.

With the objects here avowed, you are invited to attend a Meeting, to be held on Wednesday the 12th instant, at the Independent Room at Nailsworth, at half-past six o'clock in the evening, for the purpose of forming such a Society, framing its regulations, &c. &c.

The following communication has been also received from Guernsey, by the Committee of the London Peace Society:—

Proposed Auxiliary Peace Society.

To the Inhabitants of Guernsey.

The disposition to promote the cause of permanent and universal Peace is happily prevailing amongst the several denominations, and may be considered, under divine favour, as the precursor of every good word and work; indeed, what general service can be successfully prosecuted without its benign auspices? "For every battle of the warrior is with confused noise, and garments rolled in blood." To become a member of this Association no compromise of religious principle is requisite: its motto is, 'On earth peace, good-will to men,' apart from political considerations: on this basis we may all meet, of every nation, availing to promote the object of that peaceful prayer so often reiterated, 'Thy kingdom come, thy will be done on earth, as it is in heaven,' &c.

* Auxiliary Societies have been established at Swansea and Neath, Bath, Bristol, Glasgow, Tavistock, Edinburgh, Dundee, Darlington, Stockton, Southampton, Plymouth, Newcastle upon Tyne, Worcester, Gloucester, Hertford, Frome and Leamington; the London Society has also active Correspondents in many other parts of the kingdom.

The harmonizing effect of this spirit is now more and more conspicuous in England, France, and America, by the formation of Peace Societies in those countries, with the prospect of other nations embracing the same principle. The Parent Society in London has issued the subsequent Circular; and the Paris Peace Society has adopted the same measure, addressed to respectable individuals, benevolent and philosophical Societies, throughout Europe.

The influence of this peculiar principle has already done more in France than any other effort of benevolent institutions, however excellent. Even members of the Church of Rome, of title and influence, have bowed to this divine principle, and unite with Protestants in the formation of a Peace Society, and under the patronage of the Government of France! The friends of peace, who are Protestants, are therefore now more loudly called upon to unite in this honourable measure, whether ecclesiastical, civil or military; for, even what military character can decline to unite with his peaceable neighbours and friends in promoting the happiness of man; can he, by his refusal, appear to countenance the renewal of the calamities of war? To be convinced that War is unnecessary, the perusal of that invaluable work, "*The Herald of Peace*," and the Tracts of the Society, are respectfully recommended.

N. B. For the Circular above adverted to, see the Number of this Work, for Sept. p. 278.

Reflections on War, illustrative of the Prediction contained in Isaiah ch. ix. ver. 18, 19.

[An Extract of a Sermon, by the Rev. Henry Forster Burder.]

At particular request we have been favoured with the following testimony against War, which we had the pleasure of hearing delivered from the pulpit:—

No single word is there, in the whole compass of human language,

which conveys to the mind the idea of such an assemblage of evils, such a complication of horrors, as the term *War*. War is a system which embodies almost all the vices, excludes almost all the sympathies, and inflicts almost all the miseries which are to be found in the world. Yet, dazzled by its martial array, or intoxicated by its misnamed glory, or interested in its unhallowed gains, or deluded by its encomiasts in history or in poetry, what multitudes are there, even in a Christian country, who discern not its horrid features, and who shudder not at the thought of man shedding the blood of man!—Yet is not this for man to act a part which even demons act not towards each other?—

"O shame to men—Devil with devil damn'd
Firm concord holds; men only disagree
Of creatures rational, though under hope
Of heavenly grace; and God proclaiming peace,
Yet live in hatred, enmity and strife
Among themselves, and levy cruel wars,
Wasting the earth each other to destroy;
As if (which might induce us to accord,)
Man had not hellish foes enow besides,
That day and night for his destruction wait."

Paradise Lost.

How cheering then is the thought suggested and authorized by the language of inspiration, that the period shall arrive after which the history of the world shall record no more war; when the nations of the earth shall 'learn war no more'—when the science of military tactics, and gunnery and fortifications, and the art of manufacturing warlike weapons, shall be discarded, as worse than useless—as insupportably revolting to the mind; when in the beautiful language of the prophet,—'Violence shall no more be heard in thy land, wasting nor destruction within thy borders; but thou shalt call thy walls Salvation, and thy gates Praise.' The walls and gates of great and fortified cities, whilst among the proudest monuments of national greatness, have been also among the most striking evidences of human depravity. What was it which gave

occasion to the stupendous wall of ancient Babylon, or to the hundred gates of ancient Thebes, or to the still more astonishing wall of China? What is it which still preserves in repair the fortified walls of so many cities on the continent of Europe, and still places watchful sentinels at their gates? What is it but the fear and jealousy and suspicion still inspired by the spirit of war and ambition and aggression? What is it but the same spirit, alive and active among the nations, which gives, or seems to give, occasion for those floating bulwarks to which Britain has so long looked for protection and for glory? What is it but this which has given to some of these "wooden walls," names at the very mention of which Christianity recoils, and humanity itself might blush! Oh for the arrival of the happy period, when the population of every city which has walls and gates, shall inscribe upon its 'walls, *Salvation*, and upon its gates, *Praise*.'

Review of a Sermon, on the Doctrine and Spirit of Christianity, preached at York Street Chapel, Walworth, 21 Jan. 1821, by the Rev. GEORGE CLAYTON.

(Continued from p. 283.)

THE spirit of *retaliation* seems to constitute one of the most powerful motives of action in every human breast, which has not fully imbibed the mind of the Saviour: And even in those who have adopted the faith of the Gospel, and avow themselves as the followers of Jesus, it will often make its hated appearance. No period of life is exempt from its secret movements, or open operations.—The tender age of infancy does not escape from its venomous attack; nor is the callousness and indifference of age proof to its virulence. Yet the spirit of retaliation, whether it be viewed in its nature or consequences, is of infernal birth, and will, if indulged, completely estrange the mind

from God and from goodness. Therefore it is that our great and perfect lawgiver has directed his keenest censures against it, and has required from his disciples a measure of forgiveness unbounded in its nature, and unlimited in its duration;—and therefore it is that his servants are bound continually to bear their public testimony against it.

We have already presented our readers with the two first divisions of Mr. Clayton's sermon upon this important subject.—The Third consists of the grounds upon which our Saviour's injunctions to forgive injuries proceed.

"1. These are principles in strict conformity with the character of the blessed God. 'His tender mercies are over all his works.' He 'is kind and good unto all.' He opens the hand of unsparing liberality to his friends, and to his foes. He bears with the provocations of an ungodly world, and lengthens out the forfeited lives of his revolted subjects, even while they hurl the shafts of an impious rebellion at his throne! How exemplary his patience, how unwearied his long suffering! 'But I say unto you, love your enemies, that ye may be the children of your Father who is in heaven; for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust. Be ye therefore perfect, even as your Father who is in heaven is perfect.'

"2. The command and the example of Jesus Christ powerfully recommend this spirit. He has most explicitly enjoined this great duty, as the text and many other passages of similar import evince, and his whole example from the manger to the grave illustrated and enforced his preceptive requirements.

"3. It is a spirit pre-eminently characteristic of true religion. To return love for love, kindness for kindness, service for service, is nothing more than reason and nature will dictate and approve. But as for

you, Christians, something more is expected from your principles and your professions. Shew us wherein the distinguishing peculiarities of your religion consists. You are to rise higher than the smoothness of mere civilization. You are to exhibit a magnanimity worthy of the name you bear. 'If ye love them that love you, what reward have ye? do not even the publicans the same? And if ye salute your brethren only, what do ye more than others? Do not even the publicans so?' You profess more, therefore you should act better than others.

"4. This spirit is a pledge and presage of blessedness, both here and hereafter. 'Blessed are the meek, for they shall inherit the earth. Blessed are ye when men shall revile you and curse you;' for the curse causeless shall not come; yea, it shall be turned into a blessing. God will make your cause his own, and will abundantly repay you for your lenity and forbearance.

"5. This leads me to observe, that the peace and serenity of our own minds will be best consulted, by forbearing to avenge our wrongs, and by acting upon the requirements of the text. The man whose mind meditates revenge, and cherishes the dark designs of retaliation, must be every thing but happy. That 'revenge is sweet,' is an accursed maxim of the infernal school; it can only be so, to him, who has been tutored in the malignant rudiments of diabolical policy, and has sat in blind docility to learn of him who is 'a murderer from the beginning.' You cannot bestow a more charitable service upon your fellow-creatures, than to extirpate from their breasts this root of bitterness; to step in between their vengeful purpose, and its baneful execution; to withhold their steps from violence, and their hands from vindictive retribution. How much greater would be the happiness of families, of neighbourhoods, and of nations too, were the

principles of our text allowed to predominate. What domestic alienations, what parochial discords, what national animosities, would be extinguished by the prevalence and triumph of these Christian sentiments! We are all hastening, my brethren, silently, but certainly, to the extreme goal of our mortal race; and in that solemn hour when we must pass from time into eternity, all men are agreed that rancorous enmities must be laid aside. Who would think of putting to sea in a storm? And who would venture into the presence of a righteous Judge, his heart boiling with rage, and reeking with the thoughts of vengeance. Even savages, who have lived in mutual enmity, interchange some tokens of amity when either of them is about to expire. But we shall find ourselves greatly mistaken, if we suppose that the habits of revenge, rivetted upon the soul by the cherished practices of a whole life, can be suddenly renounced in the valley of the shadow of death. It is not then, that the Ethiopian can change his skin, and the leopard his spots;—It is not then that the sinner can doff his evil customs, just as the serpent slips its scaly folds. No—he who chooses to live in the atmosphere of vengeance, and dies in it, will pass into his own place, the place of vengeance; where a cup mingled with his loved, but deadly draught, will be wrung out to him, even to the very dregs. Contrast with this scene, the happiness of the man who shoots the gulf of eternity, loving and beloved, forgiving and forgiven, remitting all debts and injuries, in the hope of a final acquittal and full remission at the tribunal of his Saviour and his Judge."

The object of the Fourth and concluding division is to meet some objections which have been raised against this Christian doctrine.

"*Fourthly.* I promised to meet a few of the objections which are raised against this Christian doctrine.

"1. It may seem to some persons,

that the line of conduct here recommended, would argue imbecility, cowardice, and meanness. This insusceptibility to the resentment of wrongs, say they, is dastardly, base, and ignoble. I contend that it is the very reverse. To conquer the spirit of revenge in your own bosoms, is a far more arduous enterprise, a far more glorious achievement than you can gain from the most studied and successful acts of retaliation.—Prov. xvi. 32. ‘He that is slow to anger is better than the mighty, and he that ruleth his spirit than he that taketh a city.’ This is the criterion by which you are to ascertain the quality and measure of true glory. ‘It is the glory of a man,’ not to revenge, but ‘to pass by a transgression.’ Here is a field for the display of genuine heroism, and sound magnanimity. Shew me the man who has been taught to subdue his passions, to forgive his enemies, and to return good for evil, and I will prove to you, that he stands out to the view of all competent judges in heaven and earth, covered with a robe of richer splendour than ever adorned the heroes of Agincourt, or Blenheim, or Waterloo. Compared with his laurels, the garlands that ‘a Cesar wears are weeds.’ The preacher may be tauntingly bid to go and broach these notions, on the markets, and the exchanges, in cabinets and courts; to deal out his impracticable and Utopean system in the places of public concourse, and amid the various bustle of resort. He can only say, he hopes, that were his voice capable of being extended to such places, he should have grace given him to be true to the principles he has this day avowed, and to maintain them, in the teeth of a jeering world, even unto blood.

“2. It may be objected, that if these principles should be acted upon in general society, men of an injurious character would become more insolent, violent, and cruel than ever; and receiving no check, would go on

from bad to worse. There is some plausibility in this objection, and we would meet it by saying, that in all moral questions we have simply to ask, what is *duty*, without anticipating consequences, which, perchance, may never follow, and thus reducing the subject to a mere question of expediency. It should not be our *first* enquiry, whether it is safe for us to act *rightly*, but rather our fixed determination to do what God has commanded and Christ has sanctioned both by precept and example, in the face of all consequences. For there is a watchful Providence ever at hand to cover with the invulnerable shield of its protection, those who confide in God while they resolutely pursue the line of duty. But supposing that we are enabled to ‘do good to them that hate us,’ if they have a spark of ingenuousness remaining in their composition, will they not rather be softened, shamed, and subdued by the gentleness and generosity of the Christian temper, than encouraged to new outrages, and additional acts of aggression?—And if, on the other hand, it should happen that they have not a single trace of ingenuous feeling in their nature, is it not probable that a different line of conduct, on our part, would goad them into a more exasperated madness, or harden them into a more unrelenting sternness, or, at least, produce so dangerous a reaction of the bad passions, as might prove more detrimental to our tranquillity and comfort than the ebullitions of their original indignation?

“3. It may be objected, that all relative duties are mutual and reciprocal; so that if there be a violation of the obligation on the one part, there follows a release from the obligation on the other part. This, indeed, is an hypothesis which has been gravely maintained, but which, were it admitted to be true, would overturn the basis upon which this discourse is reared, and sap the

foundation of all moral obligation whatsoever. It is making morality nothing more than a covenant, or compact, between two human beings, and if one of them should fail in fulfilling his part of the indenture, the covenant is broken, and its obligation is annulled. Whereas, Christian morality has its foundation in the will of the supreme lawgiver, and that will must be my standard, whether other men, in their conduct towards me, may respect it and appeal to it or not. Christ has said, *Love your enemies*—there's no reciprocity there; *do good to them that hate you*—no return of mutual duty there, and as little of either in what follows; 'bless them that curse you, and pray for them that despitefully use you.' The fact is, that Christianity teaches us, and also enables us to discharge with conscientious fidelity, our duty to others, though they may fail in their duty to us. Their violations of duty towards ourselves, will not materially injure us, unless we should be drawn or driven by this means, into a breach of our own duty. And this would be a species of retaliation upon others, which must eventually rebound upon ourselves. No man can essentially hurt us, unless he can set God and our own consciences against us; and this is only to be done by involving us in the commission of sin. Though a father should refuse to fulfil the duties of a parent, the son is not therefore relieved from the burden of filial piety and duty. Though a child be stubborn and rebellious, the parent is not to relax in the duties of patience, compassion, reproof, and corrective discipline. And this may be affirmed of all other duties founded in the will of God. Away then with that code of modern ethics, which would devise a method for repealing the divine laws, equally novel and expeditious, namely, by the violation of them; but violation is no repeal. If another fail in duty to me, it is my calamity and my cross; but if I fail in my duty to him, it is my folly and

my sin. What a different spirit did St. Paul discover, when he declared to the Corinthians 'and I will very gladly spend and be spent for you, though the more abundantly I love you, the less I be loved.' And to Timothy, 'Therefore I endure all things for the elect's sakes, that they also may obtain the salvation which is in Christ Jesus with eternal glory.'

"4. It may be objected, that, after all that has been said, the plan of feeling and action here submitted, cannot be avowed, and followed out in its practical results, without exposing a man to derision and contempt. If, my brethren, ridicule were the test of truth, either as to Christian faith or Christian morals, this might be deemed a fatal objection; but as it happens, there is no test more unsound, more uncertain, and more despicable. It is the argument of fools, and is seldom employed till the quiver has been exhausted of every other dart. In this sense, I am sure we may say, 'of laughter it is mad, and of mirth, what doth it.' There is nothing so true, so sacred, so venerable, so sublime, but it may become the butt of mockery to the impious and profane. But, I trust, you have not so learned Christ as to be laughed out of your principles, your convictions, your duties, and your happiness. Should the universe combine to hiss down the distinctive peculiarities of the Christian scheme, whether in the doctrines it reveals, or the practice it enjoins, I trust you would remain moveless as the rock amidst the dashing of the waves and the roar of the tempest; or like Milton's Abdiel, 'firm though single.' The Holy Spirit stands engaged to patronize the principles of the Gospel, and to ensure their ultimate triumph over the prejudices, the scandals, and the insults of all its foes. In the mean time, 'if ye are reproached for the name of Christ, happy are ye, for the Spirit of God and of glory resteth upon you. On their part he is evil spoken of, but on your part he is glorified. But let none of you suffer

as a murderer, or as a thief, or as an evil-doer, or as a busy-body in other men's matters. Yet if any man suffer as a Christian, let him not be ashamed, but let him glorify God on this behalf.' While, therefore, we are looking daily and hourly to the fullness in Christ Jesus our Lord, for the succours of his all-sufficient grace, by which alone we can be qualified for the performance of this difficult duty; let us make it our steadfast resolve, that we will never designedly *grieve a friend, never willingly create an enemy, and never deliberately revenge an injury.*"

*Extract from the Life of Cecil
Lord Burleigh.*

To the Editor.

SIR,—I am sure you will not be unwilling to call the attention of your readers to the sentiments of so great and wise a statesman as Cecil, Lord Burleigh, the upright and religious minister of Queen Elizabeth, on the subject of Peace. I therefore beg leave to offer for this purpose a few extracts from the life of that celebrated man, in "*Macdearmid's Lives of British Statesmen.*"

"Instructed both by history and observation, that war was the great means of wasting the resources of nations, he obstinately resisted the efforts of those rash and ambitious spirits, who perpetually endeavoured to plunge the nation into hostilities, with a view of advancing their own reputation and fortunes. He had ever on his lips the salutary maxims, 'that war is soon kindled, but peace very hardly procured; that war is the curse, and peace the blessing of God upon a nation; and that a realm gains more by one year's peace, than by ten years war.' By these pacific counsels, the Queen, from the soundness of her understanding, and her aversion to expence, was usually swayed. On a few occasions, a longing for military glory, or an attachment to some favourites who were men of more ambition than discretion,

and of more show than wisdom, caused her to disregard the dissuasions of Cecil; but a more serious reflection seldom failed to dispel her illusion.

"The moderation and wisdom of Cecil, in adhering resolutely to a pacific system, deserve the more applause, as the condition of Europe, at that period, was particularly calculated to tempt an English minister into extensive wars. While Scotland and France were torn by intestine convulsions, and the rebels often able to overpower the sovereign; the Low Countries, which had revolted against Philip, seemed determined to endure the last extremities, rather than again submit to his dominion. England alone enjoyed internal tranquillity; and, by uniting with the insurgents of either country, might have acquired both a large addition of territory, and such other concessions as may be wrested from a weaker power. But Cecil well knew that conquests were not the true road to national aggrandisement; and that his country would suffer more in her resources and real strength from an extensive and protracted war, than she could gain from its most successful results.

"At one period, while Elizabeth was engaged in the war with Spain, Cecil, who was anxious to bring about a termination of hostilities, found in the Earl of Essex a powerful enemy to his pacific schemes. This youth, who had acquired some glory in the Spanish war, and eagerly panted for more, stood forward as the vehement opposer of Cecil's propositions for peace; and his influence over the Queen's affections, joined to the other considerations which we have mentioned, was sufficient to counteract the intentions of the minister.

"Cecil was no less interested for the glory of his country than Essex. Yet while he felt how much security depends on political reputation, he also perceived the folly of attempting to render a nation glorious by wasting

her resources, or great by reducing her to imbecility. Averse to the idle waste of the people's property, and detesting the wanton effusion of human blood, he remonstrated against sacrificing the best interests of the nation to the avarice and ambition of a few individuals; nor could he, without indignation, see both prince and people led away by the same passions as Essex, and giving up the reins of their understanding to the delusions of a heated brain. On one occasion, when the question of peace and war was debated in council, Essex proceeded, as usual, to declaim in favour of continuing hostilities, urging that the Spaniards, being a subtle people, ambitious of extending their dominion, implacable enemies to England, bigotted adherents to the Pope, and professing that no faith was to be observed with heretics, were incapable of maintaining the relations of peace. Cecil, who felt that if such arguments were accounted solid, the sword would never be sheathed, could not help indignantly exclaiming, in the midst of this harangue, that the speaker seemed intent on nothing but blood and slaughter. At the close of the debate, perceiving that his arguments were of no avail against the impulses of passion, he pulled out a Common Prayer-book from his pocket, and pointed in silence to the words, 'Men of blood shall not live out half their days.' Though he could only hope that time and further experience would effectually dispel the present delusion; yet still he endeavoured to accelerate this desirable event, by the publication of a tract, in which his arguments for peace, though disregarded by the multitude, were too distinct and forcible not to impress the reflecting and moderate.* A. L. T.

* If A. L. T. can favour us with the loan of the tract alluded to, or with extracts from it, we shall feel much obliged to him. Ed.

Ancient and Modern Warfare.

[From the *British Essayist*, vol. 42.]

"THE history of Wars is but a dull theme, involving a number of wearisome repetitions, and furnishing but one mournful inference of a general kind. It teaches us only to conclude, that man can cheerfully go on to massacre and to plunder, without regard to the authority of reason or religion, in the pursuit of a vain and criminal glory, derived from the multiplied destruction of his fellow-creatures. Yet, while we are compelled to acknowledge that War is in itself a proof of the corruption of our general nature, we may still consider it as a theatre in which the most generous qualities of our minds are exercised, and in which virtue meets with moresplendid and trying opportunities of exertion, than in the comparatively calm and equitable course of common life. This remark, indeed, holds most in regard to the tumultuous warfare of ancient times, in which, though carried on with greater national ferocity and personal rancour than in our days, yet, from the looser principles on which the art was grounded, fortitude was encompassed with more difficulties and perils, honour was provoked* by loftier occasions, and compassion was excited by more eminent sorrows and distresses. Thus the history of ancient wars creates an interest greatly above what we feel in modern details of the same nature.

"The business of war is now reduced to a perfect science, and men go gravely and coolly to the bloody employment, contend without emulation, and slaughter without resentment. This mode of destroying our fellow-creatures, the delicacy and refinement of the moderns has discovered to be more humane: but perhaps it would be difficult to prove, on any rational grounds, that to destroy from motives of interest, is less culpable than to do it with the

plea of vengeance. But, however it may be considered in the light of humanity, in a view to history the ancient practice had considerably the advantage. The indecisiveness of battles, the formalities of encounter, the multitude of fortified places that retard the course of victory, and the intricacy and multiplicity of views and negotiations, render the detail so dull and heavy, that, contradictory as it may appear, the most active parts of modern history are generally the least interesting and eventful. By the rapidity of ancient battles, we are so hurried along, as to lose the idea of their inhumanity and fatal effects : by the coldness and deliberation of modern warfare, we gain time to reflect on its deformity. By the sudden and mighty consequences of ancient victories, the attention is solemnly fixed on the progress and issue of every contest ; but the balance of modern successes generally leaves the state of things little altered, after long and destructive campaigns, and an unwearied perplexity of plot and negotiation."

The Kingdom of God on Earth. By the

Rev. JOHN WHITEHOUSE.

(Continued from p. 315.)

THE fifth section of this valuable little treatise, is occupied in exhibiting to view the two grand principles of religious and moral duty ; *love to God and man*, and it thus concludes : " This is the religion of the Bible, and which makes the Bible what it is. These heavenly precepts are eminently calculated, to diffuse peace and joy and happiness over the whole earth, and to make it resemble heaven ! Would they were written in men's hearts, in ineffaceable characters ; that they were ' graven, as it were, with an iron pen, in the rock for ever ! ' "

The sixth section is devoted more particularly to the consideration of

Love to God. In it, the nature of that divine principle is explained, the motives to it insisted upon, and the way in which it operates forcibly pointed out.

The grand and influential principles, which ought to excite us to the active and constant pursuit of religious and moral duty, are presented to us in the seventh section. The following passage, though of general application, is so well suited for the guidance and encouragement of the Friends of Peace, in their benevolent but arduous undertaking, that we should feel ourselves culpable in withholding it from our readers :—

" Finally, if we would be helpers in promoting the kingdom of heaven and righteousness on earth, we must, in all our words and actions, constantly keep in view the glory of God. ' Whether ye eat or drink, or whatever ye do, do all to the glory of God.' * Not to ourselves, but to Him must the praise be ascribed. After all we can do, considering the Master we serve, our own inability, and the important trust committed to us in the diffusion of Gospel-light and knowledge, we must solicit and depend upon the divine assistance and support. If we are strong, it is not in our own strength, but ' according to the power that worketh in us,' for ' every good and perfect gift cometh down from the Father of lights, with whom there is no variableness nor shadow of turning.' † In a work which has for its object both the temporal and eternal welfare of mankind, we must not be discouraged by the opposition we meet with, or the difficulties we may have to encounter. We must esteem it a light matter to be condemned of men, if approved by our own conscience ; for ' if our heart condemn us not, then have we confidence towards God.' ‡ Men cannot penetrate

* 1 Cor. x. 31. † James. i. 17.

‡ 1 John iii. 21.

the motives of our actions, and they often put the worst construction upon the best of them; but nothing is hid from the sight, or escapes the notice of Him with whom we have to do. Our wisdom is therefore, in all things to approve ourselves to him, and to acquit ourselves in the task assigned us, not as men-pleasers, but as his true and faithful servants, doing his will with our whole heart."

The chief reason why the children of men have indulged those principles and passions, from whence Wars derive their origin, is, that they have not understood, nor felt the force of the precept 'Thou shalt love thy neighbour as thyself.' To inculcate and explain the sacred and extensive obligations of this duty, therefore, is the most effectual method for promoting Peace on Earth, and for bringing War to a perpetual end. Mr. Whitehouse is fully aware of this, and the following cursory extracts will shew the importance which this subject possesses in his estimation:—

"Owe no man any thing, but to love one another; for he that loveth another, hath fulfilled the law. For this, thou shalt not commit adultery, thou shalt not kill, thou shalt not steal, thou shalt not bear false witness, thou shalt not covet; and if there be any other commandment, it is briefly comprehended in this saying, namely, Thou shalt love thy neighbour as thyself. Love worketh no ill to his neighbour; therefore love is the fulfilling of the law.* We can do God no service by our homage: our professed love of him, therefore, is vain and profitless, unless accompanied with the other great duty of loving others as ourselves. It is more especially by doing the will of God, in this respect, that we can advance his kingdom of righteousness in the world; and this is the test of our obedience and love to our Maker which he requires of

us: 'for this commandment we have from him, that he who loveth God, love his brother also.'† Here a wide field opens before us of relative duties which must always afford ample scope for our benevolence. The question then is, how is this love to be demonstrated?—and what are the proofs and evidences of it? We have an apostle's authority for saying, that a man may 'bestow all his goods to feed the poor,'‡ and yet not have charity, or love in his heart.

"Therefore all things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets.§ 'This is a precept which comes home at once to the consciences of men, and is a safe and certain rule of conduct in all common cases: and there can be no doubt that we should be able to form a better judgment than we usually do, of the claims which others have upon us, and the obligations we owe to them, would we, but for a moment, consider ourselves as placed in their situation, and contrast their condition with our own. This law of equity is one of the great doctrines intimately connected with the kingdom of God, which the disciple of Christ must constantly bear in mind, in order that the selfish principle may not gain the ascendancy over that sense of right which should invariably determine his actions. Whatever our individual interests may be, they must not be pursued with a disregard to those of our neighbour, nor in a manner detrimental to the good of the community. Our self-love must be of the social kind; it must blend itself with a solicitous attention to the well being of others: it must incline us to compassionate their sufferings, to redress their wrongs, and to promote their welfare. And what strong inducements have we for the practice of these exemplary duties, when we consider

* Rom. xiii. 8. et seq.

† 1 John iv. 21. ‡ 1 Cor. xiii. 3.
§ Matt. vii. 12.

our own nature and condition, the precariousness and uncertainty of all earthly good, and that whatever we possess in this world is fluctuating and passing away. The advantages we enjoy over the poorer and less enlightened classes of our brethren, should serve as a powerful motive to stimulate our exertions to add to their little stock of enjoyments, and to facilitate the means of their moral and intellectual improvement. Nothing shews in a clearer light than the inequality which must always subsist in civilized society, the obligations we are under to supply, in some degree, what is wanting in the lot of those who have been less favoured by Providence than ourselves; to be to them, as it were, in the place of God, and to promote to the best of our power, their well-being and prosperity. The more the benevolent affections are thus exercised, the more they will be strengthened, and act with the greater force and effect: and surely nothing can have a more powerful tendency to invigorate the mind in the performance of social duties, and to direct and regulate its motions, than the full persuasion that we best consult our own individual interests by our endeavours to promote the public good; and that such a conduct is the certain means of securing to ourselves the blessings, and averting from us the ills, of life. It is evident from the natural constitution of things, that God first designed the happiness of the whole; and then so contrived the great moral scheme, that his rational creatures should find their own happiness in no other way than in an interchange of the offices of kindness and benevolence towards each other. It is therefore incumbent upon us, in our several stations, and according to our ability, to further, in the most effectual way in our power, the plan which the Divine Wisdom has adopted, to 'love others as ourselves, and to do unto them as we would they should do unto us;' for

in what else does all moral goodness consist than in seeking to advance the glory of God, and the welfare of mankind? as, on the other hand, all wickedness consists in neglecting, or endeavouring to oppose them.

"The Almighty has revealed enough of his mind and will to enable all those who are sincerely desirous of doing it, to walk in the way of his commandments; and the means which he has employed for this purpose, are no less beneficent than the object which he had in view, in first calling them into existence. What can more illustrate his goodness in this respect, than his having written in their hearts that law of love which inclines them to promote each other's happiness; to form themselves into societies and communities for their mutual benefit; and not only to cultivate the arts most necessary for their daily use and sustentation, but those also which shed a pleasing intellectual light and lustre o'er this earth's scene; which soften the ruggedness of man's nature, and prepare the way for all the charities and all the enjoyments which are found in civilized and social life. It is the will of God that his rational creatures should derive from him, who is the fountain of all good, such a measure of his own benevolence, such communications of his light and love out of the fulness of his own divine perfections, as should constrain them to live together in the unity of the spirit and in the bonds of peace, and to be friends and benefactors to each other. It is by such amicable associations that human happiness is increased and extended.

"How evident it must be to every unprejudiced mind, that the religion of Jesus is, in a peculiar manner, a dispensation of love and good-will to men; and which, when combined with the love of God, possesses a divine and powerful efficacy to eradicate from the heart that selfishness which is the bane of human happiness, and which opposes itself to the

righteousness of God, and the kingdom of his dear Son. 'Seeing, says the apostle, ye have purified your souls in obeying the truth through the Spirit, unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently. Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever.*' In what other manner can Christians fulfil the purposes of their creation, than by performing offices of kindness and good-will to their brethren and kinsmen according to the flesh; in assisting those who labour under want, sickness, or any other adversity; and in endeavouring to reclaim the vicious, and to lead those who err from the right way into the paths of rectitude? Christians are to esteem the virtuous and the good of every country with a regard similar to that which they entertain towards their own families, and dearest connexions. 'Who, says Christ, is my mother? and who are my brethren? And he stretched forth his hand toward his disciples, and said, Behold my mother and my brethren! for whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother.†

"The heart which has been purified by divine grace from the dross of self, and filled with the love of God, will not rest satisfied in its own blessedness, but overflow with love and good-will towards the whole human race.

"The divine Founder of our religion has carried the principle of benevolence to such a pitch, that his command is, 'Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you and persecute you; that ye may be the children of your Father which is in heaven, for he maketh his sun to rise on the evil and the

good, and sendeth rain on the just and on the unjust."‡ The motive here adduced for our rising superior to anger and revenge, though assailed by the most injurious provocations; and for returning good for evil, is one of the sublimest that can be conceived; for what can be more so than an imitation of the Supreme Being? The apostle has given a similar injunction, and couched nearly in the same terms:—'Be ye followers of God as dear children.'§ Such an appeal as this will not be thrown away on noble and generous minds: nor let any one complain, that this is a lesson too difficult for human nature to practise. We cannot, indeed, love bad men, whether they be our enemies or not, with a love of *esteem*, but we certainly may, and ought, to love all men with a love of *benevolence*: and no more than this is required. However exceptionable the character of others may be, or whatever their conduct towards us; we are not to forget that they are *men* of like passions with ourselves—that they are our brethren, the children of the same Father, and heirs of the same immortality."

Notwithstanding the number of countries avowedly Christian, and the succession of centuries during which they have borne the appellation, it must be admitted by all, that they have never given to the pure and unsophisticated principles of the religion of the Cross a fair national trial. It has never been ascertained, by actual experiment (the instance of Pennsylvania only excepted) how far the peaceful character of Christianity is calculated to promote the prosperity and happiness of mankind in conjunction with the safety and welfare of States.

"Learned men and divines, and those who have devoted most of their time and attention to the study of the Scriptures, have, for the most

* 1 Peter i. 22, 23. † Matt. xii. 48, 49, 50.

‡ Matt. v. 44, 45. § Ephes. v. 1.

part, strangely passed by, or very superficially considered, these powerful and mighty principles, the love of God and of man, powerful enough to move a world, and what is more, to make that world a scene of happiness! And, therefore, compared with which, all their theological systems, all their fine-spun theories, the puny inventions of little minds, evaporate into mere nothingness ;—

‘ Play round the head, but come not near the heart.’

Such is the simplicity of Christianity in reference to its two great, leading, practical doctrines ; though the beneficial effects they are calculated to produce, owing to the bigotry and tyranny which every where prevail in the world, have never yet been suffered to be experimentally tried on the great mass of society. Yet who is there who does not perceive how completely they are adapted to the condition of man, and to the improvement and perfectibility of his moral nature ?—what a powerful tendency they possess to lift his soul above every low, unworthy pursuit ; to purify the affections ; and to purge the conscience from ‘ dead works,’ (the earthly, sensual, unprofitable works of unrighteousness) to serve the living God ; and to diffuse ‘ peace and happiness, truth and justice, religion and piety,’ over the whole face of the habitable globe ! The very contemplation of this subject, so deeply interesting, and which unfolds to our view a blessed prospect of the Redeemer’s kingdom, is such as to fill the mind, even now, with joy unspeakable, and full of glory.”

We shall conclude our quotations, for the present, with the following anticipations of the establishment of the kingdom of God upon the earth :—

“ ‘ Whereunto,’ says our Saviour, ‘ shall we liken the *kingdom of God*, and with what comparison shall we compare it ? It is like a grain of mustard-seed, which, when it is sown in the earth, is less than all the seeds

that be in the earth ; but when it is sown, it groweth up, and becometh greater than all herbs, and shooteth out great branches, so that the fowls of the air may lodge under the shadow of it.’ * In these words are figured out the *first principles* which are to ensure the growth and universal spread of the Gospel. These have appeared insignificant in the eyes of a thoughtless, misjudging world, but they will prove, at length, an effectual remedy for all the moral and civil disorders which afflict mankind. Human policy alone can never effect this cure. It lies far beyond the reach of any thing of an earthly nature ; but it will be brought about by a few *truths*, which the reputed wise and learned, puffed up with a vain knowledge devoid of charity, have treated with contemptuous disregard. These truths are now making a rapid progress, and carrying irresistible conviction along with them. The soil has been prepared, and the seeds have been sown, which shall bring forth an *abundance of happiness* ; ‘ some thirty, some sixty, and some an hundred fold.’ Our Saviour sufficiently explains the nature of his kingdom, and who the subjects of it are, when, in his sermon on the mount, he pronounces a blessing on those who ‘ hunger and thirst after righteousness,’ on the ‘ pure in heart,’ on the ‘ promoters of peace,’ on those who suffer persecution and reproach, and calumnious treatment ‘ for truth and righteousness’ sake : ‘ Rejoice,’ says he, ‘ and be exceeding glad, for great is your reward in heaven.’ †

“ It is, indeed, with heart-felt delight and thankfulness, that we are permitted to hail, although as yet at a distance, the advent of this kingdom of righteousness which is destined to be established on the earth ; and of which it is said, that ‘ all nations shall flow into it.’ The *basis* on which it is to be founded,

* Matt. xiii. 31.

† Matt. v. 6—12.

we have seen, is the love of God and of mankind; than which nothing can be conceived to be more comprehensive, embracing, as it does, the whole circle of Christian duties; and thus bringing all the powers and faculties of the soul, and all the affections of the heart, into obedience to the 'law of Christ.' Hitherto the ignorance, bigotry, and superstition which are so predominant in the world, have prevented the light of the truth from shining, with such power and efficacy, in the minds of men, as to enable them to discern the salutary effects which Christianity might be made to produce on *human affairs*. We are told, that the fruits of it are for the 'healing of the nations.' Not only was the Gospel promulged for our individual use and comfort, and growth in grace, and to secure our salvation; which ought to be the first and chief object of our concern: not only is it a dispensation, which regards our own personal and private welfare; but it was intended, moreover, to promote the temporal good of mankind at large, and to make a *world happy*. And although, as yet, with respect to this important purpose, a very partial and imperfect success has attended the dissemination of Gospel-truths in comparison of what might have been expected; yet there is no reason to infer, that they may not be ultimately accompanied by inconceivably superior blessings and advantages to mankind than have been hitherto experienced. Indeed no limits can be affixed to that *amelioration in the state of society*, to which they may yet give birth. The opposition they have met with from selfish and worldly men has nearly had its day; and the eyes of the people are opening to the mighty benefits which revelation both promises, and points out; and to the attainment of which, no exertions should be wanting on the part of those, who are the real friends of the best interests of mankind.

It may be observed, further, that the doctrines relative to the *kingdom of God on earth* coincide with, and confirm the dictates of sound, unbiassed reason as to the present state of man, and his future destiny; and that had they not been announced to us on the authority of revelation; they are in themselves such as the wisest and best of men must approve and wish to be universally known and practised: but they want no other testimony than their own to convince every one, that they are both the *wisdom of God*, and the *power of God*. And as they are agreeable to the reason of man in its highest state of cultivation; so are they also admirably adapted to his nature, condition, and circumstances, and to the furtherance of his well-being in his individual, social, and political relations. Besides, what can be more cheering to the spirits, or more beneficial to health, than to have our minds entertained with pleasing ideas of the goodness of God, and to know that our thoughts and desires are conformable to his most holy will? What is there so animating and refreshing to the soul, as to have a conscience not only void of offence towards God and man; but which also bears witness, in the fullest manner, to our dutiful love and affection to them? This, it may be said, is to walk with God, and to have our conversation in heaven:

'He that hath this light in his own clear breast,
May sit in the centre and enjoy bright day.'

Milton.

He can rejoice in his existence, because it is his felicity; and he is at less expence in making others happy, because he is so in himself. That frame of mind so desirable on all occasions in our intercourse with the world, and for the right performance of those duties which we owe to each other, in order to be uniform and permanent, must be principled in *good-will to men*; which is a law from heaven far superior to

what the world calls polished manners and good breeding; though these are, by no means, to be condemned. We know, for instance, that a cup of cold water given in the spirit of Christian kindness, will not lose its reward: and that the poor widow's mite was of more value in the sight of God than all that the rich gave out of their abundance. There are some works which cannot proceed from any other than a good motive, and which all can practise: and these, like congregated streams, forming themselves into rivers and seas, shall, under the spiritual kingdom, refresh continually the 'city of our God';—such as works of love, mercy, meekness, charity, forgiveness. Happy tempers and benevolent minds will not then be wanting. Men will have learned to controul their headstrong and turbulent passions; they will have subdued anger and wrath, and evil-speaking; and banished from them malice, hatred, and revenge, as vices the most disgraceful and abominable: they will have learned the great lesson, 'not to be overcome of evil, but to overcome evil with good.' "

The Rage for War.

To the Editor.

SIR,—I am much pleased to observe that your Correspondent "N" has rested the weight of a very able argument in favour of Peace, upon the correct decision laid down in the form of a query by the apostle James, who has touched the matter with a needle; for doubtless the whole system of War (that offence which 'must needs be') has fixed its cancerous roots, and finds all its strength and nourishment in the self-will and corrupt desires, comprised under the term 'lusts,' of fallen human nature.

This truth presents itself to my mind with conviction no less than demonstrative; but since there are many whose view of this subject is not yet clear and defined, you do

well to place it before them in various aspects and in different lights; and if there be some who are weary of repeated quotations from the perpetual Bible, turn them to a passage of Virgil, upon whose lofty head some gleams of inspiration broke once and again through the Pagan cloud in which he was enveloped.

In the eighth book of the *Æneid*, we find Evander, a Grecian prince, who had planted a colony on the Tyber, entertaining *Æneas*, newly arrived to him, with the early history of the scenes among which they then were walking; the spot where afterwards arose the capital of the world: he describes the first institution there of government by Saturn.

"*Is genus indocile ac dispersum montibus altis
Composuit, legesque dedit:
Aurea, quas perhibent, illo sub rege fuerunt
Sæcula; sic placida populos in pace regebat
Deterior domos paulatim ac decolor ætas,
Et belli rabies, et amor successit habendi.*"

He (Saturn) organised the untractable society, dispersed upon the lofty mountains, and gave them laws. Under this king were those golden times which poets celebrate.—So he governed his people in tranquil peace, until, by degrees, succeeded a tarnished and degenerate age, and the lust of possession prevailed, and the rabies of War.

I pray you to mark the force of the word *rabies*, to which we have nothing equivalent; canine madness, no common rage, but a total perversion of all the powers, bodily and mental; and this *belli rabies*, the token of a degenerate age, came in with the *amor habendi*, the lust of possession.

The closing life of the poet might have been, I think, contemporary with the early years of the apostle James; but it is not very likely that they conferred together on this subject, which one might incline to believe, by their exact agreement as to the origin of War.

I should rejoice to see the learned

leisure of some able scholar employed in collating passages like these; being persuaded, that by the beneficent providence of God, those truths which are most important to mankind have not been left without a witness in any age.

With cordial wishes for your increasing strength, I am, Sir,

Very respectfully,

MODERATOR.

Oct. 4, 1821.

FROM THE FRIEND OF PEACE,
VOL. II. No. 5.

A Senatorial Answer to the grand Objection.

It is generally admitted, that War is a great evil, that its abolition is a desirable object, and that the controversies of rulers should, were it possible, be settled on the principles of civilization, by referring them to a Tribunal constituted for that end. But when this plan is urged, the objector triumphantly exclaims,—*What power can such a Tribunal possess, to enforce its decisions!* This objection seems to be regarded by many as sufficient to silence all the intelligent advocates for peace. If, therefore, a satisfactory answer can be given, an important point will be gained, and the friends of peace may hold on their way rejoicing.

We are happy in finding materials for obviating the objection, in the late Answer of the Senate of Massachusetts to the Governor's speech. Having mentioned "intelligence and virtue" as "the ornament and defence of republican institutions," the Senate proceeds to say:—

"The laws derive their force, not from the impulse of any physical power. The legislature of a republic is not surrounded by arms. The judiciary, which commands universal submission to its decisions, from the powerful as well as the weak, has no energy but what is derived from the

sense of justice, which resides in the breasts of the people. The force of a republican government, the only one compatible with freedom,* is therefore a mental force. And as the laws have their origin in the will of the people, so they are carried into execution principally by the sentiment known to prevail in favour of virtue, order, and good government. A constitution which requires the support of an armed force, is either defective itself, or supposes debasement in a considerable part of those subjected to it. It either does not possess the confidence and attachment of the people, as the security of their rights, or the people do not justly appreciate those rights. It therefore becomes a Commonwealth to recollect, that, as they value their liberties and immunities, public opinion, the source and guide of political power, should be founded on public virtue and intelligence."

But how does this passage apply to the formidable objection? It applies by shewing that there is such a thing as "mental force," to give effect to the decisions of well organized Tribunals. Our government is indeed republican; but this affords the better opportunity to see what may be done by the force of public opinion, when enlightened by the "diffusion of useful knowledge and correct principles." If in the present state of knowledge and virtue in our country, "the judiciary commands universal submission to its decisions," without the force of arms, may we not safely infer, that the force of public sentiment may be extended to the decisions of a Tribunal of Honour and Equity for the adjustment of national controversies?

* This sentiment might perhaps be fairly disputed; but the general principle, that the laws and government of a country have their most solid foundation in the approbation and enlightened morality of the people, is true in all cases.—Ed. of the *Herald of Peace*.

We are aware that a more general diffusion of knowledge, relating to the causes and evils of war, is necessary to the accomplishment of the object. But considering the various and accumulating means which are in operation to illuminate the world, we may presume that many years will not be requisite to convince the intelligent of different countries, that the principles of Christianity and civilization are preferable to the barbarous principles of war for the adjustment of differences, and that the former are applicable to nations and rulers, as well as to smaller societies and private individuals. When public sentiment shall have been enlightened on this subject, armies will be no more necessary to enforce a decree of the proposed Tribunal of nations, than they now are to give effect to a decision of the Supreme Court of the United States.

If it be a truth, that "public opinion is the source and guide of political power," then as soon as public opinion shall be in favour of the principles of civilization, in preference to the principles of war, "political power" must take that course. Rulers as well as subjects must submit. They are mutually dependent on each other; and rulers cannot support war, if the general opinion of their subjects should be against the horrible appeal to arms. When public opinion shall have been duly enlightened, that ruler who will not submit a controverted question to a Tribunal or Umpire, rather than to expose his subjects to the crimes and desolations of war, will be regarded with horror, as a merciless barbarian. Like the duellist, he will be left to fight his own battles, and to suffer the odium due to his folly.

While public opinion has been in favour of war, as lawful and necessary, it has done great things and filled the world with mischief. But public opinion is liable to be changed. It has been changed in thousands of instances; and by these changes a

multitude of savage laws and customs have been abolished. In many instances a change in public sentiment has paralyzed an absurd or inhuman law, years before it was repealed by legislators. When public opinion changes in regard to the necessity of a sanguinary law, it first becomes difficult, and afterwards impossible to carry the law into execution. Many such laws are still retained in statute books, unrepealed, as monuments or memorials of the barbarity of earlier times. As a change in public sentiment can thus enervate an absurd or cruel law, so it can enforce one which is humane and wise; and as it can enforce humane laws, so it can give effect to humane compacts and decisions. Therefore, should such a Tribunal as has been often proposed, be organized by a compact between the rulers of different nations, it will stand in no need of armies to enforce its decrees. An enlightened public sentiment in its favour, will be infinitely preferable to all the military and naval establishments in the universe.

We may add, what we verily believe to be true, that the expense of the military and naval establishments of Christendom for a single year, if judiciously employed, would be sufficient to illuminate the world so far as to obtain a general consent of nations to the abolition of war, and to insure their acquiescence in the decisions of Pacific Tribunals.

The War of Mason and M'Carty.

[The following frightful anecdote relative to Duels, with the intelligent and pointed remarks upon it, we transcribe from the *Friend of Peace*; and would earnestly recommend them to the serious consideration of every one who feels the slightest emotion of approbation towards the barbarous custom.]

"THIS dispute between Mason and M'Carty was of more than two years' standing, and originated at the elec-

tion poll in London county, Virginia. M'Carty, who for the most part made his home at Alexandria, offered to vote. Mason observed, that he did not consider him entitled to a vote. M'Carty asserted his right, and said that he would take the necessary oath to entitle him to the exercise of it. Mason then said, *If you swear, you will perjure yourself.* This was the spark, blown to a flame.—A newspaper war then ensued; and after abusing each other in the most uncourteous manner, the contest was given over.—But the tortured feelings of Mason would not let him rest. On the arrival of Gen. Jackson at the seat of government, Gen. Mason repaired thither to consult with his relation, Dr. Bronaugh, one of Gen. Jackson's Aids, as to the course proper for him to pursue.

After this interview, M'Carty was sent for to the seat of government. He was challenged, and it was finally agreed that the battle should be fought "with muskets at the distance of ten feet."

"Arrayed against each other with all the ferocity of savages, their guns were brought to an order.—Bronaugh then asked, Are you ready? The word was given, *fire!*—The guns were brought to the hip and fired.—Gen. Mason was precipitated into an awful eternity with all his imperfections, and this last black transgression upon his head! while M'Carty escaped with a slight scratch upon his arm.

"During all the preparation for this bloody scene, it was notorious what was going on, and yet no steps were taken to prevent it. Numerous spectators lined the hills around, and beheld with stupid inactivity the horrid contest.

"The first intimation that Gen. Mason's wife had of his intention to fight, was about two hours previous to the arrival of his remains at home. He had left a letter for her with a friend, who, from the hope that all would be well, had delayed to deliver it. The scene which ensued at the

reception of this letter, and almost simultaneously with the arrival of Gen. Mason's remains, no pen can describe, nor pencil depict. The agonized cries of a bereaved and loving wife, the mournful and weeping countenances of Gen. Mason's servants, to whom he had been kind, and the regret of his admiring neighbours, were enough to melt a heart of adamant.

"And now let me glance at Mr. M'Carty. He with his *Second*—I will not say *friend*—repaired to Alexandria. Secluded from the society in which he was wont to mingle, with feelings amounting almost to hopeless and black despair, he remained in Alexandria until Thursday night, the 11th instant, when an opportunity offering, he took shipping for Liverpool, in consequence, it is said, of an intimation that the Governor of Maryland, in which state the duel was fought, intended to demand him for trial and punishment."—*Extracts of a Letter from Alexandria, published in the newspapers.*

In the National Intelligencer, an article appeared relative to this battle, containing a statement of facts to exculpate the seconds of Gen. Mason from the reproach of having been "instrumental in urging the affair to its unfortunate issue." This article was probably written by one of the seconds, or as they call themselves, "friends of Gen. Mason," in which they have the following remarkable paragraphs:—

"It now only remains to state, that all reports respecting the indecorous deportment of either party on the ground are entirely false; that the unfortunate meeting took place at the appointed time, and that the affair, although fatally was honourably terminated. No man ever exhibited more perfect coolness and self-possession than did Gen. Mason on this melancholy occasion.

"It is due to the friends of Mr. M'Carty, who are not aware of this publication, to state, that their de-

portment throughout the whole business was perfectly correct."

REMARKS. — From the summary which has now been given of the origin, progress, and result of the war between Mason and M'Carty, some useful lessons may be derived :

First. We may learn the sentiments and character of a duellist. He is one who has so little of the fear of God before his eyes, as to despise the command, 'Thou shalt do no murder.' He has so little regard to the good of society, as to set the worst example of violating the laws both of God and his country. He is so deluded or so inhuman that, for the momentary gratification of the vilest passions, he will expose his family and dearest friends to years of bitter anguish and distress. He is one who, under the pretext of superior refinement, adopts some of the worst principles of Gothic barbarity. Disregarding the laws of civilized men, the duellists of our country meet each other in the field of battle "with all the ferocity of savages," and settle their foolish disputes by sanguinary combat.

But is there no apology for such men? Should any one of them be indicted for murder, committed in a duel, might not the plea of *insanity* be successfully urged in his favour? Is it possible for intelligent men, free from insanity, to war like Mason and M'Carty? Are not men thus deranged as truly objects of pity, as the common residents of a mad-house? And would it not be wise and benevolent in the rulers of our nation—instead of multiplying military academies—to provide hospitals for the safe-keeping and recovery of military maniacs?—Such are the men who render wars inevitable. But,

Second. Such duellists as limit their war-spirit to private combat, and do their own fighting, may still be called "gentlemen of honour," when compared with those who needlessly involve nations in war, and then seduce or compel others to fight their battles.

What but the wickedness of such conduct can equal its meanness and inhumanity!

Third. Public war and private duelling are made of the same materials; false principles of honour and justice, and savage passions and manners.

Fourth. As in the private war under review, the Newspapers were the bellows for blowing the spark to a flame, so it is in the contests of nations. One incendiary editor may diffuse his own bad passions, or the malignant passions of another, and set the world on fire.

Fifth. In the battle of Mason and M'Carty we have an illustration of the *common principles of defensive war*. In public war, each party professes to act in self-defence, and accuses the other of being the aggressor. So it unquestionably was with Mason and M'Carty. Whichever of the two might be first in offending, in the course of the contest each became an aggressor. At the time of the decisive battle, it would perhaps have been difficult for any impartial man to decide which of them had been most abusive, or most to blame. Each was doubtless correct in accusing the other of injurious treatment—each fought in self-defence—and each was a murderer in the sight of God.

Sixth. From the statement of Gen. Mason's friends we infer, that, in the opinion of duellists, there is nothing "indecorous," nothing beneath *their* dignity, to meet each other in a field of battle, "with all the ferocity of savages"—nothing "indecorous" in the most wanton, malignant, and deliberate murder;—and that a dispute between two such gentlemen may be "honourably terminated" by one's murdering the other!

Whether such sentiments and such conduct are beneath the dignity of duellists, we shall refer to the judgment of those who are better acquainted than we are with that class of citizens. But we may venture to assert, that such sentiments and such

conduct, are far below the dignity of civilized, enlightened, and good men, and perfectly unbecoming the character of any man who deserves the name of a Christian.

Seventh. Notwithstanding all that the friends of Mason have said in his defence, on their own, this battle has been generally censured, as malignant, wanton, and barbarous. Mason "died as a fool dieth," and the bloody conqueror, like Cain, has fled to another country. But why this censure of the war between Mason and M'Carty? It was as necessary and as just, as public wars in general, and far less distressing in its effects. Here one man only lost his life; one woman was made a widow; one mother was bereaved of a son; and one child lost a father. But in the more horrible contests of nations, how many thousands of men are murdered in a single battle! how many women are made widows! how many mothers are bereaved of their sons! how many children are made fatherless!—And for what is all this waste of human life, this bereavement and wo? To gratify such unworthy passions as are displayed by duellists, or to procure employment, money and fame for *man-butchers*, or for men who prefer living on human sacrifices to earning their bread by honest and useful labour!

It may be proper here to remark, that the battle now reviewed, was not accompanied with the conflagration of villages, nor the devastation of property. The conqueror does not boast of hanging captives, nor of burning 300 houses in one day. He is satisfied with having murdered his armed adversary, without heaping other mischiefs on a bereaved and innocent family. Satisfied! did I say? Far from this; he retired from the field of battle with "feelings amounting almost to hopeless and black despair."

Whether the conqueror of the Seminoles is worthy of more applause than the conqueror of Gen.

Mason, is a question on which the great men of our country seem to be divided in opinion; it is therefore a question which we shall leave for the consideration of our readers.

Finally. How unhappy is the lot of an amiable woman, when connected by marriage with a "gentleman of honour"—a professed duellist. How great must be her anxiety lest he should murder or be murdered! Let the extreme anguish of Mrs. Mason have its due influence on all females, and dispose them to proper exertions to put an end to such savage customs, as Duelling and War. Much might be done by the ladies with little expense.

The Cloak for Crimes.

"When a nation is in danger, whatever obstructs its preservation must yield for a time."

THIS principle was advanced by the Hon. Alexander Smyth, in his eloquent defence of Gen. Jackson. To enforce the principle, he quoted the following maxim—"Amidst arms the laws are silent."

That wars are usually made and conducted on the principle and maxim now before us, we shall not deny. When the rulers of a nation wish for War, the cry is heard, "the nation is in danger." But nine times in ten, when this cry is raised, the great danger of the nation has probably consisted in the blindness and revengeful passions of its own rulers. This remark is intended as applicable to the aggressors in war, or those who are first in appealing to arms for the decision of a controversy.

Those who make and conduct a war on the pretext that "the nation is in danger," assume the right of determining what "obstructs its preservation," and what must "yield for a time." All men are liable to be misled by their passions—rulers and warriors not excepted. Hence the horrible atrocities which are committed in every war. Under the cloak of preserving the *liberty and independence* of

a nation, war-makers have often sacrificed the lives of their own citizens by thousands, and bound the survivors in the chains of despotism.

Whatever may be the real design of the war-maker, his avowed object is the good of the nation. If the principles of religion, virtue, justice, or humanity—or the love of God and man, are supposed to “obstruct” his designs, they must all “yield for a time,” and give place to the most atrocious acts of injustice, violence, and barbarity.

On the very principle now in review were perpetrated all the horrid atrocities of the French revolution. Whatever party was in power, to preserve the nation from impending danger was the professed object. And under this pretext hundreds of thousands of human beings were sacrificed to the ungodly ambition or diabolical fury of a few desperate and infatuated demagogues. To the same principle we are to attribute the innumerable murders, massacres, and conscriptions of Napoleon Buonaparte. Under the cloak of love to the French people, he ravaged Europe, violated the rights of all within his reach, caused the death of millions, and filled his own country with oppression, mourning, and wo.

The principle which Mr. Smyth has avowed was the pretext for the offensive acts of Great Britain; her impressment of seamen, her orders in council, her capture of the Danish fleet, &c. &c. The nation was in danger, and whatever was supposed to obstruct its preservation was made to “yield for a time.”

On this principle, the people of the United States have established a military despotism as a defence of liberty and equal rights, and have deprived 15 or 18 thousands of our citizens of the unalienable rights of freemen, and reduced them to the degraded condition of slaves. This principle has also been a pretext for wars on the diminished tribes of our red brethren,—for pursuing them

with deadly and exterminating rancour, and for associating our people with one tribe of savages to destroy another.

“Amidst arms the laws are silent,” that is, during the ravages of a public contest, if laws oppose the warrior's object, they are disregarded, as of no authority. This is as true of the laws of God as of the civil laws of a state. No command or prohibition of Jehovah is so sacred or important as not to be treated as subordinate to the will of a military commander.

But may we not safely affirm that the principle advanced by Mr. Smyth is wicked and immoral, even when the danger of a nation is real? It is the same as that of doing evil that good may come, or doing *certain* injustice to others to save one's self from *probable* calamity. It also involves the Jesuitical principle—that a good end will sanctify the basest means. If the principle were just, when a nation is in danger of war, it would be right to employ assassins to destroy the most efficient characters in the nation from which the war is apprehended, or to destroy the instigators of war in one's own country. Indeed it is questionable whether this mode of proceeding would not be less unjust, less expensive, and less calamitous, than the usual modes of appealing to arms; but as it is not common in this age, the bare proposition would justly fill the minds of men with horror.

When the late war commenced on the Indians, the Seminoles were in very great danger. Suppose then that, on Mr. Smyth's principle, the Seminole chiefs had employed some desperate ruffians to assassinate or poison Mr. Monroe and General Jackson; who would not have been shocked at the horrid proceeding? Yet in what respect would this have been worse than *hanging captive chiefs*, after the alleged danger of our nation was supposed to be at an end?

The rights and dangers of a

community are the rights and dangers of its individual members. If no individual may righteously adopt and apply the principle of Mr. Smyth for his own preservation, no community has a right to adopt and reduce it to practice. If a community has a right to adopt it, so has every individual; and it may as properly be urged in defence of piracy, highway robbery, and private murder, as the more enormous crimes of public war. The principle is not only unjust and immoral in its nature, but it opens the door to every species of abuse, injustice, and atrocity. On some account and in some degree, every nation is *always* in danger. But when no peculiar dangers really exist, such dangers may be imagined or pretended. Then every thing which ambition, avarice, or malignity shall say "obstructs its preservation, must yield for a time." The histories of wars, both ancient and modern, clearly show, that this abominable principle has been the bane of human happiness, the pretext for the most flagitious deeds of rapine, violence, and devastation, and the refuge of the most abandoned murderers.

We shall not deny that the principle is authorized by the *law of nations*; but we may boldly assert, that what is called the law of nations, is to a dreadful extent the law of barbarity and injustice. Though some improvements have been made within a few centuries; it is still but a barbarous code. It authorizes deeds of violence and injustice far more horrible than those for which pirates and highwaymen are usually hanged in our country.

There can hardly be a deed committed in the wars of our times, so atrocious, as not to find an apology in the examples of former ages, and in the law of nations; and when such authority is found, many appear as well satisfied, as though the deed had been expressly enjoined by the God of Heaven. But let the same deed be compared with the

example and precepts of the Prince of Peace; it may then appear a crime of the deepest die, proceeding from motives abhorrent to the benevolent mind, and to every Christian feeling.

How very small is that portion of the conduct of nations at war, which can possibly be reconciled to this heavenly precept—"All things whatsoever ye would that men should do unto you, do even the same unto them!" Is it not then a disgrace for Christians to support a custom that so flagrantly violates the precepts of that benevolent and humane religion which they profess? Is it not a shame for them to attempt to justify by the law of nations, a course of conduct which is positively forbidden by the law of God?

By disregarding the laws of Heaven, as they relate to rulers and nations, and by making the precedents of former barbarians and the fallible law of nations the directory, and the criterion of right or wrong, the Christian world has been for ages filled with violence and wo;—millions of men have been annually trained to the business of human butchery, and the reproach of man has been accounted his greatest glory.

If such are the principles and maxims of war; such their direful effects; and such the law of nations, is it not time that they should be discarded and abolished by every Christian people?

It may truly be said of the people of the United States, even at the present time, "*the nation is in danger.*" With equal truth it may be affirmed, that its greatest danger results from its guilt, and from the popularity of the principles and spirit of War among ourselves. These endanger the nation a hundred fold more than all the savages of our forests, or the armies of foreign countries. But it should be understood, that the very things which endanger the nation, are the things which "obstruct its preservation," and which should

"yield for a time." Let it then be the aim of every man who has the welfare of the country at heart, to do all in his power to eradicate the fatal principles and spirit of war, and make them "yield for a time," and for ever, to the benign principles and spirit of Him who "suffered for us, leaving us an example that we should follow his steps." Such a construction and application of Mr. Smyth's principle, would do more to preserve the nation, than millions of such inhuman acts as he was dis-

posed to justify, or than all our military and naval establishments.

The foregoing Remarks have not been designed to reproach either the Hon. Mr. Smyth, Gen. Jackson, or any other man; but to expose a principle, which has been the ruin of nations, which has licensed this globe as a vast slaughter-house for human victims, and licensed men to become the tormentors and destroyers of their own species.

SONNET

BY JOHN DAWES MORGAN,

Written in a Grotto containing the Busts of illustrious Heroes.

DECK'D with bright guerdons of immortal fame,
 In native splendour Albion's heroes shine;
 A wondering world resounds their boasted name,
 And twining laurels deck their brilliant shrine.
 But say, cherubic train, whose flaming choir
 Fill with ecstatic lays the vocal sky;
 Are these the race, whom heav'n's eternal Sire
 Views with peculiar smile and fav'ring eye?
 Go,—to yon moss-clad cell direct thy feet,
 There shall thine eyes a nobler Hero view;
 See suppliant Faith infernal powers defeat,
 And heavenly Grace Corruption's might subdue.
 This lowly Conqueror of himself survey,
 And ah! how mean is Grandeur's dazzling ray!

THE
HERALD OF PEACE.

DECEMBER 1821.

THE DUTY OF PRAYER CONSIDERED IN REFERENCE TO
THE PEACE OF THE WORLD.

THE exercise of Prayer is as much our privilege as it is our duty. Devotion, considered in itself, is admirably calculated to enlighten, console, and fortify the human mind; and it is the divinely appointed means through which all needful blessings are to be obtained. In all ages, and among savage as well as civilized nations, it has been the prevailing custom to implore the favour, or to deprecate the vengeance, of some imaginary Being of attractive excellence, or of awful malignity. But with Christians it is a duty as delightful in its exercise, as it is solemnly obligatory in its requirements. Distinguished above all others by Divine revelation, and by the teachings of the Holy Spirit, the disciple of Jesus ought to have his thoughts frequently occupied with devotional feelings, and should give utterance to those feelings in the language of prayer and praise.

The benefits which, by the merciful and all-wise providence of God, are made to result from the exercise

of Prayer, afford the greatest encouragement to Christians, to persevere in their supplications at the throne of grace. The sacred writings, the lives of good men, and the experience of all the servants of God, furnish innumerable proofs of the efficacy of prayer.

Prayer makes the darken'd cloud withdraw;
Prayer climbs the ladder Jacob saw;
Gives exercise to faith and love,
Calls Heavenly blessings from above.

'All things whatsoever ye shall ask in prayer, believing, ye shall receive,' said our Lord, Matth. xxi. 22.

These remarks are intended to introduce a serious enquiry, Whether the disciples of Jesus Christ have in former times, and more especially whether they have in the present day, been distinguished by the frequency and earnestness of their prayers for the prevalence of Christian peace among mankind?

The pages of Ecclesiastical history induce us to put an awful negative upon the first part of this enquiry. We shall there discover, that they have not

only been lamentably deficient in promoting a spirit of peace, but have continually acted under the influence of its infernal opponent. We may safely challenge the history of nearly eighteen hundred years, since the Prince of Peace began his public ministry, to furnish one solitary instance where even those who ministered in holy things have borne a public and decided testimony against War. But on the contrary, many instances may be adduced in which they have fanned the flame of mortal Warfare, and have, perhaps unwittingly, lent themselves to the service of him who was a murderer from the beginning. We need not go back to the wild and fanatical period, when Peter the hermit blew so successfully the blast of War, from the shores of the Mediterranean to the inclement regions of Scandinavia. We remember to have seen an elegant political sermon by a Christian minister, who is still living, the object of which was to rouse the nation to war; and towards the close of which, in a strain of sublime imagery, he represented God and the holy angels as looking down with lively interest upon the approaching contest, and holding out crowns of glory to those who should fall in battle.

Nor is this a solitary instance. Thousands and tens of thousands of both clergy and laity, forgetful of the mind that was in Christ Jesus, have been led astray from the purity of the Christian faith, and the amiableness of the Christian temper, by that spirit of resistance, or retaliation, or national glory, which marshals armies for the ensanguined field, and justifies the slaughter, the devastation, and the miseries of War.

If such persons ever were accustomed to pray for the peace of mankind,—are we not compelled, in the exercise even of Christian charity, to believe that their prayers were either expressed without fervour and sincerity, or uttered under the most erroneous impressions;—altogether discordant with the subject of their petition?

If, even in the present day, we were to visit the churches and chapels of England only, to say nothing of the other parts of Christendom—if we were to enquire into the principles, feelings, and habits of the different ministers and their congregations, is there not reason to fear that the subject of Peace occupies very little of their attention,—that it seldom constitutes the subject of their ardent supplications,—and that when it is introduced into the prayers of the devout Christian, it is regarded as a blessing only to be attained at some distant period, and by some unforeseen and miraculous operation.

It has been supposed that the universal diffusion of Christianity must precede the establishment of universal peace. Yes, we say, Christianity, *properly understood* as it regards the subject of Peace, must prevail over the delusions of Mahometanism, and the cruel rites of Paganism, before wars and contentions shall cease to the ends of the earth. But, after the experience of so many centuries has demonstrated the inefficacy of the principles of Christianity, as they have been hitherto understood, to promote and preserve the peace of Christianized Europe, what hope can we have that the *general* diffusion of the religion of Jesus Christ will be attended with more benign effects?

Certainly we can have no rational expectation that Christianity will universally produce 'Peace on earth, and good-will towards men,' unless it be taught and received as a system of absolute and unlimited forgiveness and love, and as immutably principled against all national Warfare, as well as individual contention.

In this point of view how important is the subject of Peace! and how necessary the labours and the fervent *prayers* of the friends of peace! We cannot conclude without earnestly wishing that all who engage in the noble employment of Missionaries, and those whose office it is to qualify them for the arduous work, would give their serious attention to a point of Christian duty which ought to be the grand test of the sincerity and success of all Missionary efforts. 'By this shall all men know that ye are my disciples, if ye have love one towards another.'

—♦—

Friendly Correspondence relative to the expediency of the Peace Society.

My Dear Sir,

.....

THE object of your Society is delightful, and cannot but be approved of by every thinking Christian. Herein my sentiments are what they were: but not so, for a long time past, my opinion of the prospect, or probability, of any attendant good on its views and measures; which, I have little doubt, may be considered as politically anti-governmental; and tending, whilst it fails in the production of the good it contemplates, to clog the wheels of the State, and impede preparations, should the day come (not unlikely) for even an attitude of defence in the country.

The more too I revolve it in my mind, the more strongly it appears

to me as visionary and unstable; and unpossessed of inherent stamina, and genuine merit, to make its way or maintain its footing. There never was a period when the grace, the duties of Christianity, were more sedulously or more *universally* endeavoured to be propagated to the Heathen, in whatever portion of the globe residing, or urged in the practice of every professing Christian, than at present; and in the same proportion as the divine, saving knowledge spreads, and success attends the blissful praiseworthy attempts of the active and the good, so will and must the object your Society has in view be produced in the mind of man. Why therefore take up this isolated virtue? Why spend your time and money for the accomplishment of a virtue exclusively, which must and does from its nature form a component of the grand attainment contemplated by Christianity? I conceive it a work of, if I may use the word, supererogation: whilst from its unseasonable trial, i.e. from the state of the world and the human mind not being yet in a suitable condition for it, and a prejudice being entertained against it politically, it is visionary, unnecessary, and unfit; and, my word for it, will not *succeed*.—The subscription, therefore, my dear Sir, which under my early impression of this subject, I should have committed to your hands, I am bound now to withhold.

.....

I am, my dear Sir,
Your's very truly,

.....

14th May, 1821.

Respected and Dear Sir,

I DARE say you will be surprised that at this distance of time I should offer a reply to your note of the 14th of May on the subject of the Peace Society: but my avocations are not few, and the question is one which is not affected by the lapse of time.

Your objections to the Society appear to be threefold, viz.

1. That "it may be considered as politically anti-governmental; and tending, whilst it fails in the attainment of its object, to clog the wheels of the State, and impede preparations, should the day come (not unlikely) for even an attitude of defence in the country."

2. That inasmuch as unprecedentedly great efforts are now being made for the propagation of Christianity, both at home and abroad; and as far as that object is achieved, so far will the purpose of the Peace Society be answered; therefore the labours of the Society are supererogatory.

3. That "from its unseasonable trial, i. e. from the state of the world, and the human mind not being yet in a suitable condition for it, and a prejudice being entertained against it politically, it is visionary, unnecessary, and unfit; and, your word for it, will not succeed."

With regard to the first objection, namely, that the Society may be considered as anti-governmental; and is calculated to clog the wheels of the State, and to impede preparations for the defence of the country. You will allow, dear Sir, that the circumstance of an institution being considered "anti-governmental," does not necessarily establish the truth of the charge: it is at least possible that the many may be sometimes in error, in judging of the few. This may especially be the case in the instance of a new association, whose constitution may not have received adequate examination. Now the Bible being the acknowledged basis upon which the legislative acts of this and every Christian state are founded, and by which the operations of its government are professedly regulated, it follows that whatever principles are fairly derived from that source cannot be properly anti-governmental. That the principles whence War

originates, and by consequence the practice itself, are broadly and unequivocally forbidden alike by the Law and the Gospel, no unprejudiced reader of the Sacred Volume would attempt to deny: in the latter dispensation particularly (*under which we live*), its prohibition is written as with a sun-beam. If then the government of a professing Christian country are found to sanction a practice which is decidedly anti-Christian, let the inconsistency rest upon that government; but let not those who in this respect are ruled by the Gospel be called "anti-governmental."* It is humbly presumed that the members of Peace Societies are, for the most part, "thinking Christians"—persons who diligently read the Scriptures, with prayer to understand and obey them: a study in which they are soon taught that it is their duty implicitly to obey the civil government under which they are placed, in every command which does not contravene the higher authority of God's Word, from the obligations of which no human sanctions can discharge them.

Your second objection is, that the efforts of the Peace Society are not required, because extraordinary exertions are being made by the Christian world to propagate the Gospel at home and abroad; and the success of Christianity will be the success of the Peace Society. This objection, dear Sir, has been already urged, and (I think) successfully answered. It has been replied—"If the mere spread of Christianity were sufficient to root out all the malignant and selfish passions, whence wars originate, how has it happened that the bulk

* I am aware that, according to the letter of the British Constitution, it is one of the King's prerogatives to make war: but it is well known that he never does so absolutely: he acts herein by and with the consent of his Privy Council. And the Third Estate always votes the supplies wherewith war is waged.

of the professing Christian world, from its fourth century [up to which period there were no Christian soldiers] to the present day, have, with the "comparatively trivial exceptions of the Society of Friends and the United Brethren [or Moravians,] held the *unchristian* tenet that war is consistent with Christianity? Does not this fact demonstrate that Christians themselves require to be informed on this head? In other words, does it not prove the necessity of drawing their minds to a serious re-examination of that Gospel which they have received as a rule of life, in order that they may see 'whether those things' which the Peace Society affirms 'be so?' In fine, the promoters of the Peace Society are simply desirous of placing their views of Christianity before their fellow-professors of it, as means whereby that perfect dispensation may have its legitimate effect upon their minds, but which has been to such a fearful extent counteracted by the pernicious force of early education and popular delusion; — an effect which would infallibly ensure the existence of *peace on earth*, while the subjects of it would assuredly breathe nothing but *good-will toward men*."

Another writer has said, "The need of such a Society is obvious, from the frequent occurrence, the wide, extensive, and fatal effects, of War down to the present time. Neither civilization, nor a profession of Christianity, has yet succeeded to stop this source of incalculable miseries and crimes: They have even, by mitigating the ferocity of warfare, been perverted to apologies for its practice. It is evident that the genuine principles both of religion and political economy have not been sufficiently applied to the root of the evil. To give that direction to them, and by concentrating them to augment their force, are the objects of Peace Societies."

Another objection which you urge against the Peace Society arises from

its being "visionary, unnecessary, and unfit, in consequence of the state of the world, and the human mind not being yet in suitable condition for it, and a prejudice being entertained against it politically;" and then you add your conviction that "it will not succeed." To this I simply reply by asking, What great moral revolution, that affected the passions and trenched upon the supposed interests of mankind, was ever deemed otherwise than "visionary, unnecessary, and unfit," whenever proposed for adoption? On such occasions, some reasons of expediency have always been brought forward, to controvert the plain and express dictates of truth. The question of the Slave Trade Abolition, you know, was met in this way: but the champions of religion and humanity were not daunted: they persevered through evil report and good report; and the God of Justice and Mercy crowned their labours with success. Again, the question of sending Missionaries to the Hindoos was replied to, some years ago, by temporising representations of the very serious dangers attending the measure: but now what a contrast do we behold! Thus it is with War, which has destroyed an infinitely greater number of the human race than Avarice ever enslaved, or than Superstition has immolated.

Your concluding prophecy, dear Sir, that the efforts of Peace Societies "will not succeed," is not of course matter for argumentation. You are doubtless at perfect liberty to entertain, and express, that opinion. I beg to say, however, that I differ from you. I believe that *they will succeed*; and for this reason: because I find that in the prophecies of the Old and the New Testament a time is specifically foretold when peace shall universally prevail; and I see that the Almighty Disposer of events condescends to use human agency in the accomplishing of all those great moral changes which are

designed to advance his own glory, and to promote the happiness of his creature man.

* * * * *

I am, my dear Sir,
Very respectfully and sincerely,
Yours,

* * * * *

29th June, 1821.

Dear Sir,

I ADMIRE your principles and motives; but still say, Make us Christians; and as that succeeds, it will, it must embrace the good which your Society makes an *individual* object. It strikes me, you might as well have a Society for the beneficial sway of other Christian virtues—sobriety, honesty, chastity, &c. as the Pagans had their “gods many.” I am still, my dear Sir, unconvinced of the necessity of your *isolated* aims, and deem them (I may be wrong) supererogatory. The endeavours to make mankind Christians are powerful and extensive: never so much so in any previous period of the world, and I do trust the Almighty favours the good design; and I cannot but view it, since I reflected on it, in this simple light, that as those enlarged and universal measures prosper, the hatred to War, and the love of Peace, must of consequence attend it. The Christian *will not draw the sword*.

I am, dear Sir,
Yours,

* * * * *

27th August, 1821.

HAVING received the above Correspondence for insertion in our Work, the remarks in the last Letter call for some notice. About 1800 years have elapsed since the first promulgation of Christianity; for the first three centuries, when it approximated the nearest to the apostolic faith and practice, it was placed in that relative situation to the ruling powers which our Correspondent would. wa

suppose, call “*anti-governmental*.” During this period, or at least the greater part of it, war was considered as antichristian; but when Christians, under Constantine and his successors, had tasted the sweets of worldly power and dominion, Christianity became debased by being blended with state policy; and the monster War, instead of concealing its hideous form, stalked triumphant, under the banner of the Cross, among the Christian churches, mingling even with their devotional forms. Such has been, with a few almost solitary exceptions, the general state of the Christian church for the last fifteen centuries.

Our Correspondent says, “the Christian will not draw the sword;” we might ask him, Which of the Christian Missionary Societies inculcate or act upon this principle? With the exception of the Moravians we know of none. And if this “Christian duty” is not embraced, Missionaries cannot propagate it among the Heathen, and their labours must fall short of producing Christians who “will not draw the sword,”—must fall short of exciting “the hatred to war, and the love of peace.” Are then those friends of Christianity who endeavour to purify it from the corrupt practices that have crept in during the long night of apostasy, to be accused of works of supererogation?

There is no Christian, no moral community, but condemns intemperance, dishonesty, and unchastity, as *private* vices; no government, to the laws of which the two latter vices at least are not amenable. But when the Christian virtues are trampled upon, and vice encouraged under the sanction of human laws, we shall not be deterred, by the fear of man, from deprecating conduct that must bring down upon us the Divine displeasure. Is not War the parent of every crime? Who would seek the ensanguined plain or the sacked town for the virtues—sobriety, honesty,

chastity, &c.? Yet War, which sanctions every crime, and sacrifices at its shrine every Christian virtue, finds advocates among the majority of professing Christians. When our Correspondent says, "Make us Christians, and as that succeeds, it will, it must embrace the good which your Society makes an individual [specific] object," he says true, if by Christians he intended *apostolical* Christians. And what is the specific object of the Peace Society? To call Christians to the renunciation of a practice which is one of the greatest stains upon the present professors of the Christian name: in short, to "make us Christians" in reality, and not in theory only, and then, but not till then, wherever Christian Missionaries spread the Gospel of peace and salvation among the Heathen, it will be proclaimed "the Christian cannot draw the sword."

We are, equally with our Correspondent, friendly to "the endeavours to make mankind Christians," and therefore invite him to co-operate with us in our "endeavours to make mankind Christians" *at home*, as the most effectual means of ensuring the Divine blessing on our Missionary labours *abroad*. Whatever be his determination, ours is fixed, and while we have a tongue to speak, and a pen to write, we shall, with the Divine aid, not cease to expose in the teeth of a jarring world, War in all its forms as a desolating scourge, an antichristian abomination, which will be swept away from the face of the earth by Him out of whose mouth goeth a sharp sword with which he will smite the nations, and establish his own everlasting kingdom of peace and righteousness.

Brief Remarks upon the Carnal and Spiritual Nature of Man.

[An Extract.]

AS MAN, in his natural and fallen state, is prone to evil, and can only be redeemed from it by the operation of the Spirit of Christ, so there are

two great classes or states, distinguished in the Holy Scriptures, by the terms carnal and spiritual.—Each of these states has its distinguishing marks. The rule for ascertaining the members of each was laid down by our Lord himself, when he said, 'Every tree is known by its own fruit, for of thorns men do not gather figs, nor of a bramble-bush gather they grapes.'

These are the marks by which the members of the carnal state may be known. Their supreme delight seems to be in the objects of sense; they are pleasing and gratifying themselves solely with the material world, and idolizing the powers and faculties which they possess as rational creatures; they refuse to believe in what cannot be made plain to their natural capacities, and in the pride of their hearts, even sit in judgment upon the operations of Infinite Wisdom. The carnally-minded are busy in doing their own wills; and, despising the lowly appearance of the Spirit of Christ as inwardly manifested, they are in a great measure left to themselves; their foolish hearts become darkened, and they have no more conception of the things which belong to the spiritual kingdom, than a man born blind has of colours. They become estranged from the source of love, then hardened, and some at length persecutors. They are servants of a power which has always been opposed to the happiness of man, and being out of the Divine harmony which reigns among the subjects of the spiritual kingdom, they produce confusion and misery throughout the creation of God. They are every moment liable to be carried away by the whirlwind of their passions; they will bear nothing, will suffer nothing. When strongly excited by pride and revenge, they become 'hateful, and hating one another;' and no wonder, if such are the advocates and instruments of War—an evil, which, whether we consider the mischief that it brings

upon mankind, or the malevolent feelings which it excites, must be admitted to stand foremost in the catalogue of those calamities which the unrestrained passions of men inflict on their fellow-creatures.

Let us now turn to that state, which is opposite to the carnal state : this is known by its fruits, but they are of a very different description. 'The fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance.' Again, 'The fruit of the Spirit is in all goodness, and righteousness, and truth.' These good fruits can only be produced by those who are in the spiritual state, which is to be attained by co-operating with the Spirit of Christ, a measure of which is imparted to every rational Being.

True religion alone can inspire with true benevolence. When the love of God has taken possession of the heart, we cannot but love all that he has made. We love our fellow-men, of all nations, as the children of our common Father, and, appreciating the value of their everlasting concerns, are willing to spend and be spent to do them good. Our eyes being opened to the vast interests of eternity, we shudder for those who are on the brink of destruction, and rush to their assistance. Love is so eminently a fruit of the Spirit, that the apostle John says, 'He that dwelleth in love, dwelleth in God, and God in him.' Our Lord declares it to be a distinguishing mark of his followers ; 'By this shall all men know that you are my disciples, if ye love one another.' Under the influence of this love, which is one of the strongest marks of being in the spiritual state, we cannot think evil of, much less injure one another ; and so powerful was its effect, when the Holy Spirit was poured forth upon the disciples on the day of pentecost, that they were bound together as one man in the precious feeling of union with the Divine Being, and with each other in him, that no one considered

the things he possessed as his own, but they had all in common—the selfish principle was overcome, and pure benevolence supplied its place.

Testimony of the Trustees of a Popular Seminary.

At a late semi-annual examination of the students of the Raleigh Academy, in North Carolina, Gen. Calvin Jones, according to appointment of the Trustees, declared the honorary distinctions which had been awarded, and delivered an address to the students. From this Address the following extract is made ; and it is offered as an example worthy the imitation of all individuals and bodies of men, who are fashioning the minds and forming the principles of the rising generation.

"I have ventured to stimulate your ambition. But take care that it is directed to proper objects. Military fame has many dazzling attractions to captivate the affections of the young and ardent. The poems of Homer, by the splendour they have thrown round human butchery, are believed to have had a mischievous effect on the peace of nations and the happiness of mankind. In the present civilized and improved age of the world, a new and higher species of glory is offered to the grasp of ambition. It is that of conferring benefits upon mankind, instead of plotting and effectuating their destruction. It is in rendering rivers navigable, cutting canals, founding schools and colleges, cultivating science and the arts, and improving agriculture and all the means that sustain and embellish life. It is in carrying the lights of civilization and the humanizing and consoling influence of religion into the benighted and savage regions of the earth, and in cherishing every where principles and practices of benevolence and peace among our fellow-men. Here is a career of glory in which all are qualified to

run, and where many may obtain the prize. No compunctive visitings of conscience ever disturb the sleep of this hero. His steps to fame are not in the blood that has filled nations with misery, and that has drawn down upon his head the heaven-heard denunciations of widows and orphans. No! He has the conscious satisfaction of reflecting that he has performed a great duty, that he has contributed to diffuse widely the streams of human happiness; and the blessings of mankind and the approbation of Heaven are his reward."

Several circumstances concur to render the foregoing address worthy of attention. Its object was beneficent, the sentiments are humane and patriotic, and the speaker was well acquainted with the "dazzling attractions of military fame." He had been, we believe, the first in rank among the generals of North Carolina. A warning and exhortation from such a source must probably have made durable impressions on the minds of the pupils. The example of this gentleman is worthy to be imitated by all who have any concern in directing the minds of young people. It is by the influence of education that children are transformed into warriors, privateersmen, pirates, robbers, and murderers. A proper change in the modes of education will produce opposite results. Let the rising generation be properly instructed; then War and violence, with all their "dazzling attractions," will be to them objects of horror, rather than admiration.

The Field of Waterloo.

[From Raffles's Tour on the Continent.]

THE field of Waterloo is now rich in waving corn, ripening for the sickle of the husbandman. What a scene must it have been when Death was the reaper, and gathered his

thousands of sheaves to the garner of the grave! And what a scene will it be again, when the trump of the archangel shall awake the sleepers that repose beneath its clods, and the mighty armies that day annihilated, shall start up to life upon the plain on which they fell!

I never heard a sermon so impressive as the silence that reigned around me on the field of Waterloo. I could not but connect a contemplation of their everlasting destinies with a remembrance of the thousands of dead upon whose dust I trod. The Eternity that seemed to open there upon my view, peopled with the spirits of the slain, was an awful scene. The bitterness of dying on the field of battle—the widows' cries, the orphans' tears—the agonies of surviving friendship—were all forgotten. I only saw the immortal soul hurried unprepared, and perhaps blaspheming, into the presence of its God! I shuddered at the contemplation, and felt how deadly a scourge, how bitter a curse, is War!

Amid the repose which mankind once more enjoy, let it be the care of England to cultivate the arts of peace. Let her pour the balm of the Gospel into the wounds of bleeding nations. Let her plant the Tree of Life in every soil, that suffering kingdoms may repose beneath her shade, and feel the virtue of its healing leaves, till all the kindreds of the human family shall be bound together in one common bond of amity and love, and the warrior shall be a character unknown but in the page of history.

Fenelon's Plan for preserving Peace.

"BUT am I obliged, said Idomeneus, to submit to an Umpire? Am I not a sovereign prince? And is a sovereign to leave the extent of his dominions to the decision of foreigners?"

"If you resolve to keep the lands

in question," answered Mentor, "you must suppose that your claim to them is good: if the Sibarites insist upon a restoration, they must on their part suppose their right to be incontestable. Your opinions being thus opposite, the difference must either be accommodated by an umpire mutually chosen, or decided by force of arms;—there is no medium. If you should enter a country inhabited by people who had neither judge nor magistrate, and among whom every family assumed a right of determining their differences with a neighbouring family by violence, would you not deplore their misfortunes, and think with horror of the dreadful confusion which must arise from every man's being armed against his fellow?—Is not justice yet more sacred and inviolable as an attribute of kings, when it has whole nations for its object, than as a private virtue in an individual, when it relates only to a ploughed field? Is he a villain and a robber who seizes only a few acres; and is he just, is he a hero, who wrests whole provinces from their possessor? If men are subject to prejudice, partiality, and error, with respect to the trifling concerns of private property, is it probable that they should be less influenced by such motives in affairs of state? Should we rely upon our own judgment where it is most likely to be biassed by passion? And should not error be most dreaded where its consequences will be most fatal?

"The mistake of a prince with respect to his own pretensions is the cause of ravage, famine, and massacres—of incalculable loss to the present generation, and of such depravation of manners as may extend calamity to the end of time. If he leaves his differences to arbitration, he shows himself candid, equitable, and dispassionate; he states the reasons upon which his claim is founded; that Umpire is an amicable mediator. Though his determinations do not compel implicit obe-

dience, yet the greatest deference should be paid to them. He does not pronounce sentence like a judge from whose authority there is no appeal; but proposes expedients,—and by his advice the parties make mutual concessions for the preservation of peace."—*Adventures of Telemachus*, book 23.

Such was the project of the amiable Fenelon, for preventing war, and such the advice which he gave to a young prince. That these sentiments are the dictates of benevolence, few will deny. To say that it is impossible for rulers to carry such a plan into effect, is to represent them as the most ignorant or most depraved of the human race. Nothing but the *will not* or the *depravity* of those in power, can, with any reason, be urged as an obstacle to the adjustment of national disputes by an Umpire. As soon, therefore, as the nations of Christendom shall be blessed with good rulers, some method of this amicable nature will be adopted to prevent the calamities of War. And so long as the appeal is made to deadly combat, it may justly be inferred that deluded or unprincipled men have the management of public affairs.

"Should, however, any question arise, where principle and not passion is involved, there can be no objection, in a just government, to submit it to the decision of an independent tribunal.—If the object of a national claim is sincerely justice, friendly discussion and the mediation of a third power are the natural modes of promoting it. As long as these can avail, no nation that has been sufficiently enlightened to abolish the trial by judicial combat in the litigation of individuals, can offer an apology for resorting to arms in its own cause." *

* See the late Address of the Honourable Andrew Ritchie to the Massachusetts Peace Society, p. 13.

Notes on a Letter to the Archbishops and Bishops of the Church of England, &c. London, 1806. pp. 24—30.

By ECCLETUS.

"WAR is surely proscribed by many precepts, and by the whole example of Christ. Three words of his convey its death-warrant—'Love your enemies,' Matt. v. 44. Luke vi. 27, 35. And the execution of this waits, in each of us, only our full surrender to the Gospel. That is the perfection of Christian love, which leaves no room for fear; and enables a man to dismiss that sense of insecurity which is the true motive for holding out threats to another. Aspiring to no less an end, we are willing to set out at once in our practice from the precept and the example, leaving the consequences to follow; not without looking for ability, both to obey and to suffer, to the grace of God strengthening us, who otherwise could do nothing. We dare to oppose this conduct and this way of reasoning to that discriminating doctrine which would justify the Christian in disobeying any of his Lord's precepts, because of the possible consequences of his obedience. This would have provided very well for the ease of the primitive advocates for Christianity, in this and other testimonies against the religion of the lords of the world, who impugned them with no gentler arguments than fire and sword. They might have shunned the reply, and have pleaded that at that juncture it was not convenient. But in the mean time what would have become of the cause?"

"The present state of the world undoubtedly affords an awful prospect: yet the Christian, confirmed in the true faith, is enabled to face it. Let us anticipate for him the worst that can happen to himself. He is plundered and oppressed. But his goods and his person were his servants; and their master, if he retain his integrity, may yet look on free. Yet more—he suffers ignominy, pain,

and death. But he can suffer neither without the permission of his Almighty Protector, who has numbered the hairs of his head, who loves him beyond measure, and therefore consults his best interests in the event. He is banished however—from whence? From a scene of probation and suffering—and whither? To a kingdom of peace and glory, where, far from being enslaved, he reigns rejoicing! Such is the personal view of this subject to the magnanimous, that is to say, the faithful follower of Christ in every age. A nation so constituted, could no more fight, than it could be enslaved. In the very improbable event of its being threatened by another with immediate violence, such a nation would appeal, not only formally but really to Providence. Is not Providence, the faithful Christian would say, one in being with Omnipotence, and does Omnipotence want the feeble aid of forbidden violence on my part, to redress my wrong or establish my right? Having used every possible means for reasonable accommodation, I shall now wait his decision. That decision will be right and just, and more I cannot ask!

"That the principle of Peace will spread in the world at large: we can no more doubt, than that the Gospel will be preached in all nations: and when the time arrives for this, we have grounds in the history of the primitive church for the opinion, that seas, rivers, and mountains will not be barriers to its progress, or circumscribe and determine the sphere of its tranquillizing influence. The tumultuous course of violence is easily marked by the world. When its sudden and impetuous movements have been accomplished, it ceases by the collision of its opposed parts. The world then proclaims peace, while the latent cause of war subsists as before. It is not so with the peace of the Gospel. Those changes, in the moral and intellectual state of mankind, which prepare the way for

this, have proceeded for ages, like the growth of solid timber, slowly, silently, irresistibly; and a future age will undoubtedly witness their consummation."

*Extract from a Letter to a Member of
the Committee of the Peace Society.*

Dublin, —

My dear Friend, — I am sorry I have not sooner been able to seize a minute in which to thank you for the Tracts, &c. you sent me on leaving London: on reaching this capital, I read them attentively, and I confess I am completely convinced that they advocate the right side of the important and glorious question. Will you take the trouble to give for me ***** to the treasury. I propose to continue my subscription, and to render the cause all the assistance in my power. And as I am writing I will fill my paper with a few scraps, which you may use if you like.

The following extract is from one of Lady Mary Wortley Montague's Letters, (See her Works by Dallaway, vol. 5. p. 16.)

"The world is past its infancy, and will no longer be contented with spoon-meat. A collective body of men make a gradual progress in understanding, like that of a single individual. When I reflect on the vast increase of useful as well as speculative knowledge the last three hundred years has produced, and that the peasants of this age have more conveniences than the first Kings of Rome had any notion of, I imagine we are now arrived at the period which answers to fifteen: I cannot think that we are older, when I recollect the many palpable follies which are still almost universally persisted in. I place that of War, as senseless as the boxing of school-boys; and whenever we are come to man's estate (perhaps 1000 years hence,) I do not doubt it will appear as ridiculous as the pranks of unlucky lads. Several discoveries will thus be made, and seve-

ral truths made clear, of which we have now no more idea than the ancients had of the circulation of the blood, or the optics of Sir Isaac Newton."

It is now a hundred years since the masculine and piercing genius of this lady predicted that a time would come when War would be seen, not to say more of it, as the most childish folly. Will not the strong minded men of the present day view it in the same light? She did not dare to hope that the period would arrive before a thousand years had elapsed. Knowledge however augments in a vastly increasing ratio. May we not safely substitute a hundred for the thousand years? Blessed progress, were but this the case.

*The Ferocity of War, and the Impiety
of its Votaries depicted.*

THE following descriptive piece was written about thirty years ago, when the Turks and Russians were preparing for war: the author imagines himself elevated to a great distance from the Earth by a supernatural Agent, who had given him a solemn lecture on the past and present state of the human Family. He thus proceeds:—

I remained absorbed in profound silence; meanwhile I kept my eyes fixed upon Asia: clouds of smoke and of flames at the north, on the shores of the Black Sea, and in the fields of the Crimea, suddenly attracted my attention: they appeared to ascend at once from every part of the Peninsula, and, passing by the Isthmus to the Continent, they pursued their course as if driven by an easterly wind, along the miry lake of Asoph, and were lost in the verdant plains of the Coban. Observing more attentively the course of these clouds, I perceived that they were preceded or followed by swarms of living beings, which, like ants disturbed by the foot of a passenger, were in lively action: sometimes they seemed to

move towards and rush against each other, and numbers after the concussion remained motionless. Disquieted at this spectacle, I was endeavouring to distinguish the objects, when my Guide said to me, "Do you see those fires that spread over the Earth; and are you acquainted with their causes and effects?" O Sir, I replied, I see columns of flame and smoke, and as it were insects that accompany them; but, discerning with difficulty, as I do, the masses of towns and monuments, how can I distinguish such petty creatures? I can see nothing more than that these Insects seem to carry on a sort of mock battles: they advance, they approach, they attack, they pursue.—"It is no mockery (said my Guide,) it is the thing itself."—And what name, replied I, shall we give to these foolish animalculæ, that thus destroy each other? *Do they live only for a day, and is this short life further abridged by violence and murder?* My Guide then touched my eyes and my ears: "Listen (said he) to me, and observe."—Immediately turning my eyes in the same direction,

Alas! said I, transpierced with anguish, these columns of flame, these insects they are Men, and the ravages I see are those of War! These torrents of flame ascend from towns and villages set on fire! I see the horsemen that light them. I see them, sword in hand, overrun the country. Old men, women and children, in confused multitudes, fly before them. I see other horsemen, who, with pikes on their shoulders, accompany and direct them; I can even distinguish by their led horses, by their bonnets, and their tufts of hair, that they are Tartars; and without doubt, those who pursue them in triangular hats and green uniforms are Muscovites. I understand the whole: I perceive the war has just broken out between the empire of the Czars and the Sultans.—"Not yet (replied my Guide,) this is only the prelude. These Tartars have

been, and would be still troublesome neighbours: their country is an *object of convenience* to their less uncivilized neighbours, it rounds and makes complete their dominions."

In reality I saw the Russian flag hoisted over the Crimea, and their vessels scattered over the Euxine.

Meanwhile, at the cries of the fugitive Tartars the Mussulman empire was in commotion. "Our brethren (exclaimed the children of Mahomet) are driven from their habitations, the people of the Prophet are outraged; infidels are in possession of a consecrated land, and profane the Temple of Islamism. Let us arm ourselves to avenge the glory of God and our own cause."

A general preparation for war then took place in the two empires. Armed men, ammunition, and all the murderous accoutrements of battle, were every where assembled. My attention was particularly attracted by the immense crowds that in either nation thronged to the Temples: on the one hand the Mussulmans assembled before their Mosques, washed their hands and feet, pared their nails, and combed their beards; then spreading carpets on the ground, and turning themselves towards the south, with their arms sometimes crossed and sometimes extended, they performed their devotion. Then rising up in a transport of rage, the people shouted, "There is but one God, and Mahomet is his prophet!—Accursed be every one that believeth not!—Indulgent God! grant us the favour to exterminate these Christians; it is for thy glory we fight, and by our death we are martyrs to thy name!" And having offered sacrifices, they prepared themselves for battle.

On the other hand, the Russians on their knees exclaimed: "Let us give thanks to God, and celebrate his power: he has strengthened our arm to humble our enemies. Beneficent God! incline thine ear to our prayers. To please thee, we will for three days eat neither meat nor

eggs: permit us to exterminate these impious Mahometans, and overflow their empire, and we will give thee the tenth of the spoil, and erect new Temples to thy honour." The Priests then filled the churches with smoke, and said to the people, "We pray for you, and God accepts our incense, and will bless your arms." And they sprinkled water on the people, and said, "We absolve you of your sins, and you shall die in a state of grace." And the people breathed nothing but war and destruction.

Struck with this contrasting picture of the same passions, and lamenting to myself their pernicious consequences, I was reflecting on the difficulty the common Judge would find in complying with such opposite demands, when my heavenly Conductor, from an impulse of anger, vehemently exclaimed,

"What madness is this that strikes my ear! what blind and fatal insanity possesses the human mind! Sacrilegious prayers, return to the earth from whence you came! Is it thus, O Man, you worship the Divinity? and do you think that he you call Father of all, can receive with complacency the homage of freebooters and murderers? Ye Conquerors, with what sentiments does he behold your arms reeking with the blood that he has created! Ye Conquered, what hope can you place in useless moans? Is he a man that he should repent, or the son of man that he should change?"

The Kingdom of God on Earth, by the
 Rev. JOHN WHITEHOUSE.

(Continued from p. 344.)

THE love of God, and the union subsisting between the Father and the Son, constitute the only proper foundation for the affection and union which ought to subsist between the disciples of Jesus Christ. To stimu-

late them to active exertion in the great cause of Christian philanthropy, our author thus writes:—

"The disciples of Christ will not forget, that the present is a state of trial, and not of uninterrupted enjoyment: but this will not discourage, nor disconcert them in their heavenly enterprize; and they will continue, by renewed and increased exertions, to lessen, as much as may be, the mass of human misery which still remains. The injunction of their divine Master, that they should 'love one another,' will be always in their remembrance; and be to them like a law of consanguinity; as a relationship of a holy and spiritual nature, cemented by the blood, and dying agonies of Him, who laid down his life for their sakes. They will be one with Christ, in promoting the plan of his universal kingdom of righteousness, as he and his heavenly Father are one. To this purport was the prayer of the great Shepherd of the flock, when he said, 'I pray not for these alone, but for them also which shall believe on me through their word; that they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us; that the world may believe that thou hast sent me. And the glory which thou gavest me I have given them; that they may be one, even as we are one: I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou has sent me, and hast loved them, as thou hast loved me. Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me: for thou lovedst me before the foundation of the world. O righteous Father, the world hath not known thee: but I have known thee, and these have known that thou hast sent me. And I have declared unto them thy name, and will declare it: that the love wherewith

thou hast loved me may be in them, and I in them.*—Here then is the proper ground of union among Christians, between the Master and his disciples, and the only one deserving of the name. Here is a bond of fellowship which will exalt and dignify human nature, by making all the multitudinous individuals of which the kindred society of mankind is composed a blessing to each other. They will 'love as brethren;' they will 'bear each other's burdens;' they will 'dwell together in unity and godly love.' As members of the holy Catholic Church of Christ, and of the communion of saints, they will be fellow labourers in the Gospel, looking for, and hastening the long-predicted period, when 'all power and authority, the kingdoms of the world, and the glory of them, shall be brought into subjection to him, the sceptre of whose kingdom is a right sceptre; and who is to have the heathen for his inheritance, and the utmost parts of the earth for his possession.'

"The universal peace and happiness which shall then prevail among the different nations of the earth, is thus described by Isaiah:—'In righteousness shall he judge the poor, and with equity for the meek of the earth: and he shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked. And righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins. The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them. They shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of the Lord, as the waters cover the sea.'† The religion of Christ will then have obtained such an ascendancy over the

ferocious and turbulent passions of men; over wrath, malice, hatred and revenge, as to have subdued them into subjection to the mild and peaceful law of the Gospel. The most violent characters, those who have been habituated to war, rapine, and bloodshed, and whose obdurate and unfeeling dispositions rendered them more like the wild beasts of the forest than human creatures, will then have changed their natures; they will have 'put off the old man with his deeds,' and 'put on the new man which is renewed in knowledge after the image of Him that made him;' they will have repented of, and forsaken their sin and guilt, and listened to the entreating voice, 'Come unto me, all ye that labour, and are heavy laden, and I will give you rest.'"

Again, in section the fifth, he strives to excite his readers to diligence in the great work of promoting the happiness and the peace of mankind.

"But since 'the time is short,' and 'the night of death cometh when no man can work,' let us endeavour to do something for God before we sink into our graves; and not suffer the whole of life to pass without a single effort to promote his kingdom and glory. If it be but little that we can do, it is worth the pains-taking, and we know not what a blessing may attend it. We shall not have lived in vain, if we have contributed our mite of service to a single individual of our brethren of mankind; if we have been enabled, although in a very limited degree, to lighten the load of human misery, or enlarge the boundaries of human happiness. It will be a source of consolation to us when we are quitting the world, if we have been the friends and advocates of peace; if we have been preserved from that 'blood-guiltiness' which attaches to those, who are the abettors of a practice in direct hostility with the liberties and happiness of mankind.

* John, xvii. 20—26.

† Isaiah. xl. 4, 5, 6, 9.

None but the inveterate enemies of both can be the enemies of peace. 'Peace, says Christ, I leave with you, my peace I give unto you: not as the world giveth give I unto you. Let not your heart be troubled, neither let it be afraid.* Shall we not then duly prize this inestimable gift? this legacy of love which our divine Master has left to his followers? Have we forgotten the blessing he pronounces upon the 'peace-makers?' and the high rank and dignity he assigns them in his kingdom; for they shall be called the 'children of God.'—'How beautiful upon the mountains are the feet of him that bringeth good tidings; that publisheth peace; that bringeth glad tidings of good; that publisheth salvation; that saith unto Zion, Thy God reigneth!' Wherever, therefore, there are Institutions founded on the principle of 'good-will to men,' and which have such a noble and benevolent object in view, as the promotion and establishment of universal peace among the nations of the earth, upon true Gospel principles, we heartily wish them prosperity; and fervently pray, that the refreshing dews of heaven may water these olive-branches of God's own planting. Indeed, what are more wanting at all times, or what more salutary in their effects, or more favourable to good morals and the public weal, than societies, whose professed purpose is to put down War; which is the greatest curse, and has produced more plagues than all other evils put together; and which is at once the most demoralizing and anti-Christian of all the heresies which have ever yet been engrafted upon the prejudices and passions of men. Its baneful effects are such, that they are felt through every age, and extend to the remotest generations. When the battle is over, and victory is lost or won, the moral mischief still remains:

the blood-mark is unwashed away, and still cries to heaven! 'Though Etna and Tomboco should rage no more, the aggregate of their former havoc is unchanged: the fields of Austerlitz and Waterloo may be smiling with grain; but the carnage with which they are reddened is not diminished.'**

We shall conclude our extracts from this useful little work with a passage expressive of the feeling of animated hope and joyful expectation, which our author, in common with other Christians, indulges from the persuasion that a blissful era of universal peace and joy is approaching.

"Glorious era! Season of human-happiness! Kingdom of the most high God! How delightful the reflection, how consolatory to our hearts, that the promised period of man's deliverance is at hand; that the salvation of the human race is drawing near to its accomplishment! With the reign of terror the reign of suffering shall cease, and joy shall be in all lands! There shall then be a restoration of that happiness which was forfeited at the fall; 'the earth shall bring forth her increase; and God, even our God, shall give us his blessing: God shall bless us, and all the ends of the earth shall fear him.'* What doctrine is there in Scripture fuller of comfort than this? Or what more animating than the prospect which Christianity holds up to our view, and which affords a clear and satisfactory evidence both of the wisdom and goodness of God, in having placed us in this state of trial, and of his benevolent intentions in permitting the partial evil which exists, that it might be productive of universal good, and be the means of bringing many sons and daughters to glory. Where is the Christian whose heart does not burn within him, when he reads those passages of Scripture which unfold to him the

† Gisborne's Testimony of Natural Theology to Christianity, p. 117.

‡ Psalm. lxxvii. 6, 7.

* John xiv. 27.

things pertaining to the kingdom of God, and the happiness which shall be hereafter? The decrees of heaven, however mysterious, are, in some of their more prominent characters, pervious to our understandings; and from them the believer derives hope and confidence, that he shall yet 'behold the goodness of the Lord in the land of the living.'—'That righteousness, truth, and innocence, that joy, peace, and perfect reconciliation betwixt God and man, may be restored on earth, must be the wish of every one that is not lost to all sense of difference between good and evil; but that which would naturally be the wish of every reasonable man, becomes the object of his hope, nay an article of his faith, when revealed and promised by the God of truth. How incessant are our petitions to the throne of grace, that disorder, sin and misery may have an end; but this can only be, when the kingdom of Christ shall come, and the will of God is done in earth, as it is in heaven.'*—Impressed with this vision of future happiness, the patriarch exclaimed in the language of prophecy, and looking forward to the things which should be hereafter; 'I know that my Redeemer liveth, and that at the latter day he shall stand upon the earth.'† And thus the lips of the just and devout Simeon were filled with praise and thanksgiving, when he uttered that holy ejaculation: 'Lord, now lettest thou thy servant depart in peace, for mine eyes have seen thy salvation.'‡ And we, also, may say, 'blessed are our eyes for they see, and our ears for they hear.' Indeed, Christians of the present day have even a clearer evidence afforded them of the nature, coming, and extent of the kingdom of God, than it was possible for those holy men of old to have had. It is in our power to trace the progress of the religion of Jesus from its first

promulgation down to our own times; to mark its growth and spread; the opposition it has met with, and the triumphs it has obtained over its adversaries; and to rejoice in the prospect of its being embraced, at no very distant period, free from every corrupt and heterogeneous mixture, both by those who profess, and by all who are now strangers, and enemies to it. Increase of righteousness will then keep pace with increase of knowledge. The light of liberty and the love of God will go hand in hand: the nations shall see it, and say, 'Lo! this has God done! Mercy and truth are met together; righteousness and peace have kissed each other!'

"Christianity, certainly, never appears to greater advantage, than when contemplated in connection with an event of such a sublime and interesting nature as the establishment of the Messiah's kingdom on earth. It is indeed its final purpose; and the consummation of all our wishes on this side heaven. To this event the prophecies of the Old Testament are invariably directed; and in the New, they have been illustrated and explained both by the preaching of the Baptist, and of Christ; each of whom began his ministry with these remarkable words: 'Repent, for the kingdom of heaven is at hand.' Nearly two thousand years have since rolled their course, and brought it much nearer to our view: and although its visible approaches are but faint and indistinct, yet they may be traced without difficulty; and we trust, ere long, to welcome the brightness of its appearance and glorious advent, when 'violence shall no more be heard in the land, nor wasting nor destruction within its borders.'‡ The great work which God himself has planned, is rapidly accomplishing, with irresistible power and evidence, amidst the tide of times, and in the common

* Hartley's Paradise Restored.

† Job xix. 25.

‡ Psalm lxxv. 10.

course of events. It is also a matter of pleasing consideration, that the spirit of the age in which we live, among those who have the real welfare of their brethren at heart, is such as it should be: It can hardly be doubted, that it is in unison with the great objects of the Gospel-dispensation;—objects of such unspeakable moment, that could we lose sight of them for a single instant, existence itself would appear to us to be deprived of all its value: But happily this cannot be; for where the principle of spiritual life, which consists in a right knowledge of God and of Christ, is received by a true faith into the heart, *it will always remain there*; and be, in such persons, like a ‘well of water springing up into everlasting life.’—Nothing will afford them half the delight and satisfaction, or be considered as at all comparable to that happy state of mind which they experience from the conscious persuasion, that they are doing the will of God and promoting his kingdom. The love of God, the whole of the love of God, and nothing but the love of God; this is the theme, the everlasting theme, of which they can never hear enough, and of which it is impossible they can ever be weary: Such too were the feelings of an apostle, when he expressed himself in the following emphatic and affecting language:—‘I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall separate us from the love of God which is in Christ Jesus our Lord.’* .

On Idolatry amongst Christians.

How awful! how humiliating is the reflection, that Idolatry, like the insidious cancer, is entwining its destructive fibres round the very vitals of the Christian religion! How many

of the professed followers of the lowly Saviour are worshipping the Mammon of unrighteousness! how many are bending “the votive knee” to the golden image of Commerce, vainly anticipating a rich reward from the bounty of their frail deity! and how many, with more uncivilized brutality, are offering up their devotions to the god of War, and, in “the valley of slaughter,” are causing their sons and their daughters to pass through the fire to this sanguinary Moloch!

Of all species of Christian Idolatry (if I may be permitted to unite expressions so incongruous,) surely this last is most abhorrent to the goodness of that Being, whose attributes are peace, and love, tender mercy, and long-suffering compassion.

Let us, however, observe the votaries of this unhallowed Divinity, marching in awful procession to one of their mighty sacrifices, having Ambition for their priest, and their fellow creatures for the intended victims:—let us see them, when arrived at the destined spot, still pursuing their detestable purpose, enkindle the flame on the altar of discord, imbue their hands in human blood, and offer up their hecatombs to the object of their adoration, craving from him as the reward of their zeal, the perishable blessing of earthly renown, of vain and transitory glory.

Can the Christian contemplate atrocities like these, as barbarous indeed as the savage rites of Juggernaut, without feeling every sympathy of his nature recoil? Does not the enquiry arise in his heart, What is the motive for such heathenish superstition? what can actuate beings possessed of immortal souls thus to devote their time and their talents to the service of a monster, so savage, so debased, so inhuman, so directly opposed to the mild and pacific tenets of our common Christianity? They believe in the sacred pages of the Bible, they acknowledge the omnipotence of the Almighty; but at

* Romans viii. 38, 39.

the same time, they have not confidence in his ability to save themselves or their country from the hands of their enemies; and they appeal to an imaginary protector, as though they supposed that he possessed power even surpassing Omnipotence itself, so great, alas, is the infatuation!

When we consider the declaration of Shadrach, Meshech, and Abednego, to the haughty monarch of Babylon, "Our God whom we serve is able to deliver us from the burning fiery furnace, and he will deliver us out of thy hand, oh King!" when we consider that this prediction was fully and miraculously accomplished, and that the Almighty Preserver "is the same yesterday, to-day, and for ever," we must allow that we are not justified in endeavouring to take his prerogative from him, or in appealing to a being, whom our passions have idolized, whose arm is flesh, whose weapons are carnal, and whose practice is diametrically opposed to the Gospel of the Son of God.

To the well-meaning Christian who has been seduced by custom into this labyrinth of idolatry, it is a subject in every respect worthy of serious consideration: he may reasonably enquire, whether by thus serving with devotional zeal a god of his own forming, he is not guilty of treason against the Majesty of Heaven, and of infringing on the rights of the Sovereign of the Universe. Oh! that Christians were more generally willing to acknowledge these Pagan practices to be, what they really are, a breach, and an awful breach of the first and great commandment: then indeed might we look forward with increased confidence to the rapid approach of that period, when idolatry and superstition shall be lost in oblivion, and the worship of war's dreadful Moloch shall for ever cease, when the pacific nature of the Redeemer's kingdom shall be universally acknowledged; when 'the mountain of the Lord's house shall

be established in the tops of the mountains, and shall be exalted above the hills, and all nations shall flow unto it.'

W. P. T.

Extract from the Second Report of the Virginia Bible Society.

MR. EDITOR,—I have been induced to transcribe the following extract, from its being so peculiarly applicable to the subject of the *Herald of Peace*; for I doubt not but it will be considered as an equally imperative call on the friends of Peace as on those of the Bible Society.—Let them take advantage of the present tranquil season, and then may a blessing attend them.

W. P. T.

"During the last twenty years, we have seen the most splendid talents employed in the work of destruction; the riches of the world expended in support of sanguinary and desolating wars; and the physical powers of the human race exerted to promote the schemes of lawless ambition. But now there is universal peace. At his bidding who rules the hearts of men and turns them whithersoever he will, the storm has ceased, and there is a great calm. This is the auspicious moment for the friends of religion to go forth in the strength of the Lord God, and to make a mighty effort to uproot from its very foundation the kingdom of darkness. The providence of God calls them to this work. Kings, according to the prediction of the prophet, have become nursing fathers, and Queens nursing mothers, to the church of Christ. And, considering what has recently been accomplished, it is not chimerical to hope, that those intellectual and physical energies which have been exerted in the work of destruction, will be employed to promote the present comfort and everlasting welfare of mankind; and that the earth, instead of presenting before heaven a scene of violence and blood-

shed, will exhibit the human race, through the grace of the Gospel, rising from the ruins of the fall, assuming again the likeness and image of God, and humbly walking in the steps of Him who went about doing good."

*Relinquishment of War in a part
of Africa.*

As a proof of the naturally pacific tendency of Christianity, we have great pleasure in giving to our readers the following extracts from the account of the Rev. Mr. Campbell's journey from New Lattakoo to Kurreechane, as related by himself at the annual meeting of the Missionary Society, held at Queen-street Chapel, Lincoln's Inn Fields, May 10, 1821.

"In about two months after leaving Cape Town, I reached New Lattakoo [25 March 1820.] I found Mateebe, the King of the place, alive and in good health; and, in a conversation with him, he said I had fulfilled my engagement in sending him Missionaries, and he had fulfilled his in giving them a kind reception. I wish I could tell of the glorious effects of the truth on his heart, and on the hearts of his subjects; but of this I cannot yet speak. God works not always in haste; he tries the patience and faith of this Society there, as he did at Otaheite.

"At a public meeting of the chief captains of the nation, held at Lattakoo, they resolved to relinquish all offensive wars. Now here is a proof of the effect of the Gospel to surrounding tribes." - - -

"About seven days higher up from Mashow, is the Marootzee country; the chief city is on a mountain, the name of it is Kurreechane. My wagons were descending into a valley between me and the hill on which it is built: the inhabitants saw the wagons coming, and you cannot conceive of the eagerness with which

the old and young, rich and poor, rushed to see the strangers. We got the wagons brought into the centre of the city. We did not distrust them, nor show any symptoms of fear. Whoever travels among an uncivilized people must avoid discovering fear, for it excites opposition. I found that the old king was dead. His brother Liqueling was Regent, for the eldest son being but a minor, could not take the reins of government. Of course my business was with Liqueling. Respecting the object of my visit, at a kind of formal meeting, when he heard that white men were come to Mateebe, *teaching him that all men should live peaceably*, he said it was what he desired, and he had told Makkabba (the murderer, I fear, of Cowan, &c.) that he was glad of it, and that Makkabba said he was *not* glad of it, for these predatory expeditions were the way to become rich: but the design recommended itself to Liqueling."

Anecdote of Africaner.—"I will mention (said Mr. Campbell) one of the greatest acts of Christian friendship that ever fell under my notice. It regards *Africaner*, of whom you have often heard. He was the man I was most afraid of when in that country before, in consequence of the many plundering expeditions in which he was engaged. There was a Griqua captain at the head of a different tribe, between whom and Africaner there were frequent battles. Both of these are now converted to the Christian faith. And Africaner, as an act of kindness to brother Moffat, when it was found that it would not be suitable for Mr. and Mrs. Moffat to go to reside near him, with his people travelled a journey of six days across Africa, to convey Mr. Moffat's books and furniture to Lattakoo. Formerly he had gone as far to attack Berend. On this occasion, *Africaner and Berend met together in my tent, and united in singing praises*

to the God of peace; together bowing their knees at the throne of grace! and when I recollected the enmity that had formerly existed between them, compared with what I then saw, tears of joy flowed from my eyes. O my friends, after the conversion of Africaner and Berend, despair not of any man, however wicked he may be, for the Grace of God is infinite."

Defensive War considered.

[Printed in 1804.]

"THOSE Writers who advocate the justice of War, and its consistency with the divine principles of Christ,* do not in their writings advert to the essential doctrine preached by our blessed Saviour on the mountain, but build their foundation on the transactions recorded in the Bible, under the old dispensation; arguing from the morality of the law of Moses, and endeavouring, by the effort of reason, to draw parallels whereby this law or doctrine may correspond with that.

They are not aware to what lengths their arguments may be extended, because, if they are right in the instance of war, what was permitted or winked at under the Mosaic dispensation, might be adopted by the present generation; which would overthrow the system of government in this country, and totally subvert what they intend to establish.

If war be consistent with the mild spirit of the Christian religion, polygamy may be justified on similar grounds, and the law enacted to prevent it, by their own arguments, must be unjust; and thus a man may put away his wife or wives at pleasure, agreeably to Deut. xxiv. 1.—'When a man hath taken a wife and married her, and it come to pass that she find no favour in his eyes, because he hath found some uncleanness in her, then

let him write her a bill of divorcement, and give it in her hand, and send her out of his house.'

When the question was put to our blessed Saviour, by the Pharisees—'Is it lawful for a man to put away his wife? tempting him:—he answered and said unto them, What did Moses command you? And they said, Moses suffered to write a bill of divorcement, and to put her away. And Jesus answered and said unto them, For the hardness of your heart, he wrote you this precept.' Mark x. 2, 3, 4, 5.

Considerable stress is laid upon Exodus xxii. 2, for the shedding of blood in self-defence:—'If a thief be found breaking up, and be smitten that he die, there shall be no blood shed for him.' This supposes the transaction to take place in the night, and at best or worse may be construed chance-medley; but the 3d and 4th verses say, 'If the sun be risen upon him, there shall be blood shed for him; for he should make full restitution: if he have nothing, then he shall be sold for his theft. If the theft be certainly found in his hand alive, whether it be ox, or ass, or sheep, he shall restore double.'

The advocates for war, especially those who say they are called by the Holy Ghost to preach the Gospel; the glad tidings of peace and salvation to man, should seriously consider, whether they be justified in their attempts to weaken the doctrine laid down by our Saviour, when he says, Matthew v. 43, &c.—'Ye have heard that it hath been said, Thou shalt love thy neighbour, and hate thine enemy: but I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you; that ye may be the children of your Father which is in heaven,' &c. Or render nugatory the prophecies recorded in the Old Testament, wherein we are told, Isaiah ii. 4, Micah iv.

* See the Writings of the late John Fletcher, Vicar of Madeley, Shropshire, and Alexander Knox.

3, 4, 5—'And he (Christ) shall judge among the nations, and shall rebuke many people; and they shall beat their swords into plough-shares, and their spears into pruning-hooks; nation shall not lift up sword against nation, neither shall they learn war any more.' And again, Isa. lxxv. 25—'The wolf and the lamb shall feed together, and the lion shall eat straw like the bullock; and dust shall be the serpent's meat. They shall not hurt nor destroy in all my holy mountain, saith the Lord.'

In the *Armenian Magazine*, for January and February, the subject of Defensive War has been discussed by a gentleman of the name of Knox: his arguments and deductions appear to be nearly a counterpart of the extract from the political writings of John Fletcher, late Vicar of Madeley, Salop. The latter begins with quoting the case of the Levite, Judges xix. 20; the truth of which is admitted, as well as that of the many battles fought, from the period of Moses' departure from Egypt to the advent of our blessed Saviour. I shall only observe, that when the Hebrews were in possession of the promised land, observing and doing all the commandments commanded by Moses, in Deut. xxviii. the Lord their God set them on high above all the nations of the earth, and preserved them in this blessed state; but when they declined from the law, and worshipped strange gods, they were given up to their enemies, at first for a short space of time, afterwards for successive longer periods, until the final destruction of their country, city, and temple, by Titus; when they experienced, to the full, the completion of the woes denounced by their law-giver Moses. It is worthy of remark, also, that when they went up to worship, they went in perfect confidence (leaving their property, and all they had, exposed) in the promises made to them, that during their absence every particular should be safe, and that their

enemies should not so much as covet their possessions: 'Thrice in the year shall all your men children appear before the Lord God, the God of Israel; for I will cast out the nations before thee; and enlarge thy borders: neither shall any man desire thy land, when thou shalt go up before the Lord thy God thrice in the year.'* Exod. xxxiv. 23, 24. We are further instructed in the same history, that it was not by numbers that the Almighty fought for them, as in the instance of Gibeon, Hezekiah, and others, lest they should attribute their success to the prowess of man; as it is expressed, Zech. iv. 6—'Not by might, nor by power, but by my spirit, saith the Lord of hosts.' Hosea i. 7.

It will be admitted by those who believe the sacred writings, that war was directed to be made on some occasions, wherein the Divine interference was eminently displayed: and it will also be admitted, I presume, by the Christian, that He who created man, may at one time see meet to order a dispensation, and again annul it, in order to introduce another, agreeable to His holy will and providence, however widely different; the reasons for which cannot be understood by the limited comprehension and intuitive faculties of man; who, the more he knows by the aid of reason, must be convinced he knows but little, when put in the scale with Omniscient Divinity, some

* It might be profitable for most, to pause and reflect whether they will be justified in the awful day of retribution and judgement, which is hastening on all flesh, by permitting affairs of pleasure, business, or trifling avocations, to prevent their attendance on places of worship, where those duties are to be fulfilled which are due from the created to the Creator, and to recollect that both life and property solely depend on him.

The writer remembers a gentleman of the first commercial connections observing, that he had so arranged his affairs, that he defied the Almighty to ruin him! But the next packet which arrived in course, brought him intelligence that he was reduced to poverty!

of whose attributes he is pleased to communicate the knowledge of to man: the greater part of which, we may conclude, are too transcendent for him to conceive, or have the least idea of, only as permitted to be communicated by revelation, to the good and wise in all ages, as is written on another occasion; 1 Cor. ii. 9, 10—' Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him: but God hath revealed them unto us by his Spirit.'

The inferences which are made from the men of Israel being drawn together against the Benjamites, rest more upon individual interpretation of Scripture, than the New Testament will authorise; which, being the last will and testament, it is our duty to conclude is the rule to go by, for those professing Christianity. It would not much avail a culprit at the bar, to insist on being tried by an old law, when a new one was made which effectually abolished the preceding, for reasons obvious to the Legislature.

We discover throughout modern history, that almost every page comprises relations of battles fought, accompanied with rapine, destruction, and violation, amongst contending kingdoms, on spots of the world inhabited by those called Christians, professing the principles of Christianity. This induced the Abbé Raynall to observe, that the perusal of the Settlement of Pennsylvania, under the wise Legislator William Penn, contained the only page of history where the mind could pause, and dwell with delight—the only instance on record of a country being settled without blood. Every where else, in establishing Christian settlements, the progress has been marked with cruelty, blood, and rapine, quoting the authority of the Old Testament, as though every country which those marauders chose to possess, was a Canaan promised to them; and that

they were justified in hunting the peaceful aborigines of the soil with dogs, and "dogs of War," more savage still.

The expressions of our Lord are construed as inclination or prejudice dictate. Thus, when the disciples were informed that the kind of spirit went not out but by prayer and fasting, Matt. xvii. 19—' Then came the disciples to Jesus apart, and said, Why could not we cast him out? And Jesus said unto them, Because of your unbelief; for verily I say unto you, if ye have faith as a grain of mustard-seed, ye shall say unto this mountain, remove hence to yonder place, and it shall remove, and nothing shall be impossible unto you. Howbeit, this kind goeth not out but by prayer and fasting'—it was intended to strengthen them in their faith, having reproached them for deficiency therein, and also that fasting and prayer were necessary thereto, without the least reference to war.

The text in Luke xxii. 36, &c.—' Then said he unto them, But now, he that hath a purse let him take it, and likewise his scrip; and he that hath no sword, let him sell his garment, and buy one: for I say unto you, that this that is written must yet be accomplished in me, and he was reckoned amongst the transgressors; for the things concerning me have an end. And they said, Lord, behold, here are two swords; and he said unto them, It is enough;' can by no means be considered as a direction to arm for military purposes, because two swords could not be sufficient; besides, in no instance does our Lord contradict himself, as he frequently inculcated in their minds, that his kingdom was not of this world. He meant by the expressions to warn them that they had to sustain, and encounter with a variety of troubles and afflictions. Even then the disciples could not avoid believing that he would restore again the kingdom to Israel.

Matt. xxvi. 52, is also explained

at pleasure, and a meaning given to it which the words do not warrant. When Peter drew his sword, and struck a servant of the High Priest, Jesus said unto him, 'Put up again thy sword; for all they who take up the sword, shall perish by the sword.' This expression is very decisive and clear: had it wanted qualification, the wise master would have done it, and not left the explanation to be made by his creatures, who cannot command one hour of time, or increase their stature one inch.

It is admitted by those writers, that if all men were Christians, righteousness must prevail; but, they advance, whilst the wicked wear the sword, it is necessary for the righteous to wear and use it too—as though it was in the power of Satan to overthrow the decrees of Heaven, and that, to establish the kingdom of righteousness, the righteous must be instructed by, and assimilate with, the Devil and his Angels, to be a match for them. The connection is certainly very incongruous, and runs counter to the whole body of evidence contained in the Scripture, because, what concord can Christ have with Belial? Those inspired writers, David and John, did not mean, nor does any one suppose that they did mean, that the godly should arm with instruments of war against the wicked, previous to the coming of those blessed days when righteousness shall cover the earth as the waters do the sea; and when 'nation shall not lift up sword against nation, neither shall they learn war any more,' Isa. ii. —Yet, in the interim, the wicked may be instruments of wrath in the hands of the Almighty to the destruction of each other: but the godly are to fight the good fight of faith, as the apostle writes, Ephes. vi. 10, &c.—'Finally, my brethren, be strong in the Lord, and in the power of his might. Put on the whole armour of God, that ye may be able to stand against the wiles of the Devil; for we wrestle not against

flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places: wherefore take unto you the whole armour of God, that ye may be able to stand in the evil day, and having done all, to stand. Stand therefore, having your loins girt about with truth, and having on the breast-plate of righteousness; and your feet shod with the preparation of the Gospel of peace. Above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked; and take the helmet of salvation, and the sword of the Spirit, which is the word of God: Praying always with all prayer and supplication in the spirit, and watching thereunto with all perseverance, and supplication for all saints.' These are the arms which the righteous in this dispensation are to assume, and this is the discipline: their warfare must be spiritual, not temporal; and the sword of the Spirit, which is the word of God, will accomplish all things in his own appointed time.

The circumstance advanced, of the soldiers going to John the Baptist, can have no reference, as a justification of war; nor does the Scripture imply the interpretation given to it by the writers in its favour. John was the fore-runner of the Messiah; the old law was still in force; but they were enjoined to do violence to no man: if they did violence to no man, certainly they could not kill; neither was it likely that John should encourage the Roman soldiers to keep the Hebrews in subjection to the Romans, whose emperor they (the Hebrews) paid tribute to.—

Our blessed Lord, indeed, praised the faith of the centurion; it does not appear he saw him afterwards. He praised the faith of many, and sat down to dine with publicans and sinners; but the Scripture does not record that he approved the exactions

of the one, or the sinful state of the others; which he certainly did, if the argument in favour of his approbation of the centurion's profession be in force. The application is good in one instance, as well as the other; but no one supposes he approved the conduct of the publicans and sinners; neither is it to be inferred he did the profession of the centurion.

Here is also another centurion brought forward, to strengthen the argument in favour of war. Peter went to one at Cesarea, as he was ordered, and preached unto him Jesus crucified; the Holy Ghost fell on Cornelius, and he was also baptized. What further passed is not noticed; whether the centurion retained his military profession or not, as his name does not afterwards occur, only as Peter explained the circumstance to the brethren.

The military escort ordered by Claudius Lysias to protect Paul against the blood-thirsty Jews, is also brought forward as another argument that he, as an apostle, approved of military establishments. Had Paul solicited this assistance, it might be used as a plea; but he only informed the magistrate of the conspiracy against him, that he might not, on the morrow, be brought down to the council, leaving to him the means of protecting his person from insult, and perhaps destruction: therefore this cannot be adduced in aid of the subject.

It is singular, indeed, that Christ, and afterwards his apostles, should be supposed to approve what they had to correct, and, because they were sent to heal the sick, they should countenance their vices, and encourage publicans and sinners, by sitting with them.

The Scribes, Pharisees, and chief rulers amongst the Jews, entertained a very different opinion of the effect and consequences of our Saviour's preaching; otherwise they would not have advanced as a charge against him, John xi. 48—'If we let him

thus alone, all men will believe on him; and the Romans shall come and take away both our place and nation.' We may infer from hence, that they did not believe he either directly or indirectly encouraged war and fighting, but that, from the peaceable doctrine he preached, its mild tendency would influence mankind, and render them unfit for the purpose of resistance, because their faith would be fixed on him for every thing, both spiritual and temporal.

The history of wars, from remote periods, furnish this remark—that each contending nation throws the odium of aggression on the other, which is maintained by casuists employed to justify the cause of their respective interests: and this will continue to be the case as long as wars devastate society, ruining the morals and wealth of individuals, instead of promoting vital religion, which breathes 'peace on earth, and good-will to all men.'

Nevertheless, there can be no doubt that there are many virtuous characters, both in the army and in the navy, (it would be ungenerous to conclude otherwise,) who deservedly hold high rank in each department. It is not for an individual who writes on a religious subject, to discuss the political necessity in which countries may be placed, having no business with these matters; his duty consisting in passive obedience to the laws, where conscience is not concerned; nor to question the authority of his superiors: but he may contend for the beauty of Christianity and holiness, without which no man shall see the Lord: and that the same Almighty power which supported and preserved Daniel in the lions' den, and the worthies in the fiery furnace, can and will preserve individuals and nations, which in righteousness and self-abasement look up to him for protection against private and foreign foes of every description; that his angels will encamp round those that fear him, and that

no dispensation can possibly befall them, but by his permission — the event of which, whether it be life or death, will equally redound to their present and future eternal happiness.

ANECDOTES.

Military Indifference.

“ At the siege of Lerida (says Count de Bussy), a company of us, all intimate friends, fell one day after dinner, drinking and singing : in the height of our jollity, the Chevalier de Valiere was called upon by the Marquess de la Trousse (who was to relieve him) for instructions concerning what works were to be carried on ; but the Marquess, seeing him engaged, was for putting it off. ‘ No (said the Chevalier), it is necessary that I should attend you along the trenches for your better information : So, gentlemen, your servant for half an hour.’ Within less than a quarter of an hour, the Chevalier’s servant came crying out “ that his mas-

ter was killed!” and so it actually was, for the Marquess, who affected always to expose himself needlessly, walking along the dyke of the trenches, instead of keeping within the gut, the Chevalier, scorning to show more caution, was knocked on the head by a musket ball. After looking at each other in silence for a moment (continues the Count), the songs and glasses went round as briskly as if nothing at all had happened. So true it is, that War usually hardens the heart of man, even to the extinction of human sensibility.”

The Albigenian War,

In the beginning of the 13th century, commenced with the storming of Beziers, and a massacre, in which, according to some accounts, sixty thousand persons were put to the sword. It was here that a Cistercian monk, who led on the Crusaders, being asked how the Catholics were to be distinguished from heretics, answered, “ Kill them all ! God will know his own !”

London, Oct. 15, 1821.

MR. EDITOR, — Your correspondent *Moderator* having lent me for perusal a few of your Numbers of the *Herald*, I have at his request written the foregoing lines, which are at your service for publication, if you think them worthy

JOHANNES.

Come, artless Muse ! awhile forego
Thine ease, and strike the votive lyre ;
For Peace, let those sweet numbers flow,
That calm the breast, and sooth its ire.

Peace, nymph coeval with the world,
When Chaos fled at Heaven’s command ;
In Eden’s vales her flag unfurled,
And bless’d the new created land.

Yet ah ! how transient was her smile !
Ere Adam yet had seal’d his breath,
Fierce Hate and Rancour rag’d the while,
Infuriate in the work of Death.

But pass we o'er the blood-stained page,
 Each Epoch mark'd with ghastly War,
 Each murderous Hero's direful rage
 In clamorous battle heard afar.

The trumpet's clang, the fife's shrill sound,
 The sabre's clash and cannon's roar—
 Or fallen hosts that strew the ground,
 Staining the verdant fields with gore ;—

These are not subjects for my Muse,
 Nor will they suit the *Herald's* page ;
 Gladly my soul her theme renews,
 Far other theme than War and Rage.

For Peace, let willing numbers flow,
 Peace—cherish'd by the wise and just !—
 Courted alike by friend and foe,
 When man resigns his earthly trust.

Herald of Peace! O, shed afar
 Thy sacred influence o'er the mind ;
 Serenely beam a genial Star,
 Diffusing bliss on all mankind.

Be thine the soft persuasive art
 That calms the fury of Despair,
 And from each rough relentless heart
 Expels the Hatred lurking there.

Say, why does Man, thus blind to fate,
 Rush headlong thro' life's fleeting way ;
 Regardless of his future state,
 As tiger springing on his prey.

Muse ! is it not a thirst for gain,
 Joined to a domineering pride,
 That thus induces him to stain
 His hands in blood at Murder's side ?

How terrible must it appear,
 When at the last Great Judgment day,
 The soul these accents dread shall hear :
 " Why didst thou, man, thy brother slay ? "

Were each one happy in his lot,
 Then harsh contention soon would cease ;
 Then anger fierce would be forgot,
 And all mankind would dwell in Peace.

ADVERTISEMENT

To the Readers of the Herald of Peace.

THE present Number completes another Volume of our Work, which we have now been enabled to continue for three years ;—not, however, without interruptions from causes already explained, nor without occasional difficulty in the compilation, from the scanty supply of original communications, and from our desire to adhere, as closely as possible, to the limited topics prescribed.

Upon reviewing our past labours, though we cannot but be sensible of many defects, and are willing to admit that, in many instances, a sameness of idea may have occurred, yet we feel convinced, that the three volumes of *The Herald* contain a body of evidence, and a force of reasoning, illustrated by a variety of interesting facts on the subject of PEACE, which are not to be found in any other publication.

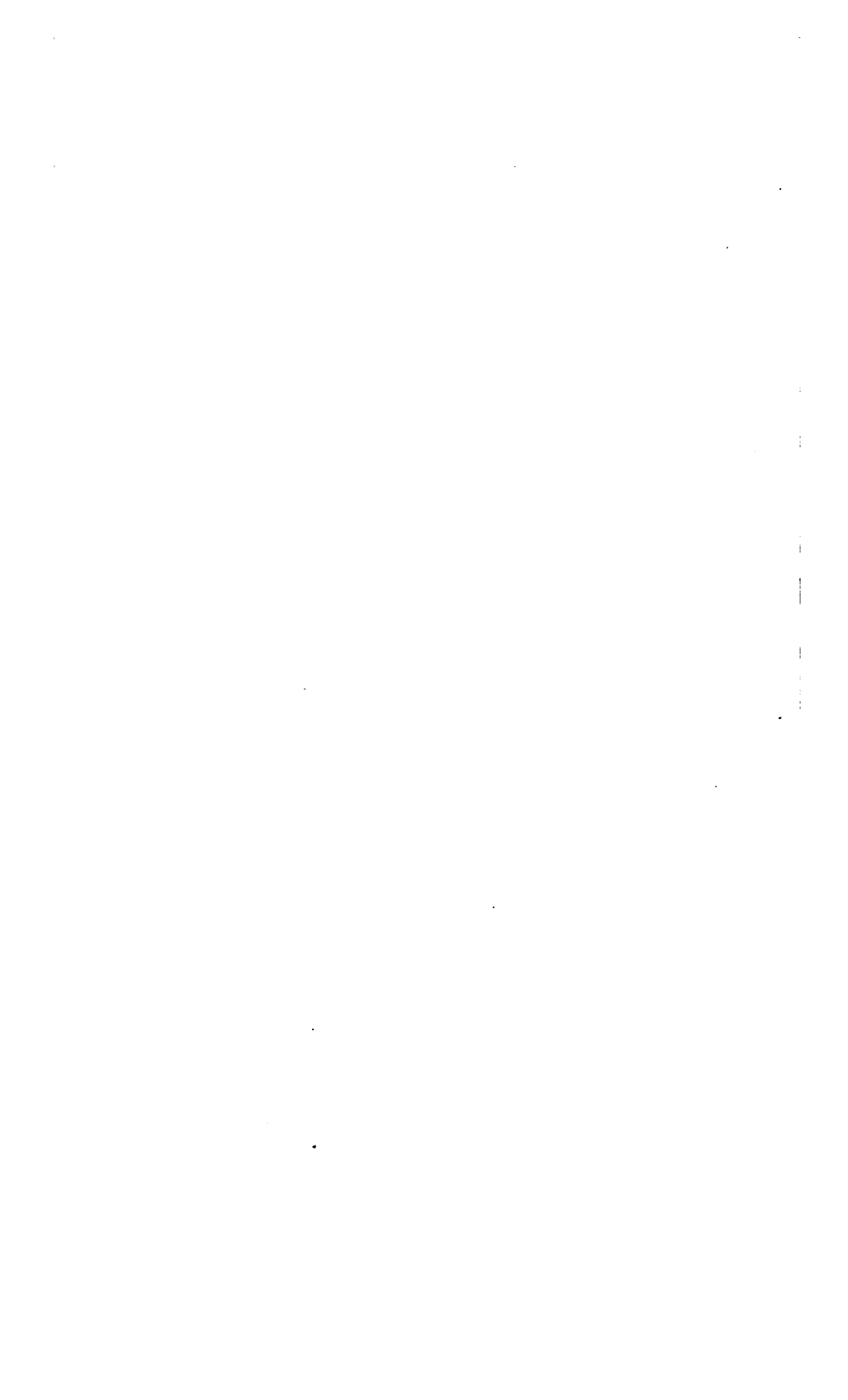
To our future exertions we look forward with cheerful confidence, and animated hope : But, as it is judged expedient still to keep to the simple subject of Peace and War, and as it has not always been easy to provide materials for *The Herald* as a *monthly* work, it is intended from the present time, to give it a *QUARTERLY* form. Each Number will consist of sixty-four pages, instead of thirty-two, and the price will be increased in the same proportion ; but the cost for the year will be one-third less than it has hitherto been.

The new Series of *The Herald of Peace* will therefore be ready for delivery on the first of the following months :—April,—July,—October,—January.

We cannot conclude without expressing our acknowledgments to the Friends of Peace who have co-operated with us, either by their communications, or otherwise ; and we solicit, for the approaching year, their liberal aid in the benign and glorious cause to which our pages and our services are devoted.

ERRATUM.—In our last Number, page 352, *for Morgan read Worgan.*

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